

Handwritten: 428-15

Handwritten: *Hand*

Handwritten: (with the book on Woodcuts in St. Paul's Church)

Handwritten: C. 24. v. 24.

**The Newe Testa-**  
ment yet once agayne corrected by Wil-  
lyam Tyndale: Where vnto is added a  
necessarpe Table: wherein easely and  
lightely maye be fonde any sto-  
rye contaynd in the foure  
Euangelistes/and in  
the Actes of the  
Apostles.

The Gospell of { S. Matthew.  
S. Marke.  
S. Luke.  
S. John.

The Actes of the Apostles.

Jesus sayd Marke. x. vj.  
Go ye into all the worlde / and preache  
the glad tydynges to all creatures/  
he that beleueth and is bapti-  
sed / shal be saued.

Printed in the yere of oure Lorde  
God. M. D. and. XXXIII.





## Wylliam Tyndale Vnto the Christen Reader.



He thou hast (moost deare reader) the newe Testament of couenant made with vs of God in Christes bloude. which I haue looked ouer agayne (now at the last) with all diligence / & compared it vnto the Greke / & haue wedded out of it many fautes / which lacke of helpe at the begynnyng & ouersight / dyd lowe therein. If ought seme changed / or not all together agreinge with the Greke / let the synde of the faute consider the Hebrew phrasse or maner of speche leste in the Greke wordes. whose pterperfectence & presentence is ofte both one / & the futuretence is the optatiue mode also / and the futuretence is ofte the imperatiue mode in the actiue voyce / and in the passiue euer. A phewle person for person / nombze for nombze / and an interrogacion for a condicio-  
nall / and soche lyke is with the Hebrewes a comen vsage.

If any mā finde fautes ether with the trāslacion or ought beside (which is easier for many to do / then so well to haue trāslated it the selues of their owne pregnāt witnes / at the begynnyng & out foze ensample) to the same it shalbe lawfull to trāslate it them selues and to put what they lust therto. If I shall perceaue ether by my selfe or by the informaciō of other / & ought be elapied me / or myght be moze playnly trāslated / I will shortly after cause it to be mended. How be it in many places / me thyneketh it better to put a declaracion in the mergēt / then to runne to farr from the text. And in many places / where the text semeth at the fyrst choppe harde to be vnderstonde / yet the circūstances befoze & after / and often readyng together / make it playne puousgh. &c.

Mozeouer / because the kyngdom of heauē / which is the scripture and worde of God maye be so looked vp / that he which readeth or heareth it / cānot vnderstōde it / as Christ testified how that the scribes & pharises had so shut it vp. Mat. xxiij. & had takē awaye the keye of knowledge. Luke. xi. that their Jewes which thought the selues w in / were yet so locked out / & are to this daye that they can vnderstōde no sentēce of the scripture vnto their saluacion / though they can reherke the textes euery where and dispute ther of as sottelye as the poppe doctoures of dances derche learnynge / which with their sophistrie / saued vs / as the Pharises dyd the Jewes. Therfoze (that I myght fōnde faithfull to my father & lozde in distributinge vnto my brythē & felowes of one sayth / their due and necessarie fode / so dyctyng it and reasonyng it / that the weake stomakes maye receaue it also / & be the better for it) I thought it my dūtye (moost deare reader) to warne the befoze / and to shew the the right waye in / & to geue the the true keye to opē it withall / & to arme the agaynst false prophetes and malicious ypocrites / whose perpetual studie is to leuē the scripture with gloses / and there to locke it vp / where it shuld saue the soule / & to make vs shote at a wyge marke / to put oure trust in thole thynges that profit their belyes onlye and slee oure soules.

The right waye / & the onlye waye to vnderstōde the scripture vnto saluaciō / is that we earnestly & aboue all thyng / serche for the professiō of our baptyme or couenantes made betwene God & vs. As for an ensample Christ sayth Mat. v. Happy are the mercifull / for they shall obtayne mercy. Lo / here God hath made a couenānt with vs to be mercifull vnto vs / yf we wylbe mercifull one to another / so that the man which sheweth mercie vnto his neyghbour / may be holdē to trust in God for mercie at all nedes. And cōtrarie wyle / iudgemēt with out mercie shalbe to him that sheweth not mercie. Iaco. ij. cha. So now / yf he that sheweth no mercie / trust in God for mercie / his sayth is carnall & wordlye / & but vayne presumption. For God hath promysed mercie only to the mercifull. And therfoze the mercylese haue no Godes worde / & they shall haue mercy: but cōtrary wyle / that they shall haue iudgemēt with out mercie. And Mat. vi. If ye shall forgeue men their fautes / your heavenly father shall forgeue you / but and yf ye shall not forgeue men their fautes / no moze shal your father forgeue you your fautes. Here also by the vertue & strenght of this couenānt wherwith God of his mercie hath bounde him selfe to vs in woꝛthie / maye he that forgeueth his neyghbour / be holde whē he returneth & amendeth to beleue & trust in God for remission of whatsoener he had done amysse. And contrary wyle / he that will not forgeue / cānot but dispeare of forgiuenes in the ende / and feare iudgement without mercie.

The generall couenānt wherin all other are cōprehended and included / is this. If we meke oure selues to God / to kepe all his lawes / after the ensample of Christ / then God hath bounde him selfe vnto vs to kepe and make good all the mercies promysed in Christ thowowout all the scripture.

†.ij. All the whole



**Lawe.** All the whole lawe which was geue to vnter oure corrupt nature / is comprehended in the ten commaundmentes. And the ten commaundmentes are comprehended in these two/love God and thy neybour. And he that loueth his neybour in God and Christ fulfilleth these two/and consequently the ten/ and finally all the other. Nowe if we love oure neybores in God and Christ/ that is to wete/ yf we be louynge/ kynde and mercifull to them/ because God hath created them vnto his lykenes / and Christ hath redeemed them & bought them with his bloude/ then maye we be bolde to trust in God thow Christ and his deservynge/ for all mercede. For God hath promysed and bound him selfe to vs/ to shewe vs all mercede/ & to be a father almyghty to vs/ so that we shall not neede to feare the power of all oure aduersaries.

Nowe if any ma that submitteyth not him selfe to kepe the commaundmentes/ do thynke that he hath any sayth in God/ the same manes sayth is in vayne/ wordlye/ damnable/ detestable/ and playne presumption/ as it is aboue sayd/ and is no sayth that can iustifye or be accepted before God. And that is that James meaneth in his pistle. For how can a man beleue (sayth Paul) without a preacher. Rom. x. Nowe reade all the scripture/ and se where God sent anye to preache mercede to anye soules vnto them only that repented and turne to God with all their hertes/ to kepe his commaundmentes. Vnto the disobedient that will not turne/ is threatened wrath/ vengeance and dampnation/ according to all the terrible curses and fearfull ensamples of the Bible.

sayth now in God the father thow our Lorde Jesus Christ/ according to the covenantes & apoyntment made betwene God & vs/ is oure saluacion. wherefore I haue euer noted the covenantes in the mergetes/ & also the promyses. Moreover wher thou fyndest a promise & no conenant expessed therin/ ther must thou vnderstand a conenant that we wher we be receaued to grace/ know it to be oure dute to kepe the lawe. As for an ensample/ when the scripture sayth/ Mat. vii. xxi. & it shall be geue you/ seke ye shall fynde/ knoeche & it shall be opened vnto you. It is to be vnderstande/ yf that wher thy neybour arerth/ sekerth/ or knocketh to the/ thou then shew him the same mercy which thou desyrest of God/ then hath God bound him selfe to helpe the agayne/ and else not.

Also ye se that two thinges are requyred to begyn a Christe ma. The fyrst is a steadfast sayth and trust in almyghtie God/ to obayne all the mercede that he hath promysed vs thow p deservynge & merites of Christes bloude only/ without all respect to oure own workes. And the other is/ that we forsake euyl & turne to God/ to kepe his lawes/ and to fyght agaynst oure selues and oure corrupte nature perpetuallie/ that we maye do the wyl of God every daye better and better.

This haue I sayd (most deare reader) to warne the/ least thou shuldest be deccayed/ and shuldest not onely reade the scripture in vayne and to no profit/ but also vnto thy greater dampnation. For the nature of Gods worde is/ that whosoever reade it or heare it reasoned ad disputed before him/ it will begynne immediatly to make him every daye better & better/ tyll he be growen into a perfect ma in the knowledge of Christ & loue of the lawe of God/ or else make him worse & worse/ tyll he be hardened that he openly resist the spirite of God/ & then blaspheme after the ensample of Pharao/ Coza/ a biron/ Balam/ Judas/ Symon Magus and soche other.

This to be eue to the wordes of Christ/ Joh. iij. do well cōfirme. This is cōdemnation (sayth he) the light is come into the worlde/ but the men loued darcknes more then lyght/ for their dedes were euyl. Behold/ when p lyght of Gods worde cometh to a ma whether he reade it or here it preached & testified/ & he yet haue no loue therto/ to fasten his lyfe therafter/ but cōsenteith stil vnto his olde dedes of ignorance/ then begynneth his iust dānation immediatly/ & he is henceforth without excuse/ in p he refused mercede offered him. For God offereth him mercede vnto the cōdition p he will mend his lyuynge but he will not come vnder the conenant. And fro that houre forwarde he waxed worse and worse/ God takynge his spyte of mercede & grace fro him for his vntōfulness sake.

And Paul wytyeth Rom. i. that the hethen because wher they knew God/ they had no lust to honour him with godly lyuynge/ therefore God powred his wrath vnto them and toke his spyte from them/ & gaue them vp vnto their hertes lustes to serue synne/ from iniquite to iniquite/ tyll they were thow hardened and past repentaunce.

And Pharao/ because wher the worde of God was in his cōtre/ & gods people scattered thowout all his londe/ & yet neither loued them or it/ therefore God gaue him vp/ and in takynge his spyte of grace fro him/ so hardened his herte with couetousnes/ that afterwarde no miracle coulde couert him. Here to pertayneth the parable of the talētes

Mat. xxi.

Mat. xxi. The Lorde cōmaundeth the talent to be take awaye fro the euyl & slothfull seruaunt/ & to bynde hand & fote/ and to cast him into vnter dercknes/ and to geue the talent vnto him that hath ten/ sayenge/ to all that haue moare shalbe geuen. But fro him that hath not/ that he hath shalbe take from him. That is to saye/ he that hath a good herte toward the worde of God/ & a serpurpose to fastid his dedes there after/ & to geue nylthe it with Godly lyuynge/ & to testifie it to other/ the same shall increase moze and moze dayly in the grace of Christ. But he that loued it not/ to lyue therafter & to edifye other the same shall lose the grace of true knowledge/ & be blinded agayne & every daye waxe worse and worse/ & blinder and blinder/ tyll he be an vnter enemye of the worde of God/ and his herte so hardened/ that it shalbe impossible to conuert him.

And Luke. xxi. The seruaunt p knoweth his masters wyl/ & prepareth not him selfe/ shalbe beat with many stripes/ that is/ shal haue greater dampnaciō. And Mat. vii. All that heare the worde of God & do not therafter/ bylde on sande/ that is/ as the foundaciō layed of sande canot resist violence of water/ but is vndermined & ouerthrowen/ eue so the sayth of them that haue no lust ner loue to the lawe of God/ bylde vnto the sande of their owne ymaginaciōs/ & not on the rocke of Godes worde accordynge to his cōuenantes/ turneth to desperaciō in tyme of tribulation & wher God cometh to iudge.

And the byneparde Mat. xxi. plantet and byed oute to the husbandmen that wolde not render to the Lorde of the frute in due tyme/ & therfore was taken from them and byed oute to other/ doth cōfirme the same. For Christ sayth to the Jewes/ the kyngdō of heauen shalbe taken from you/ & geue to a nation that will bynge forth the frutes therof/ as it is come to passe. For the Jewes haue lost the spiritual knowledge of God and of his cōmaundmentes & also of all the scripture/ so that they can vnderstande nothing godlye. And the doze is locked vp that all their knockinge is in vayne/ though many of the take greite payne for Godes sake. And Luke. xxi. the fygge tree that beareth no frute is commaunded to be plucked vp.

And finally/ hereto pertayneth with manye other/ p terrible parable of the vncleane spete (Luke. xi.) which after he is cast oute/ when he cometh and fynderth his housse swete and garnished/ taketh to him leue worse then him selfe/ & cometh and entreth in and dwelleth there/ & so is the ende of the ma worse then the begynnyng. The Jewes they had cleasid them selues with Godes worde/ fro all outward ydolatrie and worshippynge of ydoles. But their hertes remayned styll saythlesse to Godward & toward his mercede & truthe & therfore without loue also and lust to his lawe & to their neybores for his sake/ & thow false trust in their owne workes (to which herelle/ the chyld of perdition/ the wyched bylshope of Rome with his lawyers hath brought vs Christen) were moze abominable ydolaters then before/ & become ten tymes worse in the ende then at the begynnyng. For the fyrst ydolatre was sone spied & easie to be rebuked of the prophetes by the scripture. But the latter is moze sottle to begyle with all & an hundred tymes of moze difficulte to be weded oute of mennes hertes.

This also is a cōclusiō/ nothinge moze certayne/ or moze proued by the testimonye & ensamples of the scripture/ that yf anye p fauoureth the worde of God/ be so rocke that he cannot chaste his fleshe/ him will the Lorde chastice & scourge every daye sharper and sharper/ with tribulation & misfortune/ that norynge shall prosper with him/ but all shall go agaynst him/ whatsoeuer he taketh in hande/ & shall viset him with pouertie/ with lycknes and diseases/ and shall plage him with plage vnto plage/ & che moze lothsome/ terrible and fearfull then other/ tyll he be at vnter despaynce with his fleshe.

Let vs therfore that haue now at this tyme oure eyes opened agayn thow the tender mercede of God/ kepe a meane. Let vs so put oure trust in the mercy of God thow Christ/ that we knowe it oure dute to kepe the lawe of God/ & to loue oure neybores for their fathers sake which created them & bought them so derely with his bloude. Let vs walke in the feare of God/ & haue oure eyes open vnto both partes of Godes cōuenantes/ certified that none shalbe partaker of p mercede/ saue he that will fyght agaynst the fleshe/ to kepe the lawe. And let vs arme oure selues with this remēbrance/ that as Christes workes iustifye fro synne & set vs in the fauoure of God/ so oure owne dedes thow worpynge of the spirite of God/ helpe vs to contynue in the fauoure & the grace/ into which Christ hath brought vs / & that we can no longer contynue in fauoure and grace then oure hertes are to kepe the lawe.

Further moze cōcernynge the lawe of God/ this is a general cōclusiō/ that the whole lawe/ whether they be ceremonies / sacrifices/ ye or sacramentes ether or preceptes of

A ii. equitie

Christis dedes let vs in the fauoure of God and oure owne helpe vs to contynue therein.

what faith it is that sauerth.

Two thinges are requyred to begynne a christe ma.

what p nature of gods worde is.



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equitie betwene man & man thowout al degrees of the worlde/all were gent for oute profit & necessite only/& not for anye nede that God hath of oure keepinge them/or that his loye is encreased thereby/or that the dede it selfe doth please him. That is/all that God requireth of us whē we be at one with him/& do put our trust in him/& loue him/ is that we loue euery man his neybour to pytie him/& to haue compassion on him in all his nedes and to be mercyfull vnto him. This to be euen so Christ testifieth Mat. vij. sayeng: this is the lawe & the prophetes. That is/ to do as thou woldest be done to (as cozdyng I meane to the doctrine of the scripture) & not to do that thou woldest not haue done to the/ is all that the lawe requireth & the Prophetes. And Paule to the Ro. xij. affirmeth also that loue is the fulfilling of the lawe / & that he which loueth doth of his owne accord al that the lawe requireth. And .i. Tim. i. Paul sayth that the loue of a pure heart & good cōscience & sayth vnfayned is the ende & fulfilling of the lawe. For sayth vnfayned in Christis bloude causeth to loue for Christes sake. which loue is the pure loue only/& the only cause of a good cōscience. For then is the cōscience pure/ whē the eye looked to Christ in al hyz dedes/ to do them for his sake/& not for hyz owne singuler aduantage or anye other wyched purpose. And John both in his gospel & also pistles/ spekeh neuer of anye other lawe then to loue one another purely / affirminge that we haue God him selfe dwellinge in vs & all that God desired/ yf we loue one the other.

Seinge then that sayth to God/& loue/& mercifulnes to oure neybour is all that the lawe requireth/ therfore of necessite the law must be vnderstode & interprete by the. So that all inferior lawes are to be kept & obserued as long as they be seruantes to sayth & loue/& then to be broke immediatlye/ yf thow anye occasion/ they hurte ether the sayth which we shuld haue to Godward in the confidence of Christes bloude or the loue which we owe to oure neybour for Christes sake. And therfore whē the blynde Pharises murmured & grudged at him & his disciples that they brake the saboth daye & traditions of the elders/& that he him selfe dyd eate with Publicans & synners/ he answered Mat. ix. allegynge Esaias p Prophet: Go rather & learne what this meareth/ I requere mercede/& not sacrifice. And Mat. xij. Oh that ye wist what this meareth/ I requere mercede/& not sacrifice. For onlye loue & mercifulnes vnderstodeth the lawe/ & else nothinge. And he p hath not that writte in his harte/ shal neuer vnderstode p lawe/ no: though all the angels of heuē wēt about to teache him. And he that hath p graue in his harte/ shal not only vnderstode the lawe/ but also shal do of his owne inclinaciō all that is required of the lawe/ though neuer lawe had been geue: as all mothers do of the selues without lawe vnto their chyldre/ all that can be requyred by anye lawe/ loue or uercomynge all payne/ gresse/ tedynousnesse or lothsomnesse: & eue so no doute yf we had cōtynewed in oure fyrst state of innocēcie/ we shuld euer haue fulfilled the law without cōpulsion of the lawe. And because the lawe (which is a doctrine thow teachinge euery mā his dute/ doth bitter oure corrupt nature) is sufficientlye described by Moses/ therfore is lytle mēciō made therof in the new testamēt/ save of loue only wherein al the lawe is included as seldome mēciō is made of the new testamēt in the olde lawe/ save here & there are promysse made vnto the/ that Christ shuld come & blesse them & deliuer them/ & that the gospel & new testamēt shuld be preached & published vnto all nations.

The Gospel is gladlynges of mercede/& grace & that oure corrupt nature shalbe healed agayn for Christes sake & for the merites of his deseruings onlye: yet on that cōdicion that we will turne to God / to lerne to kepe his lawes spirituallly that is to saye/ of loue for his sake/ and will also forre the curynge of oure infirmities.

The new testamēt is as moche to saye as a new couenānt. The olde testamēt is an olde tēporall couenānt made betwene God/& the carnall chyldre of Abraham/ Isaac & Jacob other wyse called Israel/ vpo the dedes & the obseruynge of a tēporall lawe. where the rewarde of the keepinge is tēporall lyfe & prosperite in the lāde of Chanaan/ & the byelastinge couenānt made vnto the chyldre of God thow sayth in Christ/ vpo the deseruynge of Christ. where eternall lyfe is promysed to all that beleue / & death to all that are vnbelyuynge. Whē dedes yf I kepe the lawe are rewarded with the tēporall promysse of this lyfe. But yf I beleue in Christ/ Christes dedes haue purchased for me the eternall promysse of the euerlastinge lyfe. If I cōmyt nothinge worthye of death: I deserue to my rewarde that no man kyl me: If I hurte no man / I am worthye that no mā hurte me. If I helpe my neybour/ I am worthye that he helpe me agayne. &c. So that with ourward dedes with which I serue other men/ I deserue that other men do lyke to me

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lyke to me in this worlde/ and they extende no further. But Christes dedes extende to lyfe euerlastinge vnto all that beleue. &c. This be sufficient in this place cōcernynge the lawe & the Gospel/ new testamēt & olde/ so that as there is but one God/ one Christ/ one sayth & one baptysme/ eue so thou vnderstond that there is but one Gospel/ though manye wyte it & manye preache it. For all preache the same Christ & bynge the same glad tydynges. And thereto Pauls pistles with the Gospel of John & his fyrst pistle/ and the fyrst epistle of S. Peter/ are most pure Gospel and most playnlye and rychlye describe the gloze of the grace of Christ. If ye require moze of the lawe seke in the prologe to the Romayns and in other places where it is sufficientlye intreated of.

**Repentance.**

**R**epentinge this worde repentance or (as they vled) penance/ the Hebrew hath in the olde Testamēt generally/ Dob/ turne or be cōuerted. For which the translation that we take for S. Jeromes hath most parte cōuerted/ to turne or be cōuerted: & some tyme yet/ agere penitentiā. And the Greke in the new testamēt hath perpetually/ Metanoeo/ to turne in the heart & mynde/ & to come to p right knowledge/ & to a mānes right wpt agayne. For which/ Metanoeo/ S. Jeromes translation hath some tyme/ ago penitentiā/ I do repent: some tyme/ peniteo/ I repent: some tyme/ penitro/ I am repentant: some tyme/ habeo penitentiā/ I haue repētaunce: some tyme/ penitet me/ it repēteyth me. And Erasmus vseth moche this worde/ resipisco/ I come to my selfe or to my ryght mynde agayne. And the verye sens and significaciō both of the Hebrew & also of the Greke worde is/ to be cōuerted & to turne to God with all p hert/ to knowe his will/ & to lyue accordynge to his lawes/ & to be cured of oure corrupt nature with the oyle of his spyrte & wyne of obediance to his doctrine. which cōuersion or turnynge yf it be vnfayned/ these foure do accompanye it/ & are included therein. To scilicet not in the prestes eare/ for that is but mānes inuēcion/ but to God in the hert & before all the cōgregation of God/ how that we be synners & synfull/ ad that our hole nature is corrupt & inclined to synne & all vneighteousnes/ & therfore euyl/ wyched & dānable/ & his lawe holy & iust/ by which oure synfull nature is rebuked: & also to our neybour yf we haue offended anye person particularly. Then cōtricion sorowfulness that we be soche dānable synners/ and not onlye haue synned/ but are hole inclined to synne still. Chyldye sayth (of which oure olde doctoures haue made no mēciō at all in p descripciō of their penance) p God for Christes sake doth forgyue vs & receaue vs to mercede and is at one w vs & will heale oure corrupt nature. And fourthlye satisfacciō or amēdes makynge/ not to God with holpe workes/ but to my neybour who I haue hurt/ and to the cōgregaciō of God who I haue offended (yf any opē cryme be foude in me) and submittynge of a māns selfe vnto p cōgregaciō or church of Christ/ & to the officers of the same/ to haue his lyfe corrected & gouerned hence forth of them accordynge to the true doctrine of p church of Christ. And note this/ p as satisfacciō or amēdelmakinge is cōsted righteousness before the worlde & a purgynge of the synne: so that the worlde when I haue made a full amēdes/ hath no further to cōplayne. Eue so sayth in Christes blood is cōsted righteousness & a purgynge of all synne before God.

Mozeouer/ he p synneth agaynst his brother/ synneth also agaynst his father almighty God. And as the synne cōmitted agaynst his brother/ is pouged before the worlde with making amēdes or aringe forgyuenes/ eue so is the synne cōmitted agaynst God pouged thow sayth in Christes blood only. For Christ sayth Joh. viij. except ye beleue that I am he/ ye shal dye in youre synnes: That is to saye/ yf ye thinke p there is any other sacrifice or satisfacciō to Godward then me/ ye remayne euer in synne before God/ how soeuer righteous ye appere before the worlde. wherfore now/ whether ye call this Metanoeo/ repentance/ cōuersion or turnynge agayne to God/ ether amēdelinge. &c. or whether ye saye repēt/ be cōuerted/ turne to God/ amēde youre lyuynge or what ye lust/ I am cōtent/ so ye vnderstonde what is meant therby/ as I haue now declared.

**Elders.**

**I**n p olde testamēt the tēporal heedes & rulers of p Iues which had p gouernance ouer p laye or cōmen people are called elders/ as ye may se in p foure Euangelists. Out of which custome Paul in his epistle & also Peter/ call the prelates ad spirituall gouerners which are Bishopes & Prestes/ elders. Now whether ye call the elders or Prestes/ it is to me all one/ so that ye vnderstode that they be officers and seruantes of p worde of God/ vnto the which all mē both hye & lowe that will not rebell agaynst Christ/ must obeye as long as they preache & rule trulye/ & no longer.

**The office**



## The office of all estates.

**1. Tim. iij.** A Bishope must be faultlesse/the husband of one wyfe/sober/discrete/honestly apparelled/herberous/apt to teache/not drunken/no fyghter/not geuen to filthye luste/ but gentle/abhorryng fyghtinge/abhorryng couetousnes/e one that ruleth his owne house honestly/hauynge chyldren vnder obedience/with all honestie.

### Rulers.

**Sapient. iij.** ye that are rulers of the erth/le that you loue ryghteousnes/and that you committe **Leuit. ix.** none vnyghteousnes in iudgement. Thou shalt not fauoure the pooze/ner honoure the myghty/but shalt iudge thy neybour ryghteouslye.

### The Commons.

**Leuit. xix.** ye shall not deceaue youre brethren/nether with weyght ner measure/but shall haue true balances and true weyghtes/for I am the Lorde youre God.

### Husbands.

**Ephes. v.** Husbands/love youre wyues/euen as Christ loued the congregacion/ & gaue him selfe for it to sanctifye it/and clesed it in the fountayne of water thowowe the word/ to make it vnto him selfe a glorious congregacion with oute spot or wrynckle/ or anye soche thyng.

So ought men to loue their wyues as their owne bodies. He that loueth his wyfe loueth him selfe. For no man euer yet hated his owne fleche but noryshed it. &c.

### Wyues.

**Ephes. v.** wyues / submit youre selues to youre owne husbands/as vnto the Lorde. For the husband is the wyues heed/euen as Christ is the heed of the congregacion. Therefore as the congregacion is in subiection to Christ/lyhe wyfe let the wyues be in subiection to their husbands in all thynges.

### Fathers and mothers.

**Ephes. vi.** ye fathers/moue not youre chyldren in wrath/but brynge them vp with the nurture and information of the Lorde.

### Chyldren.

**Ephes. vi.** Chyldren/obeye youre fathers and mothers in the Lorde / for so is it ryght. Honour thy father and mother / that is the fyrst commaundment that hath any promys/ that thou mayst be in good estate and lyue longe on the earth.

### Masters.

ye masters/ do vnto youre seruantes that which is iust and egall puttyng awaye all bytternes and threathenings/knowinge that euen ye haue also a master in heauen.

### Seruantes.

**Collof. iij.** Seruantes / be obedient vnto youre bodily masters in all thynges/not with eye seruyce as men pleasers/but in synghenes of heart fearyng God. And what soeuer ye do/do it hartely as though ye dyd it vnto the Lorde/ and not vnto men / for as moche as ye knowe that of the Lorde ye shall receaue the rewarde of inheritance / for ye serue the Lorde Christ.

### Wydowes.

**Collof. iij.** She that is a very wydowe and frindlelle / putteth hyr trust in God/ & cōtynueth in supplicacion and prayer nyght and daye.

### The some of all.

**1. Timo. v.** Loue thy neybour as thy selfe/ & whatsoeuer ye wolde that other shuld do to you/ do you euen the same to them/and what ye wolde not that other men shuld do to you/ se that ye do not to them.

## A prayer to be sayd dayly.

God be in my heed/And in my vnderstandyng.  
God be in myn eyen/And in my lokyng.  
God be in my mouth/And in my spekyng.  
God be in my harte/And in my thyngyng.  
God be at myn ende/And my departyng.

## The Gospel

# The Gospell of S. Mat

## thew the Apostle and Euangelist.

## A prologe of S. Mattheu.

As touchyng the Euangelistes: ye se in the new Testament clearly what they were. Fyrst Mattheu (as ye reade Mattheu. ix. Mar. ii. Luke. v.) was one of Christes Apostles/and was with Christ all the tyme of his preache/ and sawe and heard his owne selfe all/most all that he wrote.

## The generation of Iesu Christ. The byrth of Christ.

## The fyrst Chapter.



**T**his is the boke of the generation of Iesus Christe the sone of Dauid / the sone also of Abraham. Abraham begat Isaac: Isaac begat Jacob: Jacob begat Judas and his brethren: Judas begat Phares and Zaram of Thamar: Phares begat Hesrom: Hesrom begat Aram: Aram begat Aminadab: Aminadab begat Naasson: Naasson begat Salmon: Salmon

begat Boos of Rahab: Boos begat Obed of Ruth: Obed begat Jesse: Jesse begat Dauid the kynge.

**B.** Dauid the kynge begat Salomon/ of her that was the wyfe of Ury: Salomon begat Roboam: Roboam begat Abia: Abia begat Asa: Asa begat Josaphat: Josaphat begat Joram: Joram begat Olias: Olias begat Joatham: Joatham begat Achas: Achas begat Ezechias: Ezechias begat Manasses: Manasses begat Amnon: Amnon begat Josias: Josias begat Jechonias and his brethren aboute the tyme they were carryed awaye to Babilon.

And after:



## The Gospell

ij. Bara:  
lip. xxvi.  
i. par. iij. c

And after they were brought to Babylon/ Jechonias begat Salathiel: Salathiel begat zoobabel: zoobabel begat Abud: Abud begat Eliachim: Eliachim begat Azor: Azor begat Sador: Sador begat Achin: Achin begat Eliud: Eliud begat Eleasar. Eleasar begat Matthan: Matthan begat Jacob: Jacob begat Joseph the husbnde of Mary/ of which was bozen that Jesus/ that is called Christ. ¶

All the generacions from Abraham to Dauid are forgotene generacions. And from Dauid vnto the captiuite of Babylon/ are forgotene generacions. And from the captiuite of Babylon to Christ/ are also forgotene generacions.

✠ The byrth of Jesus Christ was on this wyse. Whē his mother Mary was betrothed to Joseph / before they came to dwell together / she was founde with chylde by the holy goost. Then Joseph her husbnde beinge a perfect man / & loth to make an ensample of hyr / was mynded to put her away secretly.

✠ Whyll he thus thought / beholde the aungell of the Lorde appered vnto him in a dreame / sayinge: Joseph the sone of Dauid / feare not to take vnto the Mary thy wyfe. for that which is conceaued in her is of the holy goost. She shall brynge forth a sone / and thou shalt call his name Jesus. for he shall saue his people from their synnes. ¶

Isa. vii. c All this was done to fulfyl p which was spoen of the Lorde by the Prophet / sayinge: Beholde a mayde shall be with chylde and shall brynge forth a sone / and they shall call his name Emanuel / which is by interpretacion / God with vs. ¶

And Joseph as sone as he awoke out of slepe / dyd as the aungell of the Lorde bade him / and toke his wyfe vnto him / and knewe her not tyll she had brought forth hyr fyrst sone / and called his name Jesus.

¶ How the wyse men came fro the east to worship Christ whose starre they had sene. How Herode enquired of the wyse men the tyme of the starre. How Joseph fled with the chylde & his mother into Egypt. How Herode commaunded all the chylde to be slayne that were vnder ii. yere olde. How Joseph after the deeth of Herode was called out of Egypt into Israel.

### The ii. Chapter. ✠

**U**hen Jesus was bozne at Bethleem in Jewry / in the tyme of Herode the kynge. Beholde there came wyse men from the East to Ierusalem / sayinge: Where is he that is bozne

## of S. Matthew.

Fo. ij.

bozne kynge of p Jewes. We haue sene his starre in the East / and are come to worship him.

Whē Herode the kynge had hearde this / he was troubled / and all Ierusalem with him / & he gathered al the chiefe Prestes & Scribes of the people / & axed of them where Christ shulde be bozne. And they sayd vnto him: at Bethleem in Jewry. for thus it is writtē by the prophet. And thou Bethleem in the londe of Jewry / art not the leest cōcerninge p princes of Iuda. for out of the shall come p captayne / p shal gouerne my people Israel.



Then Herode preuely called p wysemen / & diligently enquired of them / the tyme of the starre that appered / & sent thē to Bethleem sayinge: Go and searche diligētly for the chylde. And whē ye haue founde him / brynge me worde / that I may come and worshyppe him also.

Whē they had heard the kynge / they departed: & lo the starre which they sawe in the East / wēt before them / tyll it came and stode ouer the place where the chylde was. Whē they sawe p starre / they were maruelously glad: & wēt in to the housse / & found p chylde with Mary his mother / & kneled doune and worshipped him / & opened their treasures / & offered vnto him gyftes / gold frankincense & myrr. And after they were warned of God in a dreame / p they shuld not go agayn to Herode / they retourned into their owne cōtre another waye.



When they were departed: beholde p aungell of the Lorde appered to Joseph in dreame sayinge: aryse & take the chylde and his mother / and flye into Egypt / & abyde there tyl I brynge the worde. for Herod wil seke p chylde to destroye him. Then he arose / and toke the chylde & his mother by nyght / and departed in to Egypt / & was there vnto the deeth of Herod to fulfyl that which was spoken of the Lorde / by the prophet which sayeth / out of Egypt haue I called my sone.

a ij. Then

Eze. xl. a



Then Herode perceauing that he was mocked of the wyse-  
men was excedynge wroth/and sent forth & slue all the chylde  
that were in Bethleem/and in all the coostes there of/as many  
as were two yere olde & vnder/accordynge to the tyme which  
he had diligently searched out of the wyse men.

Then was fulfilled that which was spoken by the Prophet  
Jeremy sayinge: On the hylles was a voyce herde/moynynge  
weppynge/and great lamētacion: Rachel weppynge for her chyl-  
dren/and wolde not be comforted/because they were not. †

† When Herode was deed: beholde an aungel of the Lorde  
appered in a dreame to Ioseph in Egypt sayinge: aryse & take  
the chylde and his mother/and go into the londe of Israel. For  
they are deed the which sought the chylde's lyfe. Then he arose  
bp/and toke the chylde and his mother/ad came into the londe  
of Israel. But when he hearde that Archelaus dyd raygne in  
Jewry/in þe rōume of his father Herode/ he was afrayd to go  
thither. Not withstondynge after he was warned of God in a  
dreame he turned a syde into the parties of Galile/ & went and  
dwelt in a cite called Nazareth/to fulfill that which was spoke  
by the Prophetes: he shalbe called a Nazarite. †

Mat. xxi.  
Luc. xxi.

¶ John Baptist preached the kyngdome of God and remission of synnes  
John had his garment of camels here.  
Jesus was baptised of John in Jordan.

¶ The. iij. Chapter. †

Mat. i. a.  
Luc. iii. a.  
Esa. xli. c.  
and. xlv. c.  
Zach. i. a.

In those dayes John the Baptist came & preached in the  
wyldernes of Jewry/sayinge: Repent/the kyngdom of  
heauē is at honde. This is he of whom it is spoken by the Pro-  
phet Esay/ which sayeth: The voyce of a cryar in wyldernes/  
prepare the Lordes waye/ & make his pathes strayght.

Esa. xl. a.  
John. i. c.  
Marc. i. a.

This John had his garment of camels here and a gerdell of  
a skynne aboute his loynes. His meate was locustes and wilde  
hony. Then wēt oute to him Jerusalem and all Jewry/and all  
the region rounde about Jordan/ and were baptised of him in  
Jordan/confessynge their synnes. †

† When he sawe many of the Pharises and of the Saduces  
come to his baptyme/he sayde vnto them: O generation of by-  
pers/who hath taught you to fle from the vengeaunce to come.  
Brynge forth therfore the frutes belōginge to repentaunce. And  
se that ye oens thinke not to say in your selues/ We haue Abra-  
ham to

ham to our father. For I saye vnto you / þe God is able of these  
stones to rayse bp chyliden vnto Abraham. Euen now is the axe  
put vnto þe rote of the trees: so that euery tree which byngeth  
not forth good frute/is hewen doune and cast into the fyre.

I baptise you in water in token of repentaunce: but he that  
cometh after me/is myghtier then I / whose shoes I am not  
worthy to beare. He shal baptise you with the holy gooste and  
with fyre: which hath also his fan in his hand/and wyll pource  
his floure / and gadre the wheet into his garner/ & wyll burne  
the chaffe with vnquencheable fyre.

Mat. i. b.  
Luc. iii. c.  
John. i. d.  
Luc. iii. g.

† Then cam Jesus from Galile to Jordan vnto John/to be  
baptised of him. But John forbade him / sayinge: I oughte to  
be baptised of the: and comest thou to me. Jesus answered and  
sayde to him: Let it be so now. For thus it becometh vs to ful-  
fyll al righte wesnes. Then he suffred him. And Jesus assone as  
he was baptised/came strayght out of the water. And lo heauē  
was open ouer him: and John sawe the spirit of God descende  
lyke a doue/ & lyght vpon him. And lo there came a voyce from  
heauē saying: This is þe my beloued sone in who is my delyt. †

Mat. i. b.  
Luc. iii. d.

¶ How Christ was tempted of the deuyll. The callinge of Peter & An-  
drew/and the sones of zebede.

¶ The. iij. Chapter. †



Then was Jesus led away of the  
spirit into wildernes/to be tem-  
pted of the deuyll. And whē he had fasted  
fourty dayes & fourty nyghtes/he was  
afterward an hūgred. Then cam to him  
the tempter/ & sayde: yf thou be the sone  
of God/commāde that these stones be  
made bread. He answered and sayde: it  
is writtē/man shal not lyue by breed on-  
ly/ but by euery worde that procedeeth  
out of the mouth of God.

Mat. i. b.  
Luc. iij.

Mat. i. b.

Then the deuyll toke him bp into the holy cite/ & set him on a  
pinacle of the tēple/ & sayd vnto him: yf thou be þe sone of God/  
cast thy selfe doune. For it is wyrtten: he shal geue his aungels  
charge ouer the/and with their handes they shal holde the bp/  
that thou dashe not thy fote agaynst a stone. And Jesus sayde  
a iij. to him/

Mat. i. c.



Dec. vi. c. to him/it is wyttē also: Thou shalt not tēpte thy Lorde God.

The deuyl toke him bp agayne & ledde him into an exceding hye moūtayne/ & shewed him all þe kyngdoms of the worlde/ & all the glory of them/ & sayde to him: all these will I geue the/ yf thou wilt fall doune & worshyp me. Then sayd Iesus vnto him: Awayde Satan. for it is wyttē: thou shalt worshyp the Lorde thy God/ & him only shalt thou serue. Then the deuyl left him/ and beholde the angels came & ministred vnto him. R

Dec. vi. c.  
And. x. d.

Mat. i. b.  
Luc. iij. c.  
Job. iij. f.  
Marci. i. i.  
Luce. iij. f.

Isa. lx. a.

† When Iesus had hearde that Ihon was taken/ he departed into Galyle and left Nazareth/ & went and dwelt in Capernaum/ which is a cite vpon the see/ in the coastes of zabulon and Neptalim/ to fulfill that which was spokē by Esay the prophet sayinge: The londe of zabulon & Neptalim/ the waye of the see beyonde Jordan Galyle of the Gentyls/ the people which sat in darcknes/ sawe great lyght/ and to them which sate in the region and shadowe of deeth/ lyght is begone to shyne.

From that tyme Iesus begane to preache/ & to saye: repent/ for the kyngdome of heauen is at honde. R

† As Iesus walked by the see of Galyle he sawe two brethren: Simon which was called Peter/ and Andrew his brother/ casting a neet into the see/ for they were fysshers/ & he sayd vnto them/ folowe me/ & I will make you fysshers of men. And they straght waye lefte their nettes/ and folowed him.

And he went forth from thence/ & sawe other two brethren/ James the sone of zebede/ and Iohn his brother/ in the shyppe with zebede their father/ mending their nettes/ & called them. And they without tarynge lefte the shyp and their father and folowed him. R

Marci. i. f.  
Luce. v. a.

† And Iesus wēt aboute all Galyle/ teachinge in their synagoges/ & preachinge the gospell of þe kyngdom/ & healed all maner of sycknes/ & all maner dysleases amonge þe people. And his fame spreed abroad throughout all Syria. And they brought vnto him all sycke people that were takē with dyuers dysleases & gryppinges/ & them that were possessed with deuyls/ & those which were lunatyke/ & those that had the palsy: & healed the. And ther folowed him a great nombze of people/ frō Galyle/ & from the ten cyties/ & from Ierusalem/ and from Iewry/ and from the regions that laye beyonde Jordan.

¶ The. viij.

¶ The. viij. blessinges. The salt of the earth who they be. Thou shalt not kyll. Thou shalt not breke matrimony. Of diuorcement. Thou shalt not sweare. Soffre gladly iniuries and wronges. Loue your enemyes.

¶ The. v. Chapter. †



When he sawe þe people/ he wēt bp in to a moūtayne/ and when he was set/ his disciples came to him & he opened his mouth/ & taught the sayinge: Blessed are the poore in spyte: for their is the kyngdome of heauē. Blessed are they that moorne: for they shal be comforted. Blessed are þe meke: for they shal inheret þe earth. Blessed are they which hunger and thirst for rightewesnes: for they shal be fylled. Blessed are the mercy

Luc. vi. d.

1. pe. iij. c.

full: for they shal obtayne mercy. Blessed are the pure in herte: for they shal se God. Blessed are the peacemakers: for they shal be called the chyldzen of God. Blessed are they which suffre persecuciō for rightewesnes sake: for theirs is the kyngdom of heauen. Blessed are ye when men reuple you/ and persecute you/ and shal saye all maner of euyl sayinges agaynst you for my sake. Reioyce & be glad/ for greate is your rewarde in heauen. R For so persecuted they the Prophetes which were before youre dayes.

† Ye are the salt of the erthe: but yf the salt haue lost his saltnes/ what can be salted ther with. It is thence forth good for nothyng/ but to be cast oute/ and to be treaden vnder fote of men. Ye are the lyght of the worlde. A cyte that is set on an hyl/ cannot be hyd/ nether do men lyght a candell/ & put it vnder a bushell/ but on a candellstycke/ & it lyghteth all that are in the housse. Let youre lyght so shyne before men/ that they maye se youre good workes/ & glorifye youre father which is in heauē.

Mat. ix. a.  
Luc. xij. c.  
Mar. iij. c.  
Lu. viij. c.  
and. xj. c.

† Thynke not that I am come to destroye the lawe/ or the Prophetes: no/ I am not come to destroye them/ but to fulfill them. For truly I saye vnto you/ tyll heauē & earth peryshe/ one yot or one tytle of the law shal not scape/ tyll all be fulfilled.

Lu. xvj. d.

Who so euer breaketh one of these lest cōmaundmentes/ and teacheth mē so/ he shal be called þe leest in the kyngdō of heauē.

Jaco. ij. b.

a iij. But who



# The Gospell

But who so euer obserueth and teacheth / the same shalbe called greate in the kyngdome of heauen. **F**

**F** For I saye vnto you / except youre rightewesnes excede the rightewesnes of the Scribes and Pharises / ye cannot entre into the kyngdome of heauen. **F**

ye haue herde how it was sayd vnto them of the olde tyme. Thou shalt not kyll: for whosoever killeth / shalbe in daunger of iudgement. But I saye vnto you / whosoever is angre with his brother shalbe in daunger of iudgement. Whosoever sayeth vnto his brother Racha / shalbe in daunger of a counsel. But who soeuer sayth thou sole / shalbe in daunger of hell fyre.

Therefore when thou offrest thy gyfte at the altare / & ther remembreth that thy brother hath ought agaynst the / leue there thyne offerynge before the altre / & go thy waye fyrst and be reconciled to thy brother / & then come and offre thy gyfte.



**F** Agre with thyne aduersary quickely / whyls thou arte in the waye withe him / lest that aduersary delyuer þe to the iudge / & the iudge delyuer the to the minister: & then thou be cast into prison. Verely I saye vnto the: thou shalt not come oute thence tyll thou haue payed the vttermost farthyng.

ye haue herde how it was sayd to the of olde tyme. Thou shalt not cōmyt aduoutry. But I saye vnto you / that who soeuer loked on a wyfe / lustynge after her / hath committed aduoutry with hyr already in his hert.

Wherefore yf thy right eye offende the / plucke him out / & cast him fro the: better it is for the þe one of thy membres perishe then þe thy hole body shuld be cast into hell. Also yf thy right honde offende þe / cut him of & cast him fro the: better it is that one of thy membres perishe / then þe all thy body shuld be cast into hell. **F**

It is sayd / whosoever put awaye his wyfe / let him geue her a testimonyall also of the deuorcement. But I saye vnto you: whosoever put awaye his wyfe (except it be for fornicacion) causeth her to breake matrimony. And who so euer marryeth her that is deuorced / breaked wedlocke.

Agayne

# of S. Matthew.

# Jo. v.

**F** Agayne ye haue herde how it was sayd to the of olde tyme / thou shalt not forswere thy selfe / but shalt performe thyne othe to God. But I saye vnto you / swere not at al: nether by heauē / for it is Goddes seate: nor yet by the erth / for it is his fote stole: nether by Jerusalem: for it is the cyte of that greate kyng: nether shalt thou sweare by thy heed / because thou canst not make one whyte heer / or blacke. But your comunicacion shall be / ye / ye: nay / nay. For whatsoeuer is more then that / cometh of euil.

ye haue herde how it is sayde: an eye for an eye / a toth for a toth. But I saye vnto you / that ye resyst not wronge. But who soeuer geue the a blowe on thy ryght cheke / tourne to him the other. And yf any man will sue the at the law / and take awaye thy coote / let him haue thy cloocke also. And whosoever wil cōpell the to goo a myle / goo with him twayne. Geue to him that arerth / and from him that wolde borrowe tourne not awaye.



**F** ye haue herde how it is sayde: thou shalt loue thyne neighbour / & hate thyne enemy. But I saye vnto you / loue youre enemyes. Blesse them that courlie you. Do good to them that hate you. Praye for them which do you wronge and persecute you: that ye maye be the chyldre of your father that is in heauen: for he maketh his sonne to aryse on the euyl / & on the good / & sendeth his reyn on the iuste and vniuste. For yf ye loue them / which loue you: what rewarde shall ye haue. Do not the publicans euē so. And yf ye be frendly to youre brethren only / what singuler thyng do ye. Do not the publicans lyke wyse: ye shall therefore be perfect euen as youre father which is in heauē / is perfect.

**F** Of almose / prayer & fastynge. And that no man can serue two masters. Do not regarde earthy thynges: but seke that which is heuenly / and that wyll by de. Cast all care vpon God / for he careth for all.

# The. vi. Chapter.

**T**ake hede to your almes. That ye geue it not in þe syght of men / to the intent that ye wolde be sene of them. Or els ye get no rewarde of youre father which is in heauē. When so euer therfore thou geuest thyne almes / thou shalt not make a trompet



## The Gospell

a trumpet to be blown before the as the ypocrites do in the synagogis & in the stretis/for to be prayled of men. Verely I say vnto you they haue their rewarde. But when thou doest thyn almes/let not thy lyfte hand know what thy right hand doth/that thyn almes maye be secrete:and thy father which seith in secret/shall rewarde the openly. **R**

And when thou prayest/thou shalt not be as the ypocrites are. For they loue to stond and praye in the synagoges / and in the corners of the stretes / because they wolde be sene of men. Verely I saye vnto you / they haue their rewarde. But when thou prayest/entre in to thy chamber/and shut thy doore to the/and pray to thy father which is in secrete:and thy father which seith in secret/shall rewarde the openly.



And whē ye praye/bable not moche/as the Hethen do : for they thinke that they shalbe herde/for their moch bablyn ges sake. Be ye not lyke them therfore. For your father knoweth wherof ye haue neade/before ye are of him After this maner therfore praye ye.

Oure father which arte in heauen/halowed be thy name. Let thy kyngdō come. Thy will be fulfilled / as well in erth/as it is in heauē. Geue vs this day

oure dayly bzeede. And forgeue vs oure trespasses/euē as we forgeue oure trespassers. And leade vs not in to temptaciō : but deliuer vs from euyl. For thyn is the kyngdome & the power and the glorie for euer. Amen. For and yf ye shal forgeue other men their trespasses / youre heauenly father shall also forgeue you. But and ye wyll not forgeue men their trespasses/nomore shall youre father forgeue youre trespasses.

✠ Moreover when ye faste/be not sad as the ypocrites are For they disfigure their faces/that they myght be sene of men how they faste. Verely I say vnto you/they haue their rewarde. But thou/when thou fastest/annoynte thyn hee/and washe thy face/that it appere not vnto men how that thou fastest:but vnto thy father which is in secrete : and thy father which seeth in secrete/shall rewarde the openly.

Se that

## of S. Matthew.

Jo. vi.

Se that ye gaddre you not treasure vpon the earth/where rust and mothes corrupte / and where theues breake through and steale. But gaddre ye treasure together in heauen/where nether rust nor mothes corrupte/ & where theues nether breake vp/nor yet steale. For where soeuer youre treasure is/there wyll youre hertes be also. **R**

The lyght of the body is thyn eye. Wherfore yf thyn eye be synge all thy body shalbe full of lyght. But and yf thyn eye be wycked/then all thy body shalbe full of darcknes. Wherfore yf the lyght that is in the / be darckenes: howe greate is that darckenes.



✠ No man can serue two masters. For ether he shall hate the one and loue the o-ther: or els he shall lene to the one and despyse the other: ye cannot serue God and mammon. Therfore I saye vnto you/be not carefull for youre lyfe/ what ye shall eate/ or what ye shall dryncke/ nor yet for youre body/ what ye shall put on. Is not the lyfe more worth then meat/ & the body more of value then raymēt. Beholde the foules of the ayer: for they sowe not/ nether reepe/ nor yet cary into the barnes: & yet youre heuenly father fedeth them. Are ye not moche better then they.

Which of you though he toke thought therfore / coude put one cubyt vnto his stature. And why care ye then for raymēt. Consydre the lylies of the felde/ how they growe. They labour not nether spynne. And yet for all that I saye vnto you/ & euen Solomō in all his royalte was not arayed lyke vnto one of these. Wherfore yf God so clothe the grace/ which is to daye in the felde/ and to morowe shalbe caste into the founace/ shall he not moche more do the same vnto you/ o ye of lytle fayth.

Therfore take no thought / sayinge: what shall we eate/ or what shall we dryncke/ or wherwith shall we be clothed. After all these thinges seke the Gentyls. For youre heauenly father knoweth that ye haue neade of all these thinges. But rather seke ye first the kyngdome of heauen & the rightewesnes therof: and all these thinges shalbe ministred vnto you. **R**

Care not



## The Gospell

Care not then for the morow / but let the morow care for it  
 selfe: for the day present hath ever ynough of his owne trouble.

¶ Judge not that ye be not iudged. Are and it shal be geuen you.  
 For geue as ye wolde be forgeuen. The straye gate & broade waye.  
 Beware of false prophetes. To byld on a rock is sure.  
 To byld on sande awayleth nothyng.

### The. viij. Chapter.

Luc. vi. f.



**J**udge not / & ye be not iudged. For as  
 as ye iudge so shall ye be iudged.  
 And with what mesure ye mete / with &  
 same shall it be mesured to you agayne.  
 Why seist thou a moote in thy brothers  
 eye / & perceuest not the beame that is  
 in thyne owne eye. Or why sayest thou  
 to thy brother: suffre me to plucke out the  
 moote out of thyne eye / & beholde a bea-  
 me is in thyne owne eye. ppcrypte / fyrst  
 cast out the beame out of thyn owne eye:  
 and then shalt thoue clearly to plucke out the moote out of thy  
 brothers eye.

Geue not that which is holy / to dogges / nether cast ye your  
 pearles before swyne: lest they treade them vnder their fete / &  
 the other tourne agayne and all to rent you.

Luc. xi. b.

Are and it shall be geuen you. Seke & ye shall fynd. Knocke  
 & it shall be opened vnto you. For who so euer axeth receaueth /  
 and he that seketh fyndeth / and to him that knocketh it shall be  
 opened. Is there any man amonge you which yf his sone axed  
 him breed / wolde offer him a stone. Or yf he axed fysh / wolde  
 he profer him a serpent. If ye then which are euill can geue to  
 youre chyldre good gyftes / how moche more shall youre father  
 which is in heauen geue good thynges to them that are him.

Therfore what so euer ye wolde that men shulde do to you /  
 euen so do ye to them. This is the lawe and the prophetes.

Luc. vi.  
 Luc. xij.

Enter in at the straye gate: for wyde is the gate / and broad  
 is the waye that leadeth to destruccion: & many ther be which  
 go in ther at. But straye is the gate / and narrowe is the waye  
 which leadeth vnto lyfe: and feawe there be that fynde it.

Luc. vi. f.

¶ Beware of false prophetes / which come to you in shepes  
 clothynge / but inwardly they are rauenynge wolues. Ye shall  
 knowe

## of S. Matthew.

## Jo. viij.



knowe them by their frutes. Do me ga-  
 the grapes of thornes: or fygges of bry-  
 res. Eue so euery good tre bringeth forth  
 the good frute / But a corrupte tree bring-  
 geth forth euill frute. A good tree cannot  
 bringe forth bad frute: nor yet a bad tree  
 can bringe forth good frute. Euery tree &  
 bringeth not forth good frute / shalbe hea-  
 uen doone / & cast into the fyre. Wherfore  
 by their frute they shall knowe them.

Luc. vi. f.

Not all they that saye vnto me / Ma-  
 ster / master / shall enter into the kyngdome of heauen: but he that  
 doth my father wyll which is in heauen. Many wyll saye to  
 me in that daye: Master / master / haue we not in thy name pro-  
 phesied. And in thy name haue cast out deuyls. And in thy na-  
 me haue done many myracles. And then wil I knowledge vn-  
 to them that I neuer knewe them. Departe from me ye wor-  
 kers of iniquite.

Isa. xli. e. f.  
 Rom. ii. b.  
 Iaco. i. d.

Whosoever heareth of me these sayunges / & doth the same /  
 I will lyken him vnto a wyse ma which bylt his housse on a roc-  
 ke: & abundance of rayne descended / & the fluddes came / & the  
 wyndes blew & bet vpon that same housse & it fell not / because  
 it was grounded on the rocke. And whosoever heareth of me  
 these sayunges & do them not / shalbe lykened vnto a folysh ma /  
 which bylt his housse vpon the sonde: and abundance of rayne  
 descendeth / and the fluddes came / & the wyndes blew & beet  
 vpon that housse / and it fell / and great was the fall of it.

And it came to passe / that when Iesus had ended these sayin-  
 ges / the people were astounyed at his doctryne. For he taught  
 them as one hauynge power / and not as the Scribes.

Mat. x. e.  
 Luce. iij. e.

¶ A leper is censed. The Centurion that came to Christ.  
 Peters motherlaw was healed. Foxes haue holes & brydes haue nestes  
 Let the deed burye their deed. Iesus slept in the ship.  
 How the swyne were caryed bedlyng into the see of the deuylles.  
 How the herdmen fled to the cyte. Of the fycke of the palseye.

### The. iij. Chapter.

**W**hen he was come doune from the mountayne / moche  
 people folowed him. And lo / there came a leper & wor-  
 shipped him sayinge. Master yf thou wilt thou canst make me  
 clene. And

Mat. i. d.  
 Luce. v. e.



# The Gospell

Leut. xliij.  
Luc. vii. a



dene. And Jesus put forth his hond and touched him saying: I wil be thou clene & immediatly his leprosy was clensed. And Jesus sayde vnto him: Se thou tel no mā / but go and shewe thy selfe to the p̄este / & offer the gyfte that Moyses commaunded in wytnes to them.

✠ When Jesus was entred into Ca B pernaum / ther cam vnto him a certayne Centurion / and besought him sayinge: Master / my seruānt lyeth sycke at home of the palsy / and is greuously payned. And Jesus sayd vnto him: I wyll come and heale him. The Centurion answered and sayde. Syr I am not worthy that thou shuldest come vnder my rofe but speake the worde onely and my seruānt shal be healed. For I also my selfe am a man vnder p̄boer / and haue souldyers vnder me / and I saye to one go / and he goeth: and to another come / and he cometh: and to my seruānt / do this / and he doeth it. When Jesus hearde that / he marueyled and sayde to them that folowed him: Verely I saye vnto you / I haue not founde so great fayth: no / not in Israel. I saye therfore vnto you / that many shall come from the east and weest / and shall reste with Abraham / Isaac / and Jacob in the kyngdome of heauen: and the chyldren of the kyngdome shalbe cast out in to vtter darcknes: there shalbe wepyng and gnasyng of teth. Then Jesus sayde vnto the Centurion / go thy way / and as thou beleuest so be it vnto the. And his seruānt was healed the selfe houre. ✠

Mar. i. c.  
Lu. iij. f.

And then Jesus went to Peters housse / and sawe his wyues mother lyinge sycke of a feuer / and touched her hande / and the feuer left hyr / and she arose / and ministred vnto them.

Mar. i. d.

When the euē was come / they brought vnto him many that were possessed with deuyls. And he cast out the sprites with a worde / and healed all that were sycke / to fulfyl that which was spoken by Elyas the p̄phete sayinge: He toke on him oure infirmities / and bare oure sykenesses.

Esa. liij. a

When Jesus sawe moche people aboute him / he commaunded to go ouer the water. And there came a Scribe and sayde vnto

# of S. Matthew.

To. viij.

vnto him: master / I will folowe the whither so euer thou goest. And Jesus sayd vnto him: the foxes haue holes / & the byrddes of the ayer haue nestes / but the sone of p̄ man hath not wheron to rest his heed. Another p̄ was of his disciples sayd vnto him: master / suffre me fyrst to go & burye my father. But Jesus sayd vnto him: folowe me / and let the deed burye their deed.



✠ And he entred into a shipp / and his disciples folowed him. And beholde ther arose a greates tēpest in the see / so moch that the shyp was couered with waues / and he was a slepe. And his disciples came to him / & awoke him sayinge: master saue vs / we perishe. And he sayd to the: why are ye fearfull / o ye of lytell fayth. Then he arose and rebuked the wyndes and the see / and there folowed a greates calme. And the mē marueyled and sayd: what man is this / that both wyndes and the see obey him. ✠

mar. iij. b  
Lu. viij. d

Ant when he was come to the other syde / into the couētre of the Gergesites / ther met him two possessed of deuyls / which came out of the graues / and were out of measure fearce / so that no man myght go by that waye. And beholde they cryed out / sayinge: O Jesu the sone of God what haue we to do with the. Art thou come hyther to torment vs before the tyme be come. And ther was a good waye of frō them a great heerd of swyne fedynge. Then the deuyls besought him sayinge: yf thou caste vs out / suffre vs to go oure waye into the heerd of swyne. And he sayd vnto them: go youre wayes. Then went they out / and departed into the heerd of swyne. And beholde the hole heerd of swyne was caried with violence hedlynge into the see / and perisshed in the water. Then the heerdmen fled and went their wayes into the cyte / and tolde euery thyng / & what had fortuned vnto the possessed of the deuyls. And behold all the cyte came out and met Jesus. And when they sawe him / they besought him to departe out of their costes.

Mar. v. a  
Lu. viij. d

How Matthew was called. How Christ sate & meate with publicans and synners. The rulers daughter. The woman that had the bloudy issue. Two blynde are cured. Of him that was drome and deffe. The harvest is greates / but the labourers are fewe.

The. ix. Cha.



# The Gospell

The ix. Chapter. ✠

Mar. ii. a  
Luc. v. d.



**W**hen he entred into a ship & passed ouer & came into his owne ci-  
te. And lo/they brought to him a mā sic-  
ke of p palsye/lyunge in his bed. And whē  
Jesus sawe p sayth of them/he sayde to  
the sicke of p palsye: sone be of good there  
thy synnes be forgeuē the. And beholde  
certayne of the Scribes sayde in the sel-  
ues/this mā blasphemeth. And whē Je-  
sus sawe their thoughtes/he sayde: wher-  
fore thynke ye euyl in your hertes. Whē  
ther is elyer to saye/thy synnes be forgeuē the/or to saye: aryse  
and walke. That ye maye knowe that the sone of mā hath po-  
wer to forgeue synnes in erth/then sayd he vnto the sicke of the  
palsye: aryse/take vp thy bed / & go home to thyne house. And  
he arose and departed to his owne house. And when the peo-  
ple sawe it / they marueyled & glorified God which had geuen  
suche power to men. ✠

Mar. ii. b  
Luc. v. f.

**✠** And as Jesus passed forth from thence/he sawe a man syt  
a receauynge of custome/named Mattheu/and sayde to him:  
folow me. And he arose and folowed him. And it came to passe  
as he sat at meate in the house: beholde many publicans & syn-  
ners came and sate downe also with Jesus and his disciples.

Mat. vi. e  
1. Tim. i. c

When the Pharises sawe p / they sayd to his disciples: why  
eateth your master with publicans and synners. When Jesus  
hearde that/he sayde vnto them: the whole neade not the phis-  
cion but they that are sicke. So & learne what that meaneth: I  
haue pleasure in mercy/ & not in offeringe. For I am not come  
to call the ryghtewes but the synners to repentaunce. ✠

**✠** Then came the disciples of John to him saying: why do  
we and the pharises faste ofte: but thy disciples faste not. And  
Jesus sayde vnto them: can the weddinge chyl dren mozne as  
longe as the bydegrome is with them. The tyme wyll come  
when the bydegrome shall be taken from them/and then shall  
they faste. No man peceth an olde garment with a pece of new  
cloth. For then taketh he away the pece agayne from the gar-  
ment/and the rent is made greater. Neither do men put new  
wyne

of S. Matthew.

Jo. ix.

wyne into olde vessels/for then the vessels breake/and p wyne  
runneth oute/and the vessels peryshe. But they powre newe  
wyne into newe vessels and so are both saued togyther. ✠



Mar. v. b  
Lu. vii. f.

**✠** Whyls he thus spake vnto them/be-  
holde ther came a certayne ruler/a wo-  
man which sayinge: my doughter is e-  
uen now deceased/ but come and lay thy  
honde on her and she shall lyue. And Je-  
sus arose & folowed him with his disci-  
ples. And behold a womā which was di-  
seased with an yssue of bloude. xij. yeres/  
came behynd him and touched the heme  
of his besture. For she sayd in her selfe: yf  
I may touche but euē his besture only/  
I shall be safe. Then Jesus tourned hym about/and beheld her  
saying: Doughter be of good cōforte/ thy sayth hath made the  
safe. And she was made whole euen that same houre.

And when Jesus came into the rulers house/and sawe the  
mynstrels and the people ragynge/he sayd vnto them: get you  
hēce/for the mayde is not deed/ but slepeth. And they laughed  
him to scozne. Allone as the people were put forth / he went in  
and toke her by the hond/and the mayde arose. And this was  
noysed through out all that londe.

**D** And as Jesus departed thence/two blynd mē folowed him  
cryinge and sayinge: O thou sone of Dauid haue mercy on vs:  
And when he was come to house/the blynd came to him. And  
Jesus sayde vnto them: Beleue ye that I am able to do this.  
And they sayd vnto him: ye Lord. Thē touched he their eyes/  
saying: accordyng to your sayth be it vnto you. And their eyes  
were opened. And Jesus charged thē sayinge. Se that nomā  
knowe of it. But they allone as they were departed / spreed a-  
broode his name through out all the londe.

As they went out/beholde/they brought to him a dōme mā  
possessed of a deuyl. And as sone as the deuyl was cast oute/  
the dōme spake. And the people merueyled / sayinge: it was  
neuer so sene in Israhel. But the pharises sayde: he casteth oute  
Deuyls/by the power of the chiefe deuyl.

Mar. vii. e  
Luc. xi. g

And Jesus went about alcyties & townes/teaching in their  
synagoges



## The Gospell

synagoges and preachunge the glad tydings of the kyngdom/ and healyng all maner sycknes and deafe amōge the people. But when he sawe the people/ he had compassion on them/ because they were pyued awaye/ and scattered abroad/ even as shepe hauynge no shepherd.

Then sayde he to his disciples: the haruest is greate/ but the labourers are feawe. Wherfore praye the lord of the haruest/ to sende forth labourers into his haruest.

**The sendynge forth of his Apostles to preache.**

Shepe amonge wolues.

Wylle as serpentes and innocent as doves.

### The .x. Chapter.



**A**nd he called his .xij. disciples bnto him/ & gaue thez power ouer vniuersitees/ to caste them oute/ & to heale all maner of syckenesses/ & all maner deafeles.

The names of .xij. Apostles are these: The fyrst/ Symon called also Peter: and Andrew his brother: James sone of zebede and John his brother: Philip and Bartlemew: Thomas & Mattheu the Publican: James the sone of Alphe/ and Lebbeus other wyse called Taddeus: Simon of Cane/ & Judas Iscarioth/ which also betrayed him.

**Luc. ix. a.** These .xij. dyd Iesus sende/ & comaunded them sayinge: Go not into the wayes that leade to gentyls/ and into the cities of the Samaritans enter ye not. But go rather to the lost shepe of the housse of Israel. Go and preache sayinge: that the kyngdom of heaue is at honde. Heale y sycke/ cleanse the lepers/ rase the deed/ caste oute the deuyls. frely ye haue receaued/ frely geue agayne. Possesse not golde/ nor syluer/ nor brasse in youre girdels/ nor yet scryp towarde your iorney/ nether two coats/ nether shoes/ nor yet a staffe. For the workman is worthy to haue his meate. Into whatsoeuer cite or tounye ye shal come/ enquire who is worthy in it/ and there abyde tyll ye go thence. And when ye come into an housse/ salute the same. And yf the housse be worthy/ your peace shal come vpon it. But yf it be not worthy/ your peace shal retourne to you agayne.

And who

## of S. Matthew.

Jo. r.

And who so euer shal not receaue you/ nor wyll heare your preachynge: when ye departe out of that housse or that cyte/ shake of the duste of your fete. Truly I saye vnto you: it shal be easer for the londe of sodom and Gomorra in the daye of iudgement/ then for that cyte.

Beholde I sende you forth as shepe amonge wolues. Be ye therfore wyse as serpentes/ and innocent as doves. Beware of men/ for they shal delyuer you bp to the counsels/ & shal scourge you in their synagoges. And ye shal be brought to the heed rulers & kynges for my sake/ in witnes to them & to the Gentyls.

But when they delyuer you bp/ take no thoughte howe or what ye shal speake/ for it shal be geuen you/ euen in that same houre/ what ye shal saye. For it is not ye y speke/ but the spirit of your father which speaketh in you. **Joan. vi.**

The brother shal betraye the brother to deeth: & the father the sone. And the chyldren shal arylse agaynst their fathers and mothers/ and shal put them to deeth: and ye shal be hated of al men for my name. But he y endureth to the ende/ shal be saued.

**C** When they persecute you in one cyte/ flye into another. I tell you for a trueth/ ye shal not synysse al that cyties of Israel tyll the sone of man become. The disciple is not aboue his master: nor yet the seruaunt aboue his lord. It is ynough for the disciple to be as his master is/ and that the seruaunt be as his lord is. If they haue called the lord of the housse Beelzebub: how moche more shal they call them of his household so: feare them not therfore.

There is nothyng so cloffe/ that shal not be opened/ and nothyng so hyd/ that shal not be knowen. **Mar. iiii. Lu. viii. c and. xii. a**

What I tel you in dercknes/ y speake ye in lyght. And what ye here in the eare/ that preache ye on the housse toppes.

And feare ye not them which kyl the body and be not able to kyl the soule. But rather feare him/ which is able to destroye both soule and body into hell. Are not two sparowes solde for a farthyng? And none of them doth lyght on the ground/ without your father. And now are al the heres of your heedes nombred. Feare ye not therfore: ye are of more value then many sparowes.

Who so euer therfore shal knowledg me before me/ him wil mar. viii.

b y. I knowe



## The Gospell

**Mar. viii** I knowledg also before my father whiche is in heauen. But  
**Luc. ix. c.** whosoever shall deny me before men/him will I also deny be-  
**and. xij. b** fore my father which is in heauen.

**Luc. xij. f.** Think not/that I am come to sende peace into the earth/  
I came not to sende peace/but a swerde. for I am come to set  
a man at variaunce agaynst his father/ & the daughter agaynst  
hyr mother/and the daughterelawe agaynst her motherlawe:  
And a mannes foes shalbe they of his owne housholde.

He þ loveth his father oz mother more then me/is not mete  
for me. And he that loveth his sone oz daughter more then me/  
is not mete for me. And he that taketh not his crosse & foloweth  
me/is not mete for me. He that syndeth his lyfe/shall lose it: ad  
he that losyth his lyfe for my sake/shall fynde it.

**Luc. xij. f.** He that receauith you/ receauith me: and he that receauith  
me/ receauith him that sent me. He that receauith a prophet in  
the name of a prophet/shall receaue a prophetes rewarde. And  
**Joh. xij. c** he that receauith a righteous man in the name of a ryghteous  
man/shall receaue the rewarde of a ryghteous man. And who  
soever shall geue vnto one of these lytle ones to dryncke/a cuppe  
**Mar. ix. f** of coude water only/in the name of a Discypyle: I tell you of a  
trueth/he shall not lose his rewarde.

¶ John sent his disciples to Christ.  
Come vnto me all ye that laboure.  
The yoke of Christ is easy.

### The. xi. Chapter.

**Luc. vii. c** And it came to passe whē Jesus had made an ende of cō-  
maunding his. xij. disciples/ that he departed thence/  
to teache and to preache in their cyties.



¶ Whē John beyng in prison hearde  
the workes of Christ/ he sent two of his  
disciples and sayde vnto him. Arte thou  
he that shall come: oz shall we loke for an  
other. Jesus answered and sayde vnto  
them. Go and heve John what ye haue  
hearde and sene. The blynde se/ the halt  
go/ the lepers are censed/ the deaf heare  
the deed ryle agayn/ and the glad tydun-  
ges is preached to the poore. And happy  
is he that is not offended by me.

And as

## of S. Matthew.

Jo. xj.

And as they departed/ Jesus begane to speake vnto the peo-  
ple of John. What for to se went ye oute into the wyldernes:  
went ye out to se a rede shaken with the wynde: other what  
went ye out for to se. A man clothed in softe raymēt. Behold  
they that weare softe clothyng / are in kynges houses. But  
what wēt ye out for to se. A prophete. ye I say to you & more  
then a prophete. for this is he of whom it is wrytten. Behold/  
I sende my messenger before thy face/ which shall prepare thy  
way before the. ¶

**Luc. xvi. f.** ¶ Verely I saye vnto you/ amonge the chyldren of women  
arose there not a greater then John the Baptist. Notwithstō-  
dinge he that is lesse in the kyngdom of heauē/ is greater then  
he. From the tyme of John Baptiste hyderto the kyngdome of  
heauē suffereth violence/ & they that go to it with violence pluck  
it vnto them. for al the prophetes & the lawe prophesied vnto  
the tyme of John. Also yf ye wil receaue it/ this is Elias which  
shuld come. He that hath eares to heare let him heare. ¶

But wher vnto shal I lyken this generaciō. It is lyke vnto  
chyldren which sūt in the market and call vnto their felowes/ &  
saye: we haue pyped vnto you/ & ye haue not daused. We haue  
mourned vnto you / and ye haue not sorowed. for John came  
nether eatinge nor drynkinge/ and they saye/ he hath the deuyl.  
The sone of man came eatinge and drynkinge/ and they saye/ be-  
holde a glutton and drynker of wyne/ & a frend vnto publicans  
& synners. Neuerthelater wyldome is iustified of hyr chyldrē.



¶ Then begā he to wprayd þ cyties  
in which most of his miracles were done  
because they meded not wbe to þ Cho-  
rasyn. wbe to þ Bethsaida: for yf the  
miracles which were shewed in you/ had  
bene done in Tyre and Sidon/ they had  
repented longe agoe in sack clooth and  
ashes. Neuerthelesse I saye vnto you:  
it shal be easier for Tyre & Sidon at the  
day of iudgemēt/ then for you. And thou  
Capernaū/ which art lyft vp vnto heuē/  
shalt be brought doune to hell. for yf the miracles which haue  
bene done in the / had bene shewed in zodo: they had remayned  
b iii. to this



# The Gospell

to this daye. Neuerthelesse I saye vnto you: it shalbe easier for the londe of sodom in the daye of iudgement/then for the. **+**

**At** that tyme Iesus answered and sayde: I prayse the o father Lorde of heauen and earth/ because thou hast hyd these thinges from the wyse and prydēt/ and hast opened them vnto babes: euen so father/ for so it pleased the. All thinges are geuen vnto me of my father. And no mā knoweth the sone but the father: nether knoweth any man the father/ saue the sone/ and he to whom the sone wyll open him.

Come vnto me all ye that laboure and are laden/ and I will ease you. Take my yoke on you and lerne of me for I am meke and lowly in herte: and ye shall fynde reest vnto youre soules. For my yoke is easy/ and my burden is lyght. **+**

**How** the disciples dyd eat corne vpon the saboth dayes. The whytered hōde was healed. The blynde and dōme was healed. The pharises required a signe. The vncleane sprete that walketh thowow drye places. Knewe the mother and brethren of Christ stode at the dore.

## The. xij. Chapter. **+**



**At** that tyme Iesus went on the saboth dayes thowow the corne/ and his disciples were an hongred/ and begane to plucke the eares of corne/ & to eate. When the pharises sawe that/ they sayde vnto him: Behold/ thy disciples do that which is not lawfull to do vpon the saboth daye. He sayde vnto them: Haue ye not reed what Dauid dyd/ when he was an hongered/ and they also which were with him. How he entred into the

houffe of God/ & ate the halowed loues which were not lawfull for him to eate/ nether for them which were with him/ but only

for the prestes. **+** haue ye not reed in the lawe/ how that the prestes in the temple breake the saboth daye/ and yet are blamelesse. But I saye vnto you that here is one greater then þ temple. Wherfore yf ye had knowē what this sayinge meneth: I require mercy/ & not sacrifice: ye wold neuer haue condemned innocentes. For the sone of man is Lorde euen of the saboth daye.

And he departed thence/ & went into their synagoge: and he holde ther was a mā/ which had his honde dyed bp. And they ased him sayinge: is it lawfull to heale vpon the saboth dayes?

because

# of S. Matthew.

Jo. xij.

because they myght accuse him. And he sayd vnto them: which of you wolde it be/ yf he had a shepe fallen into a pytte on the saboth daye/ that wolde not take him and lyft him out. And how moch is a man better then a shepe. Wherfore it is lawfull to do a good dede on the Saboth dayes. Then sayde he to the man: stretch forth thy honde. And he stretched it forth. And it was made whole agayne lyke vnto the other.



**Then** the Pharises wēt oute/ and hclde a counsell agaynst him/ howe they might destroye him. When Iesus knewe that/ he departed thence/ and moch people folowed him/ and he healed them all/ and charged them/ that they shulde not make him knowne: to fulfyll that which was spoken by Eay the prophet/ which sayeth. Beholde my chyld/ in whō I haue chosen/ my beloued/ in whō my soule deli

teth. I wyll put my spirit on him/ and he wau in we iudgemēt to the gentyls. He shal not stryue/ he shal not crye/ nether shall any man heare his voyce in the stretes/ & a brosed rede shal he not breake/ & a flare that bequinneth to burne/ he shal not quenche/ tyl he sende forth iudgemēt vnto victorie/ and in his name shall the gentyls truste. **+**

Then was brought to him/ one possessed with a deuyl which was both blynd & dōme: & he healed him/ in somoch þ he which was blynd & dōme/ both spake & sawe. And al þ perþie were amazed & sayd: Is not this þ sone of Dauid. But whē þ pharises hearde þ/ they sayd: This felow dyueth the deuyls no nother wyse oute but by the helpe of Belzebub the chiefe of the deuyls.

But Iesus knewe their thoughtes & sayde to them. Euery kyngdome deuided with in it selfe/ shal be brought to naught. Nether shal any cyte or housholde deuided agaynst it selfe/ cōtinue. So yf satan cast oute satan/ then he is deuyded agaynst him selfe. How shall then his kyngdome endure. Also yf I by the helpe of Belzebub cast oute deuyls: by whose helpe do your chyldren cast thē out. Therfore they shall be your iudges. But yf I cast out the deuyls by the spirit of God: then is the kyngdom of God come on you.

b iij. Ether



# The Gospell

¶ Either howe can a man enter into a stronge mannes housse/ and violently take awaye his goodes: except he fyrst bynde the stronge man/ and then spoyle his housse.

mar. iii. d.  
Luc. xij. b

¶ He that is not w<sup>th</sup> me/ is agaynst me. And he that gathereth not w<sup>th</sup> me/ scattered abroade. Wherfore I saye vnto you/ all maner of synne & blasphemy shalbe forgeue vnto me: but þ<sup>e</sup> blasphemy of þ<sup>e</sup> spyte shal not be forgeue vnto me. And whosoever speaketh a worde agaynst the sone of mā/ it shalbe forgeue him. But whosoever speaketh agaynst þ<sup>e</sup> holy goost/ it shal not be forgeue him/ no nether in this worlde/ nether in þ<sup>e</sup> worlde to come.

Luc. vii. a.

¶ Either make the tree good/ & his frute good also: or els make the tree euyl/ & his frute euyl also. For the tree is knowe by his frute. O generacio of wipers/ how cā ye saye well/ whē ye your selues are euyl. For of the aboundance of the herte/ the mouth speaketh. A good man out of the good treasure of his hert bringeth forth good thinges. And an euyl mā out of his euyl treasure/ bringeth forth euyl thinges. But I saye vnto you/ that of euery ydell worde that men shal haue spoken: they shal geue a countes at the daye of iudgemēt. For by thy wordes thou shalt be iustified/ & by thy wordes thou shalt be condemned.

Luc. xi. b

¶ Then answered certayne of the scribes & of the Pharisees saying: Master/ we wolde saye se a sygne of the. He answered and sayde to them. The euyl & aduoutrous generacio seeketh a signe/ but ther shal no signe be geue to thē/ saue the signe of the prophet Jonas. For as Jonas was thre dayes & thre nyghtes in the whales belly/ so shal the sone of man be thre dayes & thre nyghtes in the hert of the earth. The men of Ninine shall rylse at the daye of iudgement w<sup>th</sup> this nation/ & condemne them/ for they amended at the preachynge of Jonas. And beholde/ a greater then Jonas is here. The quene of the south shal rylse at the daye of iudgemēt w<sup>th</sup> this generacio/ & shall cōdemne thē: for she came frō the vtmost parties of þ<sup>e</sup> world to heare the wysdom of Salomō. And behold a greater then Salomō is here.

ll. re. x. a.  
i. para. ix

¶ When the vnclene sprete is gone oute of a man/ he walketh throughout drye places sekynge reest & fyndeth none. Then he sayth: I wyll retourne agayne into my housse/ from whence I came out/ And when he is come/ he fyndeth the housse empty & swept & garnyshe. Then he goeth his waye/ & taketh vnto him seuen

# of S. Matthew.

# To. xiiij.

him seuen other spretes worse then him selfe/ and so entre they in and dwell there. And the ende of that mā is worse then the begynnynge. Euen so shal it be w<sup>th</sup> this euyl nacion.

¶ Whil he yet talked to the people: behold his mother and his brethren stode without/ desyringe to speake w<sup>th</sup> him. Then one sayde vnto him: beholde thy mother and thy brethren stonde without/ desyringe to speake w<sup>th</sup> the.

mar. iii. d  
Lu. viij. c

¶ He answered & sayde to him that tolde him: Who is my mother: or who are my brethren. And he stretched forth his honde ouer his disciples & sayde: beholde my mother and my brethren. For who so euer doth my fathers wyll which is in heauen/ the same is my brother/ syster/ and mother.

¶ The parable of the sower and expounded by Christ. The parable of the tares. The kyngdome of heauē is lyke to mustard seed. Another parable of leuen. The parable of the tares is expounded. The kyngdome of heauen is lyke to treasure. The kyngdome of heauen is lyke to a merchaunt. A he kyngdome of heauen is lyke vnto a net. New and olde. A prophet is without honoure in his owne countrey.

## The. xiiij. Chapter.

¶ The same daye went Iesus out of the housse/ and sat by the see syde/ & moch people resorted vnto him/ so gretly that he went/ and sat in a shyppe/ and all the people stode on the woore. And he spake many thinges to them in similitudes/ sayinge. Beholde/ the sower went forth to sow. And as he soweth some fell by the wayes syde/ & the fowles came and deuoured it vp. Some fell vpon stony grounde where it had not moche erth and anone it spronge vp/ because it had no dept of erth: & when the sonne was vp/ it caught heet/ & for lake of rotinge wyddred awaye. Some fell amonge thornes/ & the thornes spronge vp and chooked it. Parte fell in good grounde/ and brought forth good frute: some an hundred fold/ some sixtie fold/ some thyrty fold. Whosoever hath eares to heare/ let him heare.

mar. iii. a  
Lu. viij. a

¶ And the disciples came and sayde to him: Why speakest thou to them in parables. He answered & sayd vnto them: it is geue vnto you to knowe the secretes of the kyngdome of heauē/ but to them it is not geuen. For whosoever hath/ to him shalbe geuen: & he shall haue aboundance. But whosoever hath not from him shalbe taken awaye euē that he hath. Therfore speake I to them in similitudes: for though they se/ they se not: & hearinge they heare not/ nether vnderstand. And in them is fulfilled the prophete



Isa. vi.  
mar. xii. b  
Lu. vii. b  
Job. xii. f  
Act. xviii.  
Rom. xi. a.  
Luc. x. d.

Prophecie of Eysas/which prophesie sayth: with the eares ye shall heare and shall not vnderstode/and with the eyes ye shall se/and shall not perceaue. For this peoples hertes are waxed grosse/and their eares were dull of hearynge/a their eyes haue they closed lest they shuld se with their eyes/and heare with their eares/and shulde vnderstonde with their hertes/a shuld tourne/that I myght heale them.

mar. xii. b  
Lu. vii. b

But blessed are your eyes/for they se: a poure eares/for they heare. Verely I say vnto you/that many prophetes a persayct men haue desyred to se tho thynges which ye se/a haue not sene them: a to heare tho thynges which ye heare/a haue not herde them. Heare ye therfore the similitude of the sowre. Whoso euer heareth the worde of the kyngdome and vnderstodeth it not/ther cometh the euyl man and catcheth awayne that which was sowne in his hert. And this is he which was sowne by the waye syde. But he that was sowne in the stony grounde/is he which heareth the worde of God/a anone with ioy receaueth it/yet hath he no rotes in him selfe/a therfore dureth but a season: for as sone as tribulacion or persecucion aryeth because of the worde/by a by he falleth. He that was sowne amonge thornes/is he that heareth the worde of God: but the care of this world a the dyspaytfulnes of ryches choke the worde/a so is he made vnfrutfull. He which is sowne in the good grounde is he that heareth the worde a vnderstodeth it: which also bereth frute and byngeth forth / some an hondred folde / some sixtie folde and some thyrty folde.



Another similitude put he forth vnto them sayinge. The kyngdome of heauē is lyke vnto a mā which sowd good seed in his felde. But whyll men slepte there came his foo a sowd tares amonge the wheate/and went his waye. When the blade was sprōge bp a had brought forth frute/ther appered p tares also. The seruantes came to the housholder / a sayde vnto him. Syr sowdest not thou good seed in thy closse/from whence then hath it tares. He sayde to them / the enuyous man hath done this. Then the

Then the seruantes sayde vnto him: wilt thou then that we go and gader the. But he sayd/nay/left whill ye go about to weede out the tares/ye plucke vp also wth the wheate by the rootes: let both growe together tyl haruest come/a in tyme of haruest I wyll saye to p repers/gather ye fyrst the tares/a bynd them in sheues to be brent: but gather the wheate into my barne. f



Another parable he put forth vnto them sayinge: The kyngdome of heauē is lyke vnto a grayn of mustard seed: which a mā taketh a soweth in his felde/ which is p leest of all seedes. But whē it is growne/it is the greatest amonge yerbes/a it is a trez / so that the byddes of the ayer come and bylde in the braunches of it.

Another similitude sayde he to them. The kyngdome of heauē is lyke vnto leuen which a womā taketh and hydeth in thre peckes of meele/tyll all be leuended.

All these thynges spake Iesus vnto the people by similitudes and without similitudes spake he nothyng to the/to fulfill that which was spokē by the Prophet sayinge: I will opē my mouth in similitudes/ and wyll speake forth thynges which haue bene kepte secrete from the begynnynge of the worlde. f

Then sent Iesus p people away/a came to housse. And his disciples came vnto him/saying: declare vnto vs the similitude of the tares of the felde. Then answered he a sayd to them. He that soweth the good seed is the sone of mā. And the felde is the world. And the chyldre of the kyngdome/they are the good seed. And the tares are the chyldren of the wycked. And the enemye that soweth them/is the deuyll. The haruest is the ende of the worlde. And the repers be the angels. For euē as the tares are gaddred a brent in the fyre: so shal it be in the ende of this world. The sone of mā shall sende forth his angels/a they shall gather oute of his kyngdome all thynges that offende/a them which do iniquite/a shall cast them into a furnes of fyre. There shalbe waylynge a gnashynge of teth. Then shall the iuste men shyne as the bryght as the sonne in the kyngdome of their father. Whosoener hath eares to heare/let him heare.

A gayne



✠ Agayne the kyngdome of heauen is lyke vnto treasure & hydde in the felde/the which a mā fyndeth & hydeth: & for soe therof goeth & selleth all that he hath/and byeth that felde.

Agayne the kyngdome of heauen is lyke to a marchaūt that seketh good pearles/whiche when he had founde one precious pearle/went and solde all that he had/and bought it.

Agayne the kyngdō of heauē is lyke vnto a neet cast into the see/ & gadereth of all kyndes of fysshes: which whē it is full/ mē drawe to lande/ & syt & gadre & good into vesseis/ & cast the bad awaye. So shal it be at the ende of the worlde. The aūgels shal come out/ & seuer the bad frō the good/ & shal cast thē into a furnes of fyre: there shal be waylinge and gnaūhyng of tēth.

Jesus sayd vnto them: vnderstōd ye al these thinges. They sayde: yē Lorde. Then sayde he vnto thē: Therfore euery scribe which is taught vnto & kyngdome of heauē is lyke an housholder/ which bringeth forth/ out of his treasure/ thinges both new and olde. ✠

And it came to passe when Jesus had fynished these similitudes/ that he departed thēre/ & came into his owne cōtre/ & taught them in their synagoges/ in so moche that they were astonyed and sayde: whence cometh al this boyldome & power vnto him. Is not this the carpenters sone. Is not his mother called Mary. And his brethren be called James & Iosef & Simon & Judas. And are not his sisters al here with vs. Whēce hath he al these thinges. And they were offended by him. Thē Jesus sayde to them/ a prophet is not without honour/ saue in his owne countre/ & amonge his owne kynne. And he dyd not many miracles there/ for their vnbelefes sake.

¶ How Herode put John in pryson & bedded him for Herodias sake. Of the fyue loues and two fysshes. Jesus walked on the see. Peter walked on the see.

¶ The. xiiii. Chapter.

**A**t that tyme Herode & Tetrarcha hearde of the fame of Jesu and sayde vnto his seruaūtes: this is John the Baptist. He is rylen agayne from deeth/ and therfore are suche myracles wrought by him. For Herode had takē John/ & bound him/ and put him in pryson for Herodias sake/ his brother Philips wyfe. For John sayde vnto him: it is not lawfull for the to haue her. And whē he wold haue put him to deeth/ he feared & people/

mar. vi. a.  
Luc. iiii.  
Jo. i. uij. c.

mar. vi. b  
Luc. ix. a.

mar. vi. b  
Luc. ix. d

people/ because they counted him as a Prophet.

But when Herodes byrth daye was come/ the daughter of Herodias daunced before them/ & pleased Herod. Wherfore he promysed with an othe/ that he wold geue hyr what so ener she wold aue. And she beinge informed of her mother before/ sayde: geue me here John baptistes heed in a platter. And the kynge sorowed. Neuer thelesse for his othes sake/ and for their sakes which sate also at the table: he cōmaunded it to be geue hyr: and sent and behedded John in the pryson/ & his heed was brought in a platter and geuen to the damsell/ and she brought it to her mother. And his disciples came and toke bp his body/ and buryed it: and went and tolde Jesus.

**W**hen Jesus herde that/ he departed thence by shippe into a desert place out of the waye. And when the people had hearde therof/ they folowed him a fote out of their cyties. And Jesus went forth & sawe moche people/ and his herte dyd melte vpon them/ & he healed of them those that were sycke. Whē euē was come/ his disciples came to him saying: this is a deserte place/ & the daye is spēt/ let & people departe/ & they may go into & townes/ & bye thē bytalles. But Jesus sayde to thē. They haue no neade to go awaye. Geue ye thē to eate. Then sayde they vnto him: we haue here but. v. loues & two fysshes. And he sayd: bringe thē hyther. And he cōmaunded & people to syt downe on the grasse: & toke & b. v. loues & the two fysshes/ & loked bp to heauē & blessed/ & brake & gaue the loues to his disciples/ & the disciples gaue thē to the people. And they dyd all eate/ & were suffyled. And they gathered bp of & gobets that remayned. xij. baskets full. And they & ate/ were in nōbre about b. viij. men/ belyde weimē and chyldren.



And straight waye Jesus made his disciples enter into a shippe/ & to goo ouer before him/ whill he sent the people away. And as sone as he sent & people awaye/ he went vp into a moūtayne alone to praye. And whē night was come/ he was there him selfe alone. And the shippe was now in the middes of the see/ & was tost wth waues/ for it was a contrary wynde. In the fourth

Luc. ix. c.  
Mar. vi. b  
Job. vi. a

Mar. vi. f  
Job. vi. b



the fourth watche of the nyght Iesus cam vnto the walkynge on the see. And when his disciples sawe him walkynge on the see/they were troubled/sayinge: it is some spyte/and cryed out for feare. And strayght waye Iesus spake vnto them sayinge: be of good cheare/it is I/be not afrayed.

Peter answered him / and sayde: master/ys thou be he/byd me to come vnto the on þ water. And he sayd/come. And whē Peter was come doune out of the shippe/he walked on the water/to go to Iesus. But whē he sawe a mighty wynde/he was afrayed. And as he beganne to synke/he cryed sayinge: master/ save me. And immediatly Iesus stretched forth his honde/and caught him / and sayd to him. O thou of lytell fayth/wherfore diddest thou dout. And as sone as they were come into the ship/the wynde ceased. Then they that were in the shippe / came & worshipped him/sayinge: of a trueth thou arte the sone of God.

mar. vi. g And when they were come ouer / they went into the londe of Cenezareth. And when the men of that place had knowledge of him/they sent out into all that countre rounde aboute / and brought vnto him all that were sycke / and besought him/that they myght touche the hemme of his besture only. And as many as touched it were made safe.

¶ Of the breakynge the commaundementes of God to obserue the tradicions of men. Blynde leaders. The woman of Cananye. Of the great nombre that Christ healed. Of the vii. loues and a fewe synners.

¶ The. xii. Chapter. ✠

mar. vii. a **U**hen came to Iesus Scribes and Pharises fro Jerusalem/sayinge: why do thy disciples transgresse the tradicions of the elders / for they welshe not their hōdes whē they eate bread. He answered and sayde vnto them: why do ye also transgresse the comaundmēt of God thoro we poure tradicions. For God comaunded sayinge: honoure thy father and mother & he that curseth father or mother shal suffer deeth. But ye saye/every

man shall saye to his father or mother: that which thou desyrest of me to helpe the wyth: is geuen God / and so shall he not honoure his

Exo. xx. c  
Deu. v. b.  
ephe. vi. a  
leui. xx. b.  
prou. xx. c



noure his father or mother. And thus haue ye made/ that the comaundement of God is without effecte/through poure tradicions. y pocrites/ well prophesied of you Esayas sayinge: This people draweth nye vnto me with their mouthes/ & honoureth me with their lyppes/ howe be it their hertes are farre fro me: but in bayne they worshyppe me teachynge Doctrynes which are nothyng but mens preceptes.

3 And he called the people vnto him/and sayde to them: heare and vnderstonde. That which goeth into the mouth/ defyleth not the man: but that which cometh out of the mouth defyleth the man.

Then came his disciples / and sayde vnto hym: Perceauest thou not how that the Pharises are offended in hearinge this sayinge. He answered and sayd: all plantes which my heauenly father hath not planted/ shalbe plucked vp by the rotes. Let the alone / they be the blynde leaders of the blynde. If the blynde leade the blynde/ both shal fall into the dyche.

Then answered Peter & sayde to him: declare vnto vs this parable. Then sayd Iesus: are ye without vnderstanding. perceauē ye not / that whatsoeuer goeth in at þ mouth/ descendeth doune into the bely/ and is cast out into the draught. But those thinges which procede out of the mouth/ come fro the herte/ & they defyle the man. For out of the herte come euill thoughtes murder/ breaking of wedlocke/ whoredom/ theefte/ falsse witnesberinge/ blasphemye. These are the thinges which defyle a mā. But to eate with vniuersell hōdes/ defyleth not a man. ✠

¶ And Iesus went thence/and departed into the coastes of Tyre and Sidon. And beholde a womā which was a Cananite cam out of the same coastes/ & cryed vnto him sayinge: haue mercy on me lord the sone of Dauid/ my doughter is pitiouly vered with a deuyl. And he gaue her neuer a worde to answer. Then cam to hym his disciples / and besought hym sayinge: send her awaye/ for she foloweth vs crying. He answered/ and sayde: I am not sent / but vnto the lost shepe of the housse of Israel. Then she





## The Gospell

Then she came and worshipped him/sayinge:master helpe me. He answered & sayde:it is not good/to take the chyldres breed and to cast it to whelpes. She answered & sayd/truthe Lord/neuerthelesse the whelpes eate of the cromes/ which fall from their masters table. Then Jesus answered and sayd vnto her. O womā greate is thy fayth/be it to the/euē as thou desyrest. And her doughter was made whole euē at þe same houre.

Mar. viij.

Then Jesus went awaye frō thence/and came nye vnto the see of Galile/and went bp in to a mountayne & sat doune there. And moche people came vnto him/hauynge with them halt/blynde/dōme/maymed/& other many:& cast thē doune at Jesus fete. And he healed thē/in so moche that þe people wondred/to se the domme speake/the maymed whole/the halt to go/and the blynde to se. And they glorified the God of Israel.

mar. viij.



Then Jesus called his disciples to him & sayde: I haue cōpassion on the people/because they haue cōtinued with me now. iij. dayes/& haue nought to eate:& I wol not let them departe fastynge/lest they perissh in þe way. And his disciples sayde vnto him: whēce shulde we get so much breed in þe wilderness/as shuld suffice so great a multitude. And Jesus sayd vnto thē: how many loues haue ye. And they sayde: seuen/and a feawe lytle fyshes. And he comaunded þe people to syt down on the grounde: and toke the seuen loues/and the fyshes/and gaue thankes/and brake them/and gaue to his disciples/& the disciples gaue them to the people. And they dyd al eate and were suffised. And they toke byp of the broken meate that was left. viij. basketes full. And yet they that ate were. iij. M. men/beside women and chyldren. And he sent awaye the people / and toke schyppe and came into the parties of Magdala.

¶ The pharises desyer a signe. Beware of the leuen of the pharises. How Christ asked his disciples whome men saye that he was. Of the confession of Peter which spake in the mouth of all the other disciples. How Peter intreated Christ to fauer him selfe/whome Christ called Sathan immediatly for his laboure. Of the iudgement to come/and how men shalbe rewarded.

The. xviij. Chapter.

Then came

of S. Matthew.

For. xviij.

¶



Then came the pharises & saduces / and dyd tempte him/desyrynge him to shew them some sygne frō heauē. He answered & sayd vnto them. At euē ye saye/we shal haue sayre wedder/and that because the skye is reed:& in the mornynge ye saye/to daye shal be foule wedder/and that because the skye is cloudy & reed: O ye ypocrites / ye can discerne the fassyon of the skye: and can ye not discerne the signes of the tymes.

mar. viij. b  
Luc. xij. g.

The frowarde nacion & aduoutrous seketh a sygne/and there shal no nother signe be geuen vnto thē but the signe of the prophet Jonas. So leste he them and departed.

Jonas ii.

¶ And when his disciples were come to the other syde of the water/they had forgotten to take breed with them. Then Jesus sayd vnto them: Take hede and beware of the leuen of the pharises and of the saduces. And they thought in them selues sayynge:because we haue brought no breed with vs. When Jesus vnderstode that/he sayd vnto thē. O ye of lytel fayth/why are your myndes cumbred because ye haue brought no breed. Do ye not yet perceauē/nether remember those. v. loues when there were. v. M. men / and how many baskettes toke ye by. Nether the. viij. loues whē there were. iij. M. men/and how many baskettes take ye by. Why perceauē ye not then/that I spake not vnto you of breed/when I sayde/beware of the leuē of the pharises and of the saduces.

mar. viij. b  
Luc. ix. a.



that he bad not them beware of the leuē of breed:but of the doctrine of the pharises/and of the saduces.

¶ Whē Jesus came into the costes of þe cyte which is called Cesarea Philippi he asked his disciples sayynge: whom do men saye that I þe sone of mā am. They sayd / some saye that þe art John Baptist / some Helyas / some Jeremias / or one of the prophetes. He sayde vnto thē: but whō saye ye þe I am. Simon Peter answered

mar. viij. c  
Luc. ix. c.



## The Gospell

answered & sayde: Thou art Christ the sone of the lyving God. And Jesus answered and sayde to him: happy art thou Simō the sone of Jonas/ for flesh & bloud hath not opened vnto the that/ but my father which is in heauē. And I saye also vnto the that thou art Peter/ and vpon this rocke I will bylde my congregacion. And the gates of hell shall not preuaile agaynst it. And I will geue vnto the the keyes of the kyngdom of heauē: & whatsoeuer thou byndest vpon erth/ shall be bounde in heauē: & whatsoeuer thou lowest on erth/ shall be lowsted in heauē. ¶

Then he charged his disciples that they shulde tell no man/ that he was Jesus Christ. From that tyme forth Jesus began to shewe vnto his disciples/ how that he must go vnto Ierusalem/ and suffer many thinges of the elders/ & of the hye prestes/ and the scribes/ and must be kylled/ and rylse agayne the thyrde daye. But Peter toke him a syde/ and began to rebuke him sayinge: master sauer thy selfe/ this shall not come vnto the. Then tourned he aboute/ and sayd vnto Peter: come after me satan/ thou offendest me/ because thou sauourest not godly thynges/ but wordly thynges.



Jesus the sayd to his disciples. If any man will folowe me/ let him forsake him selfe/ and take vp his crosse & folowe me. For who so ever wyll saue his lyfe/ shall loose it. And whosoever shall loose his lyfe for my sake/ shall fynde it. What shall it proffet a mā/ though he shulde wyne all y<sup>e</sup> hole world: yf he loose his owne soule? Or els what shall a man geue to redeme his soule agayne with all? For the sone of man shall come in the glory of his father/ with his aungels: and then shall he rewarde euery man accordinge to his dedes. Verely I saye vnto you/ some ther be amonge them that here stonde/ which shall not taste of deeth/ tyl they shall haue sene the sone of man come in his kyngdome.

¶ The transfiguration of Christ. Iohn Baptist is Helyas. The spirit of the fallenge syknes which coude not be cast out but by prayer and fastyng. How Peter went to fetch the money out of the mouth of a fyllge to paye for Christ and him.

¶ The. xviij. Chapter. ✠

And after

of S. Matthew.

Jo. xviij.

¶



And after. viij. dayes Jesus toke Peter and James & John his brother/ and brought the vp into an hye mountayne out of the way/ & was trāspy- gured before them: & his face dyd shyne as y<sup>e</sup> sonne/ & his clothes were as whyt as the lyght. And beholde ther appered vnto the/ Moyses and Helyas/ talking with him. The answered Peter/ & sayd to Jesus: master here is good being for vs. If thou wilt let vs make here. iij. tabernacles/ one for the/ & one for Moyses & one for Helyas. whyl he yet spake/ beholde a bryghte cloude shadowed them. And behold there cam a voyce out of y<sup>e</sup> cloude sayinge: this is my deare sone/ in whom I delyte/ heare him. And whē y<sup>e</sup> disciples hearde that/ they fell on their faces & were soore afrayed. And Jesus came & touched them and sayde: arylse and be not afrayed. And when they looked vp/ they saw no man/ saue Jesus only.

¶ And as they came doune from the mountayne/ Jesus charged them sayinge: se that ye shewe the byson to no man/ vntyl the sone of man be rylen agayne frome deeth. ¶ And his disciples axed of him/ sayinge: why then saye the scribes/ that Helyas must fyrst come? Jesus answered/ and sayd vnto them: Helyas shall fyrst come/ and restore all thynges. And I saye vnto you that Helyas is come alreedy/ and they knewe him not: but haue done vnto him whatsoeuer they lusted. In lyke wyse shall also the sone of man suffre of them. Then the disciples perceaued that he spake vnto them of Iohn Baptist.

¶ And when they were come to the people/ ther came to him a certayne man/ and kneled doune to him/ & sayde: Master haue mercy on my sone for he is franticke: and is soze vexed. And oft tymes he falleth into the fyre/ & oft into the water. And I brought him to thy disciples/ & they could not heale him. Jesus answered & sayde: O generation faythles & croked: how longe shall I be with you: howe longe shall I suffre you: bypunge him hyther to me. And Jesus rebuked the deuyl/ and he cam out of him. And the chyld was healed even that same houre. ¶

Then came the disciples to Jesus secretly/ and sayde: why cōde

mar. viij.  
Luc. ix. 8  
Iohn. xviij.

Rom. i. 8.  
mar. ix. 8.  
Luc. ix. 8.

mar. ix. 8.

mal. iij. 6.

mar. ix. 8.  
Luc. ix. 8.

lu. xviij. 8.



could not we cast him out. Jesus sayde vnto them: Because of your vnbelefe. For I saye verely vnto you: yf ye had fapth as a grayne of mustard seed/ye shuld saye vnto this mountayne/remoue hence to yonder place/and he shuld remoue: nether shuld any thyng be vnpossyble for you to do. Howe be it this kynde goeth not out/ but by prayer and fastynge.

Mar. ix. c.  
Luce. ix. c.

As they passed the tyme in Galyle/ Jesus sayde vnto them: the sone of man shall be betrayed into the hondes of men/ and they shall kyl him/ & the thyrde dape he shall ryl agayne. And they sorowed greatly.

And when they were come to Capernaū/ they that were wont to gathre pail money/ came to Peter & sayde: Doth your master paye tribute. He sayde ye. And when he was come into the housse/ Jesus spake fyrst to him saying: What thinkest thou Simon. of whom do the kynges of the erth take tribute or pol money. of their chylde/ or of straügers. Peter sayd vnto him: of straügers. Then sayd Jesus vnto him agayne: Then are the chylde fre. Neuerthelesse/ lest we shulde offende them: go to the see/ & cast in thyne angle/ & take the fyssh that fyrst cometh bp: and when thou haste opened his mouth/ thou shalt fynde a pece of twenty pence: that take and paye for me and the. f

How the disciples enquired amonge the selues who shuld be the greatest amonge them. wo be to them that geueth occasion of offences. Of the hundred shepe. How men bynde & loose. The power of byndyng & losing. Of him that ought ten thousand talentes. A couenaut to the vnumerciful.

The. xviij. Chapter.

Mar. ix. a  
Luce. ix. f



At the same tyme the disciples came vnto Jesus saying: who is y gre atest in the kyngdome of heauen. Jesus called a chylde vnto him/ & set him in the myddes of them/ & sayde: Verely I saye vnto you: except ye tourne/ & become as chylde/ ye cannot enter into the kyngdō of heauen. Who so euer therfore humble him selfe as this chylde / the same is the greatest in the kyngdome of heauē. And whoso euer receaueth suche a chylde in my name/ receaueth me. But who so euer offend one of these lytel- ings/ which beleue in me: it were better for him/ that a myllstone were

were haged aboute his necke/ and that he were drowned in the depth of the see. Wo be vnto the world because of offence. How be it/ it can not be auoyded but that offences shal be geuen. Neuertheles wo be to the man/ by whom the offence cometh.

Wherfore yf thy hōde or thy fote offende the/ cut him of and caste him from the. It is better for the to enter into lyfe halt or maymed/ rather then thou shuldest hauing two hondes or two fete/ be cast into euerlasting fyre. And yf also thyne eye offende the/ plucke him out & cast him fro the. It is better for y to enter into lyfe w one eye/ the hauing two eyes to be cast into hel fyre.

mar. ix. g

Se that ye despise not one of these lytelons. For I say vnto you/ that in heauē their aūgels alwayes beholde the face of my father/ which is in heauen. f ye and the sone of man is come to saue that which is lost. Howe thynke ye. yf a man haue an hon- dzed shepe/ & one of them begone astray/ doth he not leue nynty and nyne in the mountaynes/ and go and seke that one which is gone astray. yf it happen that he fynd him/ verely I say vnto you: he reioyleth more of that shepe / then of the nynty & nyne which went not astray. Euen so it is not the will of your father in heauen/ that one of these lytelons shulde perishe.

Mar. ix. b  
Luce. xv. a

Moreover yf thy brother trespass agaynst the. Go & tel him his faute betwene him and the alone. If he heare the/ thou hast wone thy brother: But yf he heare the not/ then take yet with the one or two/ y in the mouth of two or thre witnesses/ al thinges maye be stablissed. yf he here not them/ tel it vnto the congregacion. If he heare not the congregaciō/ take him as an hethen man/ and as a publican. Verely I saye vnto you/ what soeuer ye bynde on earth/ shalbe bounde in heauē. And what so euer ye loose on earth/ shalbe loosed in heauen.

Lu. xvij. a.  
Luce. xix.  
Iaco. v. d  
II. cor. xiii  
Iacob. x. c.  
Ioa. viij. c

Agayn I say vnto you/ that yf two of you shal agre in earth vpon any maner thyng/ what so euer they shal desyre: it shalbe gzen them of my father which is in heauen. For where two or thre ar gathered to geder in my name/ there am I in the myd Des of them.

ioa. xxi. g.

Then came Peter to him/ & sayde: master howe ofte shall I forgone my brother/ yf he synne agaynst me/ seuen tymes. Je- sus sayd vnto him: I saye not vnto the seue tymes: but seuenty tymes seuen tymes. f

c iii. Therefore





¶ Therefore is the kyngdome of heaue  
lykened vnto a certayne kyng/ whiche  
wolde take a countes of his seruauntes.  
And when he had begone to recken/one  
was brought vnto hi/ which ought hun  
ten thousand talētes/ whom because he  
had nought to paye/his master commaun  
ded him to be solde/ & his wyfe/ and his  
chylde/ and all that he had/ & payment  
to be made. The seruaunt fell doune and  
besought him sayinge: Syr/ geue me re-

spite/ ad I will paye it euery whit. Then had the Lorde pytie  
on that seruaunt/ and lobbed him/ & forgaue him the det.

And the sayde seruaunt went out & founde one of his felowes  
which ought him an hundred pence/ and layed bondes on him/  
and toke him by the throte/ sayinge: paye me that thou owest.  
And his felowe fell doune & besought him/ sayinge: haue paciē  
ce with me/ and I wyll paye the all. And he wolde not/ but wēt  
and caste him into prison/ tyll he shulde paye the det. When his  
other felowes sawe what was done/ they were very sorry/ and  
came & tolde vnto their lorde all that had happened. Then his  
lorde called him & sayde vnto him. O euyll seruaunt I forgaue  
the all that det/ because thou prayedst me/ was it not mete also  
that thou shuldest haue had cōpassion on thy felowe/ euen as I  
had pytie on the. And his lorde was wrooth/ & deliuered him  
to the taylers/ tyll he shulde paye all that due to him. So lyke  
wyse shall my heavenly father do vnto you/ excepte ye forgeue  
with your hertes/ each one to his brother their trespasses. ¶

¶ The question of the Pharises/ whether it was lawfull for a mā to be de  
uorced from his wyfe or not. There are chaste which are so borne. yonge  
chyliden were brought to Christ. Of the ryche mā that asked Jesus what  
he myght do/ to obtayne eternal lyfe. He that forsaketh for Christes sake  
any thinge/ the same shall receaue an hundred fold in the lyfe to come.

The. xix. Chapter.

Mar. x. a.

¶ And it came to passe/ whē Jesus had fynished those say  
inges/ he gat him from Galyle/ & came into the coostes  
of Iewry beyonde Jordan/ and moche people folowed him/ and  
he healed them there.

Then came vnto him the pharises temptinge him/ & sayinge  
to him



to him: Is it lawfull for a man to put a  
waye his wyfe for all maner of causes.  
He answered and sayde vnto them/ Ha  
ue ye not redde/ how that he which ma  
de man at the beginnyng/ made theu  
man and woman & sayd: for this thyng/  
shall a man leue father & mother & cleue  
vnto his wyfe/ and they twayne shall be  
one fleshe. Wherfore now are they not  
twayne/ but one fleshe. Let not mā ther  
fore put a sinder/ that which God hath

cuppled to gether.

¶ Then sayd they to him: why dyd Moses comaūde to geue a  
testimonial of diuorsemēt & to put hir away. He sayd vnto the:  
Moses because of þ hardnes of your hertes luffred you to put  
away your wyfes: But frō the beginnyng it was not so. I saye  
therfor vnto you whosoever putteth away his wyfe (except it be  
for fornicaciō) & marieth an other breaketh wedlocke. And who  
so euer maryeth her which is diuorced/ doeth cōmit aduoutry.

Then sayde his disciples to him: yf the mater be so betwene  
man and wyfe/ then is it not good to mary. He sayde vnto the:  
all men can not awaye with þ sayinge saue they to whom it is  
geue. Ther are chaste/ which were so borne out of their mothers  
belly. And ther are chaste/ which be made of men. And ther be  
chaste/ which haue made them selues chaste for the kyngdome  
of heauens sake. He that can take it/ let him take it.

Then were brought to him yonge chylde/ & he shulde put  
his hōdes on them & praye. And the disciples rebuked the. But  
Jesus sayd: suffre the chylde & forbid them not to come to me:  
for to such is the kyngdome of heaue. And when he had put his  
hōdes on them he departed thence.

¶ And beholde one came/ & sayd vnto him: good master/ what  
good thyng shall I do/ & I may haue eternal lyfe. He sayd vn  
to him: why callest thou me good: there is none good but one/ &  
that is God. But yf þ wilt entre into lyfe/ kepe the cōmaūde  
mētes. The other sayd to him: which. And Jesus sayd: breake  
no wedlocke/ kyl not: steale not: beare not false witnes: honour  
father and mother: and loue thyne neighbour as thy selfe.

¶ And

Gene. i. d

Gene. ii. d  
Eph. v.  
i. cor. vi. d

Mar. ix. g  
Lu. xvi. d  
i. cor. vii.

Mar. x. b  
Lu. xvi. c

Mar. x. b  
Lu. xvi. c



And the younge man sayd vnto him / I haue obserued all these thynges fro my youth / what lacke I yet. And Iesus sayd vnto him / yf thou wylt be perfecte / go and sell all that thou hast / and geue it to the pooze / & thou shalt haue treasure in heauen / and come and folowe me. When the younge man herde that saying he went awaye mourninge. For he had greate possessions.

Then Iesus sayd vnto his disciples. Verely I say vnto you: it is harde for a ryche man to enter into the kyngdom of heauē. And mozeouer I saye vnto you: it is easyer for a Camell to goo through þe eye of a nedle / then for a ryche man to enter into the kyngdom of God. When his disciples herde that / they were exceedingly amased / sayinge: who then can be saued. Iesus behelde them / and sayde vnto them: with men this is vnpossible / but with God all thynges are possible.

Then answered Peter / & sayde to him: Beholde / we haue forsake all & folowed the / what shall we haue. Iesus sayd vnto the: verely I saye to you / when þe sone of mā shal syt in the seate of his maiestate / ye which felowe me in the seconde generacion shal syt also bpō. xij. seates / & iudge the. xij. tribes of Israel. And whosoever forsaketh housleg or brethre / or systers / other father or mother / or wyfe / or chyldre / or lādes / for my names sake / the same shall receaue an hundred folde / & shall inheret everlastinge lyfe. Many þe are fyrste shalbe laste / & the laste shalbe fyrste.

The parable of the vyneparde and of the labourers that were hyred to worke in it. The mother of Iehudes chyldren. Two men that were bynde.

The. xx. Chapter.



Of the kyngdom of heauē is lyke vnto an housholder / which went out early in þe mornynge to hely labourers into his vyneparde And he agreed with the labourers for a peny a daye / and sent them into his vyneparde. And he went out about the thyrde houre / and sawe other stondinge ydel in the market place / and sayde vnto them / go ye also into my vyneparde: and whatlouer is ryght / I woul geue you. And they wēt their waye. Agayne he went out about the sixte & nynte houre / and dyd lyke wyse.

lyke wyse. And he went out about the eleuenth houre & founde other stondynge ydel / & sayde vnto them. Why stonde ye here all the daye ydel. They sayde vnto him: because noman hath hyred vs. He sayde to them: go ye also into my vyneparde / and whatsoeuer is ryght / that shall ye receaue.

When euen was come / the lord of the vyneparde sayd vnto his steward: call the labourers / & geue them their hyer / begynnynge at the laste / tyll thou come to the fyrste. And they which were hyred aboute the eleuenth houre came & receaued euery man a peny. Then came the fyrste / supposyng that they shulde receaue moare / and they lyke wyse receaued euery a peny. And when they had receaued it / they murmured agaynst the good man of the housse / sayinge. These laste haue wrought but one houre / & thou hast made them equall vnto vs / which haue born the burthen and heet of the daye.

He answered to one of them saying: frende I do the no wroge dyddest thou not agre with me for a peny. Take that which is thy dute / & go thy waye. I wyl geue vnto this last / as moch as to the. Is it not lawfull for me to do as me lysteth with myne owne. Is thynne eye euyl because I am good. So the laste shall be fyrste / and the fyrste shall be laste. For many are called and fewe be chosen.



And Iesus ascended to Ierusalem & toke the. xij. disciples a parte in the way and sayde to them. Beholde we go vp to Ierusalem / & the sone of mā shalbe betrayed vnto þe chiefe prestes / & vnto the scribes / & they shal cōdemne him to deeth: & shal delyuer him to þe gentyls / to be mocked / to be scourged & to be crucified: and the thyrde daye he shall ryse agayne.

Then came to him the mother of Iehudes chyldre with her sones / wooshyppynge him / & desyringe a certayne thinge of him. And he sayde vnto her: what wilt thou haue. She sayde vnto him: Fraunte that these my two sones maye syt / the one on the ryght honde and the other on the lyst honde in thy kyngdome.

Iesus answered & sayd: ye wot not what ye axe. Are ye able to drinke

Mar. x. d  
Luc. xii. f  
Mar. x. c.  
lu. xxi. c

Mar. x. e.

Mar. x. d  
Lu. xii. f.



## The Gospell

to drynke of the cuppe that I shall drynke of/and to be baptised with the baptyme that I shall be baptised w<sup>th</sup>. They answered to him/that we are. And he sayd vnto them. ye shall drynke of my cup & shall be baptised with þ<sup>e</sup> baptyme þ<sup>e</sup> I shall be baptised with. But to syt on my ryght hond and on my lyft hōde is not myne to geue/but to them for whom it is prepared of my father. ¶

Mar. x. g  
Luc. xii.

And whē the ten hearde this/they disdayned at the two bre-  
thren. But Jesus called them vnto him & sayd. ye knowe þ<sup>e</sup> the  
lordes of the gentyls haue dominaciō ouer thē. And they that  
are great/exercise power ouer them. It shall not be so amonge  
you. But whosoever wil be great amonge you/let him be your  
minister: & whosoever wil be chiefe/let him be your seruaūt/euē  
as the sone of man came/not to be ministred vnto/but to mini-  
ster/ & to geue his lyfe for the redemption of many. ¶

Mar. x. a  
Luc. xii. c

And as they departed from Ihericho/moche people folowed  
him. And behold two blynde mē syttinge by the way syde/whē  
they hearde Jesus passe by/cryed sayinge: Thou Lorde þ<sup>e</sup> sone  
of Dauid haue mercy on vs. And the people rebuked them/be-  
cause they shulde holde their peace. But they cryed the moare/  
sayinge: haue mercy on vs þ<sup>e</sup> Lorde which arte the sone of Da-  
uid. Then Jesus stode styll/ & called them/and sayde: what wil  
ye that I shulde do to you. They sayd to him: Lorde that oure  
eyes maye be opened. Jesus had compassion on them/and tou-  
ched their eyes. And immediatly their eyes receaued syght.  
And they folowed him.

¶ Of the asse and byr colte. How the byers and sellers were dryen out  
of the temple. The figge tree that had no frute. How the chiefe rulers  
and prestes ared of Christ by what auctorite  
he dyd those thinges that he dyd. The questio  
of Christ to the Pharises. The parable of the  
two sones. The parable of a vyneyarde.



mar. xi. a.  
Luc. xii.

### The. xxi. Chapter. ✠

**U**hen they drew npe vnto Je-  
rusalem/ & were come to Beth-  
phage/vnto mounte Olyuete: then sent  
Jesus two of his discyples / sayinge to  
them: Go vnto þ<sup>e</sup> towne that lyeth ouer  
agaynst you/and anone ye shall fynde an  
asse bounde/and her colte with her: lose  
them

## of S. Matthew.

Jo. xxi.

them & bringe them vnto me. And yf any man saye ought vnto  
you: saye ye that þ<sup>e</sup> Lorde hath neede of them: & streyght waye  
he will let them go. All this was done/ to fulfill that which was  
spoken by the prophet / sayinge: Tell ye the doughter of Syon:

esa. lxiij. d  
zach. ix. b  
iohn. xii.



behold thy kynge cometh vnto the/me-  
ke and syttinge vpon an asse and a colte/  
the sole of an asse bled to the pooke. The  
disciples went and dyd as Jesus coma-  
unded them/ & brought the asse and the  
colte/and put on their clothes/ & set him  
theron. And many of the people spreed  
their garmētes in the waye. Other cut  
downe braunches fro the trees/ & strawed  
them in the waye. Moreover the people  
that wēt before/and they also that came

after/cryed sayung. Hosanna to the sone of Dauid. Blessed be he  
that cometh in þ<sup>e</sup> name of the Lorde/ Hosanna in the hyst. ¶

psal. cxviii

23 And when he was come into Ierusalem/ all the cyte was mo-  
ued/ sayinge: who is this. And the people sayde: this is Jesus

Mar. xi. b  
Luce. xii



the prophet of Nazareth a cite of Galile.  
And Jesus wēt into the temple of God/  
and cast out all them that solde & bought  
in the temple/ & ouerthrew the tables of  
the money chaūgers/ & the seates of thē  
that solde doves/and sayde to them: It  
is wyrtten/ My house shall be called the  
house of prayer: But ye haue made it a  
denne of thenes. And the blynde and the  
halt came vnto him in the temple/and he  
healed them.

isa. lv. c.

iohn. viij. b

When the chiefe prestes and scribes sawe the manueyles that  
he dyd/and the chylde cryinge in the temple and sayinge: Ho-  
sanna to the sone of Dauid/they disdayned/ & sayde vnto him:  
hearest thou what these saye. Jesus sayd vnto them/ yee haue  
ye neuer redde/ of the mouth of babes & suckelinges thou hast  
ordayned prayle. And he leste them/ and went out of the cyte  
vnto Bethaie/and had his abydinge there. ¶

psal. viii.  
Mar. xi. b

In þ<sup>e</sup> mornyng as he returned into þ<sup>e</sup> cite agayn/ he hūgred  
and spyed



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and spyed a fygge tree in the waye/and came to it and founde nothyng ther on/but leues only/ & sayd to it/neuer frute grow on the hence forwarde. And anon the fygge tree wyddered awaye. And whē his disciples saw that/they marueled saying: How soone is the fygge tree wyddered awaye. Jesus answered/ & sayde vnto them: Verely I saye vnto you/ yf ye shal haue fayth and shall not dout ye shall not only do that which I haue done to the fygge tree: but also yf ye shal saye vnto this mountayne/take thy selfe awaye/ & cast thy selfe into the see/it shalbe done. And what so euer ye shall axe in prayer (yf ye beleue) ye shall receaue it.

mar. xi. 8.  
Luc. xx. 9



✠ And whē he was come into the temple/ the chiefe prestes & the elders of the people came vnto him as he was teaching & sayde: by what auctorite doest thou these thinges? & who gaue thee this power? Jesus answered/ and sayd vnto them: I also wyl axe of you a certayne question/ which yf ye asswole me/ I in lyke wyse wyl tel you by what auctorite I do these thinges. The baptisme of John: whēce was it/ fro heauē or of men? Then they reasoned amonge them selues sayinge: yf we shal saye from heauē/ he wyl saye vnto vs: why dyd ye not then beleue him? But and yf we shal saye of men/ then feare we the people. For al mē helde John as a prophet. And they answered Jesus & sayde: we can not tell. And he lyke wyse sayde vnto them: nether tel I you by what auctorite I do these thynges. ✠

What saye ye to this? ✠ A certayne man had two sones/ & came to the elder & sayde: sone go and worke to daye in my vyneyarde. He answered & sayde/ I wyl not: but afterwarde repented and went. Then came he to the second/ and sayd lyke wyse. And he answered and sayd: I wyl sy: yet went not. Whether of them twayne dyd the wyl of the father? And they sayd vnto him: the fyrst. Jesus sayde vnto them: verely I saye vnto you/ the publicans & the harlotes shal come into the kyngdome of God before you. For John came vnto you in the waye of rightwelsnes/ & ye beleued him not. But the publicans & the harlotes beleued

## of S. Matthew.

Jo. xxiij.

beleued him. And yet ye (though ye saw it) were not yet moued to repentaunce/ that ye might afterwarde haue beleued him. ✠



✠ Herken another similitude. There was a certayne housholder/ which planted a vyneyarde & hedged it round about & made a wympresse in it/ & bylt a tower and let it out to husbandmē/ & went into a straunge countre. And whē the tyme of the frute drew neare: he sent his seruantes to the husbandmē/ to receaue the frutes of it. And the husbandmē caught his seruantes & bet one/ kyled another/ & stoned another. Agayne he sent other seruantes moo then the fyrst: & they serued the lyke wyse. But last of all he sent vnto them his owne sone sayinge: they wyl feare my sone. But when the husbandmen sawe the sone/ they sayde amonge them selues: This is the heyre: come let vs kyll him/ & let vs take his inheritaunce to oure selues. And they caught him and thrust him out of the vyneyarde/ and stowe him. When the lord of the vyneyarde cometh/ what wyl he do with those husbandmen? They sayd vnto him: he wyl cruellye destroye those euill persons/ & wyl let out his vyneyarde vnto othe husbandmen which shal deliuer him the frute at tymes couenient.

Jesus sayd vnto them: dyd ye neuer redde in the scriptures? The stone which the bylders refused/ the same is set in the pynapall parte of the corner: this was the lordes doynge/ & it is meruelous in oure eyes. Therfore saye I vnto you/ the kyngdome of God shalbe taken from you/ & shalbe geuen to the Gentyls/ which shal bringe forth the frutes of it. And whosoener shal fall on this stone/ he shalbe broke/ but on whosoener it shal fall vpon it wyl grinde him to powder. And when the chiefe prestes and pharises herde these similitudes/ they perceaued that he spake of them. And they went about to laye handes on him/ but they feared the people/ because they toke him as a prophet. ✠

The parable of the mariage. One had not on his weddinge garment. The question of Herodes seruantes & the pharises to Christ whether it were lawfull to paye tribute. The question of the Saducees that beleued no resurreccio. Of the doctor that axed Christ which was the chiefe commaundement. The question that Christ axed of the pharises.

The. xxiij.

Mar. xi. 8.  
Luc. xx. 9.  
Esaye. v.  
Isiere. ij.

psal. cxxij.  
s. r. iij. b.  
i. pet. ii. 8.  
rom. ix. 2.

Esaye.  
lxxviii.



# The Gospell

The. xxi. Chapter.

10. xlii. d.  
apoc. xli.



And Jesus answered/and spake vnto the agayne/in similitudes/ saying. The kyngdō of heauē is lyke vnto a certayne kyng which maryed his sone/and sent forth his seruautes/to cal the that were byd to the weddinge/ & they wolde not come. Agayne he sent forth other seruautes/saying: Tel them which are bidden: beholde I haue prepared my dynner/myne oxen & my fatynge are kylled/and al thinges are redy/ come vnto the mariage. But they made light of it/ & wēt their wayes: one to his ferme place/ another about his marchaūdis/ the remnaunt toke his seruautes and intreaded them vngedly/ and slewe them. When the kyng hearde that/ he was wroth/ and sent forth his warrpers and dystroyed those murtherers/ and bent by their cyte.

Then sayd he to his seruautes: the weddinge was prepared. But they which were byddē/ were not worthy. So yetherfore out into the hye wayes/ and as many as ye fynde/ byd them to the mariage. The seruautes went out into the hye wayes/ & gaddered to gether as many as they coude fynde/ bothe good and bad/ & the wedding was furnysshed with gesses. Then the kyng came in/ to viset the gesses/ & spyed there a mā which had not on a weddinge garmēt/ & sayde vnto him: frende/ how fortunēd it that thou camest in hyther and hast not on a weddinge garment. And he was euen spechlesse.

Then sayde the kyng to his ministers: take and bynde him hande and fote/ and cast him into vtter dercknes/ there shal be wepinge & gnashinge of teth. For many are called and fewe be chosen.

Then went the Pharises and toke counsel how they might tangle him in his wordes. And they sent vnto him their disciples with Herodes seruautes saying: Master/ we knowe thou art true/ and tea-



mar. xli. d.  
Luc. xli. d.

of S. Matthew.

Jo. xlii.

and teachest the waye of god truly/ nether carest for any mā/ for thou consydrest not mēes estate. Tell vs therfore/ how thynkest thou. Is it lawfull to geue tribute vnto Cesar or not. Jesus perceaued their wickednes/ and sayde. Why tempte ye me ye ypocrites. Let me se the tribute money. And they toke him a peny. And he sayde vnto them: whose is thosē ymage and superscription. They sayde vnto him Cesars. Then sayde he vnto them. Geue therfore to Cesar/ that which is Cesars/ & geue vnto God that which is Goddes. When they hearde that/ they marueyled/ and left him/ and went their waye.

The same daye the Saduces came to him (which saye that ther is no resurreccion) and axed him sayinge: Master/ Moses badē/ yf a man dye hauyng no chyldren/ that the brother mary his wyfe/ and ryse by seed vnto his brother. Ther were with vs seuen brethren/ and the fyrste maryed and deceased w' thout yssue & lefte his wyfe vnto his brother. Lyke wyse the seconde and the thyrde vnto the seuenth. Laste of all the woman dyed also. Nowe in the resurreccion whose wyfe shal she be of the seuen. For all had her. Jesus answered and sayde vnto them: ye are deceaued and vnderstande not the scriptures/ nor yet the powe of God. For in the resurreccio they nether mary nor are maryed: but are as the aungels in heauen.

Mar. xli. d.  
Lu. xli. d.  
act. xlii. d.  
Deu. xli. d.

As touchyng the resurreccion of the deed: haue ye not redde what is sayde vnto you of God/ whiche sayeth: I am Abrahams God/ and Isaacks God/ & the God of Jacob. God is not the God of the deed/ but of the lyuynge. And when the people hearde that/ they were astounded at his doctrine.

Ero. lii. d.



When the Pharises had herde/ how that he had put the Saduces to silence/ they drew together/ & one of the which was a doctout of lawe/ axed him a question temptinge him & sayinge: Master/ which is the chiefe comaundement in the lawe. Jesus sayd to him: Loue the Lorde thy God wyth all thyne herte/ wyth all thy soule/ and with all thy mynde. This is the fyrst and the chiefe comaundement And there is another lyke vnto thys. Loue thyne

mar. xli. d.  
Luc. xli. d.

Deu. vi. d.



# The Gospell

Love thyne neyghbour as thy selfe. In these two commaundementes hang all the lawe and the Prophetes.

mar. xii. d  
Luc. xii. d

Isal. cx.

Whyll the Pharises were gaddered to gether/ Jesus asked the sayinge: what thinke ye of Christ: Whose sone is he: They sayde vnto him/ the sone of Dauid. He sayde vnto them: howe then doeth Dauid in spyrte/ cal him Lorde saying: The Lorde sayd to my Lorde/ syt on my ryght hond/ tyl I make thyn enemyes thy fete stole. If Dauid cal him Lorde: how is he then his sone: And none coulde answer him agayne one worde: nether durste any fro that daye forth/ aske him any moore questions. R

¶ They that syt in Moyses seate must be obeyed. Christ rebuked the scribes/ pharises and ypocrites/ shewing their wickednes and ypocrisy.

¶ The. xxiij. Chapter. ✠

Luc. x. g.

Luc. xi. g.



¶ Then spake Jesus to the people/ & to his disciples saying: The scribes & pharises syt in Moyses seate. All therfore whatsoeuer they byd you obserue/ & obserue & do: but after their workes do not: for they saye/ & do not. ye & they bynde heuy burthens & greuous to be borne/ & ley them on mennes shulders: but they the selues will not heaue at the with one of their fyngers. All their workes they do/ for to be sene of men. They

set a broade their phylateries/ and make large borders on their garmentes/ and loue to syt vppermoste at feastes/ and to haue the chiefe seates in the synagoges/ and gretynge in the marketes/ and to be called of men Rabbi.

But ye shal not suffre your selues to be called Rabbi. For one is youre master/ that is to wylt Christ/ & all ye are brethren. And call no mā youre father vpo the erth/ for ther is but one your father/ & he is in heaue. Be not called masters/ for ther is but one youre master/ & he is Christ. He that is greatest amonge you/ shalbe youre seruaunt. But whosoever exalteth him selfe/ shalbe brought lowe. And he & humbleth him selfe/ shalbe exalted. R

¶ Mo be vnto you Scribes/ and Pharises/ ypocrites/ for ye shutte by the kynngdome of heauen before men: ye your selues go not in/ nether suffre ye them that come to enter in.

¶ Mo be

of S. Matthew.

Jo. xxv.

¶ Mo be vnto you scribes and pharises/ ypocrites: ye deuoure widowes houses/ and that vnder a coloure of prayinge longe prayers: wherfore ye shal receaue greater damnacion.

¶ Mo be vnto you scribes and pharises ypocrites/ which compassse see and londe/ to bringe one into your belefe: and when he is brought ye make him two folde moare the chylde of hell/ the ye your selues are.

¶ Mo be vnto you blynde gydes/ which say whosoever sweare by the temple/ it is nothyng: but whosoever sweareth by the golde of the temple/ he offendeth. ye soles and blynde: whether is greater/ the golde or the temple & sanctifieth the golde: And who so euer sweareth by the aulter/ it is nothyng: but who so euer sweareth by the offeringe that lyeth on the aulter/ offendeth. ye foules and blynde: whether is greater the offeringe/ or the aulter which sanctifyeth the offeringe. Whosoever therfore sweareth by the aulter/ sweareth by it/ and by all that there on is. And who so euer sweareth by the temple/ sweareth by it & by him that dwelleth ther in. And he that sweareth by heauen/ sweareth by the seate of God and by him that sytteth ther on.

¶ Mo be to you scribes and pharises ypocrites/ which tyth mynt/ anye/ & comen/ & leaue the wayghter matters of & lawe bndone/ iudgement/ mercy/ and sayth. These ought ye to haue done/ and not to haue left the other bndone. ye blynde gydes which strayne out a gnat and swalowe a cammyll.

¶ Mo be to you scribes & pharises ypocrites/ which make cleane the vtter syde of the cuppe/ and of the platter: but with in they are full of byberty and excesse. Thou blynde pharise/ cleanse fyrst the ynnelyde of the cup and platter/ that the oute syde of them maye be cleane also.

¶ Mo be to you scribes and pharises ypocrites/ for ye are lyke vnto paynted tombes which appere beautifull outwarde: but are with in full of deed bones and of all fylthynges. So are ye/ for outwarde ye appere righteous vnto men/ when within/ ye are full of ypocrisy and inquite.

¶ Mo be vnto you scribes and pharises ypocrites: ye bylde the tombes of the Prophetes/ and garnyshe the sepulchres of the ryghteous/ and say: yf we had bene in the dayes of our fathers we wolde not haue bene parteners with them in the bloude of

the pro-



# The Gospell

the prophetes. So then ye be witnessers vnto your selues/that ye are the chyldren of them which kyled the prophetes. Fulfylle ye lyke wyse the measure of your fathers. ye serpentis & generation of vyperes/howe shulde ye scape the damnacion of hell.

ff. 13. ar. 1.  
xxiii.

ff. 13. ar. 1.  
xxiii.

¶ Wherefore / beholde I sende vnto you prophetes / wyse men and scriybes / and of them ye shall kyll and crucifye: and of them ye shall scourge in youre synagoges / and persecute from cyte to cyte / that vpon you maye come all the righteous blood that was shedd vpon the earth / from the bloude of ryghteous Abel / vnto that bloud of zacharias the sone of Barachias / who pe stowe betwene the temple and the altre. Verely I saye vnto you / all these thynges shall lyght vpon this generacion. Jerusalem / Jerusalem which kylest prophetes / and stonest them which are sent to the: howe often wolde I haue gathered thy chyldren together / as the henne gadereth her chyckens vnder her wynges / but ye wolde not: Beholde youre habitation shall be lefte vnto you desolate. For I saye to you / ye shall not se me hence forth / tyll that ye saye: blessed is he that commeth in the name of the Lorde.

The destruction of the temple. The tokens that shall come before the last daye. How false prophetes shall aryse before that daye and with so many miracles and straunge holy termes and with soche lyke deceaue the Christen / makynge them to worship in secret places that for God which he is not / but beleue them not sayth Christ. watche / for no man knoweth the houre ner the tyme.

## The. xxiii. Chapter.

mar. xiii. a

¶ And Jesus went out and departed from the temple: and his disciples came to him / for to shewe him the byldinge of the temple. Jesus sayd vnto them: se ye not all these thynges:



ff. 13. ar. 1.  
xxiii.

Verely I saye vnto you: ther shall not be here lefte one stone vpon another / that shall not be cast doune.

And as he sat vpon the mount oliuete / his disciples came vnto him secretly sayinge. Tell vs when these thynges shall be: and what signe shalbe of thy cominge & of the ende of þ world. And Jesus answered & sayd vnto them: take hede þ no man deceaue you. For many shall come in my name saying: I am Christ: & shal deceaue many ye shall

# of S. Matthew.

# fo. xxvi.

ye shall heare of warres / and of the fame of warres: but se that ye be not troubled. For all these thynges must come to passe / but the ende is not yet. For nation shall ryse agaynst nation / and realme agaynst realme: and ther shall be pestilence / hunger and earth quakes in all quarters. All these are the begynnynges of sorowes.

Colo. ii. d  
John. x. e  
and. xvi. a

Then shall they put you to trouble / and shal kyll you: and ye shall be hated of all nations for my names sake. And then shall many be offended / and shal betraye one an other / and shal hate one the other. And many false prophetes shall aryse / & shal deceaue many. And because iniquite shall haue the vpper honde / the loue of many shall abate. But he that endureth to the ende / the same shal be safe. And this glad tydinges of the kyngdom shal be preached in all the worlde / for a wytnes vnto al nations: and then shall the ende come.

¶

When ye therfore shall se the abominacion that betokeneth desolacion / spoken of by Daniel the prophet / stonde in the holye place: let him þ redeth it / vnderstonde it. Then let them which be in Iewry / fflye into the mountaynes. And let him which is on the housse toppe / not come doune to fet any thyng out of his housse. Neither let him which is in the felde / retorne backe to fetch his clothes. No shal be in those dayes to them that are with chyld / and to them that geue sucke. But praye that your flyght be not in the wynter / nether on the saboth daye. For the shall be greate tribulacion / such as was not fro the begynnyng of the worlde to this tyme / ner shall be. ye except those dayes shulde be shortened / there shulde no fleshe be saued: but for the chosens sake / those dayes shall be shortened.

Dant. ix.

Then ys any man shall saye vnto you: lo / here is Christ / or there is Christ: beleue it not. For there shal aryse false Christes / and false prophetes / and shal do great myracles and wonderes. In so moch that ys it were possyble / the very electe shuld be deceaued. Take hede / I haue tolde you before. Wherefore ys they shall saye vnto you: behold he is in þ desert go not forth: behold he is in the secret places / beleue not. For as the lyghtnyng cometh out of the east / and shyneth into the west: so shal the comynge of the sone of man be. For where so euer a deed karkas is / euen thither wyll the egles resorte.

Mar. xiii  
Lu. xvi.

¶ Immedyately



## The Gospell

mar. xlii. c.  
Luc. xxi. c.  
Eze. xxxii.  
Ezay. xlii.  
Joel. ii. c.

**I**mmediatly after the tribulacions of those dayes/ shall the sonne be derckened: and the mone shall not geue hyr lyght/ and the starres shall fall from heauen/ & the powers of heauen shall moue. And then shall appere the signe of the sone of man in heauen. And then shall all the kynnedes of the earth moyne / and they shall se the sone of man come in the cloudes of heauen with power and greate glozpe. And he shall sende his aungels with the greate voyce of a trompe/ & they shall gather to gether his cholen/ frome the fower wyndes/ and from the one ende of the worlde to the other.

mar. xlii.  
Luc. xxi.

Learn a similitude of the fygge tree: when his braunches are yet tender and his leues spronge/ ye knowe that sommer is nye. So lyke wyse ye/ when ye se all these thynges/ be ye sure that it is neare/ eue at the doores. Verely I saye vnto you/ that this generacion shall not passe tyll all these be fulfilled. Heauen and erth shall peryshe/ but my wordes shall abyde. But of that daye and houre knoweth no man/ no not the aungels of heauen/ but my father only.

2 cor. vii. b

As the tyme of Noe was/ so lyke wyse shall the comynge of the sone of mā be. For as in the dayes before the floud: they dyd eate and dryncke/ marry and were maryed/ euen vnto the daye that Noe entred into the shyppe/ and knewe of nothyng/ tyll the floude came and toke them all awaye. So shall also the comynge of the sone of mā be. Then two shall be in the felde/ the one shall be receaued/ and the other shall be refused/ two shall be gryndynge at the myll/ the one shall be receaued/ and the other shall be refused.

mar. xlii. c.  
Lu. xlii. c.

**M**ake therfore/ because ye knowe not what houre your master will come. Of this be sure/ that yf the good mā of the housse knewe what houre the thefe wolde come: he wolde suerly wathe/ & not suffre his housse to be broken vp. Therfore be ye also redy/ for in the houre ye thinke he wold not: will the sone of mā come. If ther be any faythful seruaunt & wyse/ whom his master hath made ruler ouer his housholde to geue them meate in season couenient: happy is that seruaunt whom his master (whē he cometh) shall fynde so doyng. Verely I saye vnto you he shall make him ruler ouer all his goodes. But & yf that euill seruaunt shall saye in his herte/ my master will defer his comynge/ & began to smyte

## of S. Matthew.

Jo. xxi. vii.

smyte his felowes/ ye and to eate and to drynke with the dyonken: that seruautes master wil come in a daye when he loketh not for him/ and in an houre that he is not ware of/ and wyl deuyde him/ & geue him his rewarde with ypocrites. And there shall be wepinge and gnashynge of teth.

The ten virgins of which fyue were wyse and fyue were folysh.  
The parable of the talentes.  
Of the comynge of Christ to iudgement/ and the maner of it.

The. xxi. Chapter.

**W**hen the kyngdome of heauen shall be lykened vnto ten virgins/ whiche toke their lampes/ & went to mete the bydgrome: fyue of them were folysh/ & fyue were wyse. The folysh toke their lampes/ but toke none oyle with them. But the wyse toke oyle with thē in their vessels with their lampes also. Whyl the bydgrome taryed/ all slombred and slepte. And euen at mydnyght/ there was a crye made: beholde/ the bydgrome cometh/ go out agaynst him. Then all those virgins arose/ & prepared their lampes. And the folysh sayde to the wyse/ geue vs of your oyle for our lampes go out. But the wyse answered sayinge: not so/ lest ther be not ynough for vs and you: but go rather to them that sell & bye for your selues. And whyl they went to bye the bydgrome came: & they that were redy/ wēt in with him to the weddinge/ & the gate was shet vp. Afterwardes came also the other virgins sayinge: master master/ open to vs. But he answered and sayd: verely I saye vnto you: I knowe not you. Watche therfore: for ye knowe nether the daye nor yet the houre/ when the sone of man shall come.

23



Lyke wyse as a certayne mā redy to take his iorney to a straunge countre/ called his seruautes and deliuered to thē his goodes. And vnto one he gaue. v. talentes/ to another. ii. & to another one/ to euery mā after his abylyte/ & streyght waye departed. Then he that had receaued the fyue talentes/ wēt and bestowed them & waane other fyue talentes. Lyke wyse he receaued two/ gayned other two. But he that receaued the one/ went and dygged a pyt in the earth/ & hyd his masters mony. After

d. iii. a longe



a longe season the lord of those seruautes came and rekened with them. Then came he that had receaued fyue talentes/and brought other fyue talentes/sayinge: master thou deliueredst vnto me fyue talentes: beholde I haue gayned with them fyue talentes moo. Then his master sayde vnto him: well good seruaunt and faythfull. Thou haste bene faythfull in lytell/ I wyll make the ruler ouer moche: entre in into thy masters ioye. Also he that receaued two talentes/ came & sayde: master thou deliueredst vnto me two talentes: beholde/ I haue woone two other talentes with them. And his master sayde vnto him/ wel good seruaunt and faythfull. Thou hast bene faythfull in lytell/ I wyll make the ruler ouer moche: go in into thy masters ioye. ¶

Then he which had receaued the one talent came and sayde: master/ I consydred that thou wast an harde mā/ which repest where thou sowdest not/ and gadderest where thou strawdest not and was therfore afrayde/ and went and hyd thy talent in the earth: beholde/ thou hast thyne obone. His master answered and sayd vnto him: thou euyl seruaunt & slothfull/ thou knowest that I reepe where I sowed not: & gaddye where I strawed not: thou oughtest therfore to haue had my money to the chaungers/ & then at my comynge shuld I haue receaued myne obone with hauntage. Take therfore the talent from him/ and geue it vnto him which hath ten talentes. For vnto every man that hath/ shalbe geuen/ and shal haue aboundance/ and frome him that hath not/ shal be taken awaye/ euē that he hath. And cast that vnprofytable seruaunt into vtter dercknes: there shal be wepyng and gnaulhyng of teth.

mar. iiii. 2  
Lu. viii. 9  
and. xii. 8



¶ When the sone of mā cometh in his gloze/ & all the holy aungels with him/ then shal he syt vpon the seate of his gloze/ & before him shal be gaddered all nations. And he shal seperate them one fro another / as a shepherde denydeth the shepe frome the gootes. And he shal set the shepe on his ryght honde/ & the gootes on the lyfte. Then shal the kynge saye to them on hys ryght honde: Come ye blessed chyliden of my father/ inheret ye the

ye the kyngdome prepared for you from the begynnyng of the worlde. For I was an hongred/ and ye gaue me meate. I thirsted/ and ye gaue me drynke. I was herbronsse / and ye lodged me. I was naked and ye clothed me. I was sycke and ye vpyted me. I was in prison and ye came vnto me. Then shall the ryghteous answer him sayinge: master / when sawe we the an hongred/ and feeded the / or a thurst/ and gaue the drynke: when sawe we the herbronsse / and lodged the / or naked and clothed the / or when sawe we the sycke or in prison / and came vnto the / And the kynge shal answer and saye vnto them: verely I saye vnto you: in as moche as ye haue done it vnto one of the leeste of these my brethren / ye haue done it to me.

Esa. lviii.  
Eze. xviii

ecc. viii. 3

¶ Then shall the kynge saye vnto them/ that shall be on þe lyfte honde: departe from me ye coursed/ into euerlastyng fyre: which is prepared for the deuyl and his aungels. For I was an hongred/ and ye gaue me no meate. I thirsted/ and ye gaue me no drynke. I was herbronsse / and ye lodged me not. I was naked/ and ye clothed me not. I was sycke and in prison/ and ye vpyted me not.

psal. vi.  
Lu. xii. 9

Then shall they also answer him sayinge: master when sawe we the an hongred/ or a thurst/ or herbronsse/ or naked/ or sycke/ or in prison/ and dyd not mynyster vnto the. Then shall he answer them and saye: Verely I saye vnto you in as moche as ye dyd it not to one of the leest of these/ ye dyd it not to me. And these shall go into euerlastyng payne: and the ryghteous into lyfe eternall. ¶

Jo. 7. 2

¶ The assembling of Cayphas & the hye prestes which couceled agaynst Christ. How Jesus was anoynted of Mary of Bethany. How Judas solde Christ vnto the prestes & scribes / for thyrty peces of syluer / which after he had betrayed Christ/ he brought agayne. Christ dyd eate the ester lambe with his disciples. The institution of the sacrament of Christs bodye and bloud. How Christ armed him selfe agaynst he shuld suffer. How Judas the betrayer came with them that toke him. How Peter denyed that he knew Christ.

¶ The. xxvi. Chapter.

¶ And it came to passe/ when Jesus had synysshed al these sayinges / he sayd vnto his disciples: ¶ ye knowe that after two dayes shall be eter/ and the sone of man shal be deliuered to be crucified.

mar. xliii.  
lu. xxv. 2

D iiii. Then



Then assembled together the chiefe prestes & the scribes and the elders of the people to the palyce of the hye Preste / called Cayphas / and helde a counsell how they myght take Iesus by suttelte and kyl him. But they sayde / not on the holy daye / lest any broure aryse amonge the people.

mat. ix. a.  
iohn. xij. a



When Iesus was in Bethany / in the houlse of Simo the leper / ther cam vnto him a womā / which had an alabaster bo-  
ce of precious oyntmēt / & powred it on his heed / as he sate at the bourde. Whē his disciples sawe that / they had indignation / saying: What neded this wast? This oyntmēt might haue bene wel solde / & geuē to the pooze. When Iesus vnderstode that / he sayd vnto them: Why trouble ye y<sup>e</sup> womā? She had wrought a good worke vpon me. For ye shall haue pooze folke alwayes with you: but me shall ye not haue alwayes. And in that she ca-  
sted this oyntmēt on my bodye / she dyd it to burye me withall. Verely I saye vnto you / where soeuer this gospell shalbe prea-  
ched throughout all y<sup>e</sup> worlde there shall also this that she hath done / be tolde for a memoriall of her.

Then one of the twelue called Judas Iscarioth / went vnto the chiefe prestes / & sayd: what will ye geue me / & I will deliuer him vnto you. And they apoynted vnto him thyrty peces of syluer. And from that tyme he sought oportunitie to betraye him.

The fyrst daye of swete breed the disciples came to Iesus say-  
inge vnto him: where wilt thou that we prepare for the to eate the paschall lambe. And he sayde: go into the cyte / vnto soche a man / and saye to him: the master sayeth my tyme is at hond / I wyll kepe myne ester at thy houlse with my disciples. And the disciples dyd as Iesus had apoynted them / and made redy the ester lambe.

When the euen was come he sate doune with the. xij. And as they dyd eate / he sayd: Verely I saye vnto you / that one of you shall betraye me. And they were excedinge sorowfull / & begāne euery one of the to saye vnto him: is it I master. He answered and sayde: he that deppeth his hond with me in the dishe / the same shall

same shall betraye me. The sone of man goeth as it is wytten / of him: but wo be to that man / by whom the sone of man shall be betrayed. It had bene good for that man / yf he had neuer bene borne.

Then Judas which betrayed him / answered and sayd / is it I master. He sayd vnto him / thou hast sayde. As they dyd eate Iesus toke breed and gaue thanks / brake it / and gaue it to the disciples / and sayde: Take / eate / this is my body. And he toke the cup / & thanked / and gaue it them / sayinge: Drynke of it euery one. For this is my bloude of the new testament / that shalbe shedde for many / for the remission of synnes. I saye vnto you: I will not drynke hence forth of this frute of the vyne tree / vntyll that daye / when I shall drynke it newe with you in my fathers kyngdome.

And when they had sayde grace / they went out into mounte olyuete. Then sayd Iesus vnto them: all ye shalbe offended by me this nyght. For it is wytten. I wyll smyte the shepherde / and the shepe of the flocke shalbe scattered abroade: But after I am rysen agayne / I will go before you into Galile. Peter answered and sayde vnto him: though all men shulde be offended by the / yet wolde I neuer be offended. Iesus sayde vnto him. Verely I saye vnto the / that this same nyght before the cocke crowe / thou shalt denye me thryse. Peter sayde vnto him. If I shuld dye with the / yet wolde I not denye the. A yke wyse also sayde all the disciples.

Then went Iesus with them into a place whiche is called Gethsemane / and sayde vnto the disciples / syt ye here whyll I go and pray ponder. And he toke with him Peter and the two sones of zebede / and began to wexe sorowfull and to be in agonye. Then sayde Iesus vnto them: my soule is heuy euen vnto the deeth. Tarye ye here / and watche with me. And he went a lytell aparte / and fell flat on his face / and prayed / sayinge: O my father / yf it be possyble / let this cuppe passe from me: neuer thelesse / not as I will / but as thou wyll. And he came vnto the disciples / and founde them a slepe / and sayde to Peter: what / coulde ye not watche with me one houre: watche and praye / that ye fall not into temptation. The spyte is willinge / but the fleshe is weake.

He went

psal. xl.

1. cor. xi. c  
Luc. xx. b

mar. xlii. e  
Luc. xxii. b  
io. xvi. a  
zech. xii. c  
ma. xiii. c  
and. xv. b

ma. xliii. e  
Luc. xxii. b  
ioh. xiii. d

ma. xliii. d  
Luc. xxii. d



## The Gospell

He went awaye once moare and prayed/sayinge. O my father/ If this cuppe canot passe awaye fro me/ but that I drynke of it/ thy wyll be fulfilled. And he came/ and foude them a slepe agayne. For their eyes were heuy. And he leste them and went agayne/ & prayed þe thyrde tyme sayinge þe same wordes. Then came he to his disciples and sayd vnto them: Slepe hère forth and take youre rest. Take hede the houre is at honde/ and the sone of mā shall be betrayed into the hōdes of synners. Kysse/ let  
 mar. xliij. b. g. be gouinge: beholde/ he is at honde & shall betrape me. Whyll  
 lu. xxiij. c. he yet spake: lo/ Judas one of the. xij. came/ & with him a greete  
 ioh. xviij. multitude with sweardes & stauies/ sent from the chiefe prestes and elders of the people. And he that betrayed him/ had geuen a token/ sayinge: whosoever I kysse/ that same is he/ laye hondes on him. And forth with all he came to Jesus & sayde/ hāple master: & kysed him. And Jesus sayde vnto him: frende/ where arte thou come. Then came they and layed hondes on Jesus and toke him.

And beholde/ one of them which were with Jesus stretched out his honde & drue his swearde/ and stroke a seruaunt of the hye preste/ and smote of his eare. Then sayde Jesus vnto him: put vp thy swearde into his sheate. For all that ley hond on the swearde/ shall perishe with the swearde. Ether thynkest thou that I cannot now praye to my father/ & he shall geue me moo then. x. legions of aungels. But how then shulde the scriptures be fulfilled: for so must it be.

The same tyme sayd Jesus to the multitude: ye be come out as it were vnto a thefe / with swerdes & stauies for to take me. I sate dayly teachyng in the temple amonge you/ & ye toke me not. All this was done that the scriptures of the Prophetes might be fulfilled. Then all the disciples forsoke him and fled. And they toke Jesus and leede him to Cayphas the hye preste/ where the scribes and elders were assembled. And Peter folowed him a farre of/ vnto the hye prestes place/ and went in/ and sate with the seruauntes to se the ende.

The chiefe Prestes & the elders/ and all the counsell / sought false witnes agaynst Jesus/ for to put him to deeth/ but founde none: in so moche that when many false witness came/ yet founde they none. At the last came two false wytnesses / and sayde.

## of S. Matthew.

To. xxx.

sayde. This felowe sayde: I can destroye the temple of God. ioh. ij. d. and bylde it agayne in thre dayes.

And the chiefe Preste arose and sayde to him: answerest thou nothinge. How is it that these beare witnes agaynst the. But Jesus helde his peace. And the chiefe Preste answered/ & sayde to him: I charge the in the name of the lyvinge God/ that thou tell vs/ whether thou be Christ the sone of God. Jesus sayde to him: thou hast sayd. Neuerthelesse I saye vnto you/ here after shall ye se the sone of mā syttinge on the ryght honde of power/ and come in the cloudes of the skye.

Then the hye Preste rent his cloothes sayinge: he hath blasphemed/ what nede we of any moo witnesses. Beholde now ye haue hearde his blasphemy/ what thynke ye. They answered and sayde: he is worthy to dye. Then spat they in his face & bofeted him with fyltes. And other smote him with the palme of their hondes on the face/ sayinge: tell vs thou Christ/ who is he that smote the.

Peter sate without in the palyre. And a damsell came to him sayinge. Thou also wast with Jesus of Galyle: but he denyed before them all sayinge: I woot not what thou sayst. When he was gone out into the porche/ another whence sawe him: and sayde vnto them that were there. This felowe was also wyth Jesus of Nazareth. And agayne he denyed with an othe that he knewe the mā. And after a whyle came vnto him they that stode by & sayde vnto Peter: suerly thou arte euen one of them for thy speache betrayeth the. Then begane he to curse and to sweare/ that he knewe not the man. And immediatly the cocke crew. And Peter remembred the wordes Jesu/ which sayde vnto him: before the cocke crowe / thou shalt denye me thryse: and went out at the doores and wepte bytterly.

Christ was deliuered to pylate. Judas repented.  
 Of the cruell tormentes and paynes of Christ.  
 How the body of Christ was begged and layde in a sepulchre/ and committed to keepers for to kepe.

## The. xxvij. Chapter.

When the moornyng was come/ all the chiefe prestes and the elders of the people helde a counsaile agaynst Jesus/ to put him to deeth/ and brought him bounde and deliuered him vnto Poncius pylate the debyte.

Then when



## The Gospell

Then when Judas which betrayed him/sawe that he was condemned/he repented him selfe/ & brought agayne the. xxx. plates of syluer to the chiefe prestes and elders sayinge: I haue synned betrayinge the innocent bloud. And they sayd: what is that to vs? Se thou to that. And he caste doune the syluer plates in the temple and departed/and went & hounge him selfe.

And the chiefe prestes toke the syluer plates and sayde / it is not lawfull for to put them into the treasure / because it is the pryce of bloud. And they toke counsel/and bought with them a potters felde to bury strangers in. Wherfor that felde is called the felde of bloud/ vntyll this daye. The was fulfilled/ & which was spoken by Jeremy the prophet sayinge: and they toke. xxx. syluer plates / the pryse of hun & was valued/ who they bought of the chyldre of Israel/ & they gaue them for the potters felde/ as the Lorde appoynted me.

Jesus stode before the debite: & the debite axed him sayinge. **W** arte thou the kynge of y Jewes? Jesus sayd vnto him: Thou sayest. And when he was accused of the chiefe prestes & elders/ he answered nothyng. Then sayde Pilate vnto him: hearest thou not/ how many thynges they lay agaynst the? And he answered him to neuer a worde: in so moche that he debytte manueyled greatlye.

At that tyme/ the debytte was wonte to deliuer vnto y people a prisoner/ whom they wolde desyer. He had then a notable prisoner/ called Barrabas. And when they were gaddered to gether/ Pilate sayde vnto them: whether wyll ye that I geue losse vnto you/ Barrabas or Jesus which is called Christus? For he knewe well/ that for enuye they had deliuered him.

When he was set doune to geue iudgemēt / his wyfe sent to him sayinge: haue thou nothyng to do with that iuste man. For I haue suffred many thinges this daye in a dreame about him.

But the chiefe prestes and the elders had perswaded the people/ that they shulde axe Barrabas/ and shulde destroye Jesus.

Then the debytte answered and sayde vnto them: whether of the twayne wyll ye that I let loose vnto you? And they sayde/ Barrabas. Pilate sayde vnto them: what shal I do then with Jesus which is called Christus? They all sayde to him: let him be crucified. Then sayde the debytte: what euill hath he done?

And

## of S. Matthew.

Jo. xxi.

And they cryed the more sayinge: let him be crucified.

When Pilate sawe that he preuailed nothyng/ but y more busynes was made/ he toke water & washed his hōdes before the people sayinge. I am innocēt of the bloud of this iuste person and that ye shall se. Then answered all the people and sayd: his bloud be on vs/ & on oure chyldren. Then let he Barrabas loose vnto them/ & scourged Jesus/ & deliuered him to be crucified.

Then the souldiers of the debite toke Jesus vnto the comen hall/ and gathered vnto him all the cōpany. And they strypped him and put on him a purpyll roobe/ & platred a croune of thornes and put vpon his heed/ and a rede in his ryght honde/ and bowed their knees before him and mocked him/ sayinge: Hail kynge of the Jewes: and spytte vpon him/ and toke the rede/ and smote him on the heed.

**C** And when they had mocked him/ they toke the rooke of him agayne/ & put his owne raymēt on him/ & led him away to crucify him. And as they came out/ they founde a mā of Cyren named Symon: him they cōpelled to beare his crosse. And when they cam vnto the place called Golgotha (that is to saye/ a place of deede mēs sculles) they gaue him veneger to drynke mengied with gall. And whē he had tasted therof/ he wolde not drynke.



When they had crucified him/ they parted his garmētes/ & dyd cast lottes: to fulfill that was spokē by the Prophet. They deuyned my garmētes amonge them: and vpon my vesture dyd cast lottes. And they late & watched him there. And they set vpon ouer his heed the cause of his deeth wyttē: This is Jesus y kynge of the Jewes. And ther were two theues crucified with him: one on the right hond/ & another on y lyfte

**D** They that passed by/ reuyled him/ wagginge their heddes & sayinge: Thou y destroyest the temple of God & byldest it in thre dayes/ saue thy selfe. If thou be the sone of God/ come doune fro the crosse. A yk wyse also y hye prestes mockinge him with y Scribes & elders sayde: He saued other him selfe he canot saue. If he be y kynge of Israel/ let him now come doune from the crosse/ and we will beleeue him. He trusted

in God/

mar. xv. b  
loh. xix. a

mar. v. b  
luc. xxii. d

Job. xix.

mar. xv. a  
lu. xxiii. b  
to. xvi. c  
g. 2. xix. c



## The Gospell

in God/let him delyuer him now / yf he will haue him: for he sayde/ I am the sone of God. That same also the theues which were crucified with him/cast in his tethe.

**Psal. xxi.** From the sixte houre was there dercknes ouer all the londe vnto the nyynth houre. And about the nyynth houre Iesus cryed with a loude voyce/sayinge: Eli Eli lama sabachthani. That is to saye/my God/my God/why hast thou forsake me. Some of them that stode there/when they herde that/sayde. This man calleth for helyas. And streyght waye one of them ranne and toke a sponge and fylled it full of beneger/and put it on a reede/and gaue him to drynke. Other sayde/let be: let vs se whether helyas wyll come and delyuer him. Iesus cryed agayne with a lowde voyce and yelded by the goost.

And behold the bayle of the temple dyd rent in twayne from the toppe to the bottome / & the earth dyd quake / & the stones dyd rent / & graues dyd open: and the bodys of many sayntes which slept/arose & came out of the graues after his resurrection/and came into the holy cyte/and appered vnto many.

When the Centurion and they that were with hym wat- chynge Iesus/sawe the earth quake and those thynges which happened / they feared greatly sayinge. Of a surete this was the sone of God.

And many women were there / beholdinge hym a farre of/ which folowed Iesus fro Galile/ministringe vnto him. Amonge which was Mary Magdalen / & Mary the mother of James and Ioses/and the mother of sebedes chyldren.

**Mar. x. b** **lu. xlii. c.** **ioh. xxi. g** When the euen was come / there came a ryche man of Ari- mathia named Ioseph/which same also was Iesus disciple. He went to Pylate and begged the bodye of Iesus. Then Pylate comanded the body to be delyuered. And Ioseph toke the bo- dy/and wrapped it in a cleene linnen clooth / & put it in his newe tombe/which he had heben out/euen in the rooke/and rolled a greate stone to the doze of the sepulchre & departed. And there was Mary Magdalen and the other Mary syttyngue ouer a- gaynste the sepulchre.

The nexte daye that foloweth good frydaye/the hye prestes and Pharises gat them selues to Pylate & sayde: Syr/we re- member/that this deceauer sayd whyl he was yet alyue. After thre dayes

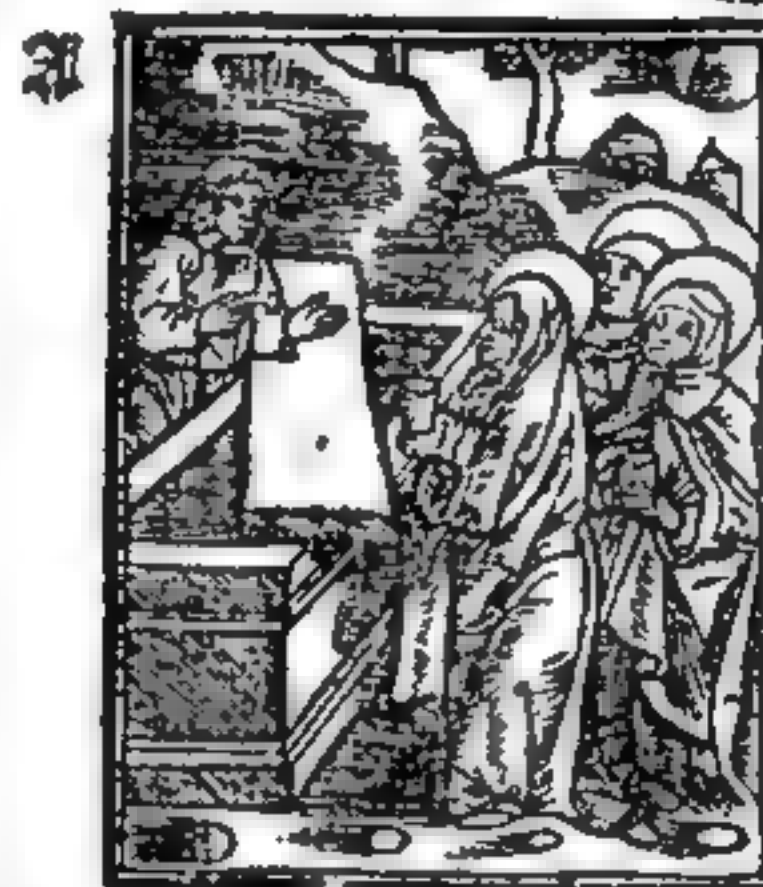
## of S. Matthew.

Jo. xxiij.

thre dayes I will rylse agayne. Commaunde therfore that the sepulchre be made sure vntyll the thyrde daye/lest peradventure his disciples come and steale him awoye/ and saye vnto the peo- ple/he is rylsen from deeth/and the last erroure be worse then the fyrst. Pylate sayde vnto them. Take watchmen: Go/ and make it as sure as ye can. And they wot and made the sepulchre sure with watchmen/and sealed the stone.

**The resurrection of Christ.** Of the keepers of the sepulchre which also were wytnesses of his resurrection. How Christ before all his Apostles ascended into heauen/ geuyng them a commaundement that they shulde preache his Gospell thorow the hole worlde.

## The. xxvii. Chapter



**Mar. xvi. b** **Job. xxi. c** The Saboth daye at euen which dawoneth the morowe after the Saboth/Mary Magdalen and the o- ther Mary came to se the sepulchre.

And beholde there was a greate erth quake. For the aungell of the Lorde de- scended from heauen:and came and rol- led backe the stone from the doze/ & sate vpon it. His countenance was lyke light nyngue/ & his rayment whyte as snowe. And for feare of him the keepers were a- stonnyed/and became as deed men.

The aungel answered and sayde to the wemen/feare ye not. I knowe that ye seke Iesus which was crucified: he is not he- re/he is rylsen as he sayde. Come/ & se the place where the Lorde was put: & go quickly and tell his disciples that he is rylsen from deeth. And behold/he will go before you into Galile/there ye shall se him. Lo/I haue tolde you.

**B** And they departed quickly from the sepulchre with fea- re and greate ioye:and dyd runne to byngue his disciples wor- de. And as they went to tell his disciples: beholde/ Iesus met them sayinge: All hayle. And they came and helde him by the fete and worshipped him. Then sayde Iesus vnto them: be not afrayde. Go and tell my brethren/that they go into Galile/and there shall they se me.

**C** When they were gone: beholde some of the keepers came into the cite/ & shewed vnto the hye prestes/all the thinges that were happened.



## The Gospell

happened. And they gaddered them to gether with the elders and toke counsell/and gaue large money vnto the souldiers say-  
inge: Saye that his disciples came by night/ & stole him awaye  
whyll ye slept. And yf this come to the Rulers eares/ we wyll  
pease him/ and saue you harmeles. And they toke the money  
and dyd as they were taught. And this sayinge is noyed a-  
monge the Jewes vnto this daye: &

mar. xvi.

† Then the. xii. disciples went awaye into Galyle / into a  
mountayne where Iesus had apoynted them. And when they  
sawe him / they worshypped hym. But some of them doubted.  
And Iesus came and spake vnto them saying: All power is  
geuen vnto me in heauē/and in earth. So therfore and  
teache al nacions/ baptysinge them in the name of  
the father/and the sone / and the holy goost.  
Teachynge them to obserue all thinges/  
what so euer I commaunded you.  
And lo I am with you alwaye/  
euen vntyll the ende of  
the worlde. &

Here endeth the Gospell of  
S. Matthew.

## ¶ Marke.

Of Marke ye reade (Actes. xii.) how Peter (after he was loosed oute of  
pryson by the aungell) came to Markes mother house/ where manye of  
the disciples were prayenge for his deliuerance. And Paul and Barnabas  
toke him with them fro Jerusalem/ and brought him to Antioche/ Actes. xii.  
And Actes. xiii. Paul and Barnabas toke Marke with the when they were  
sent out to preache: from whome he also departed as it apereth in the sayde  
chapter/ and returned to Jerusalem agayne. And Actes. xv. Paul and Bar-  
nabas were at variance aboute him/ Paul not wyllynge to take him with the:  
because he forsoke them in their fyrst Jorneye. Not withstondynge yet/ when  
Paul wrote the pistle to the Collossians/ Marke was with him/ as he sayth  
in the fourth chapter: of whom Paul also testifieth both that he was Bar-  
nabas syster sone and also his felowe worker in the kyngdom of God.

And. ii. Timothe. iii. Paul comaundeth Timothe to brynge Marke with  
him/ affirmynge that he was nedefull to him/ to minister to him. And whē he  
wrote to Philemon/ Marke was with him. Finallye he was also with Peter  
when he wrote his fyrst epistle/ & so familiar that Peter calleth him his sone.  
wherof ye see/ of whome he learned his Gospell/ euen of the verye Apostles/  
with whome he had his contruall conuersation/ and also of what auctorite  
his wytyng is/ and how worthy of credence.

The Gospell

## The Gospell of S. Mar- ke the Euangelist.

Of John baptist/ and how Christ was baptised of him in Iordane.  
The callinge of Peter and Andrew and the sones of zebede. Of him  
that was possessed of a deuyll. How Peters mother lawe was healed.  
How Christ healed diuers diseases. Of the leper that was cleyed.

### The fyrst Chapter. †

¶



He begin-  
nyng of the  
gospel of Je-  
su Christe  
sone of God

Mat. iii. a  
Luc. iii. a

as it is written in the pro-  
phetes: behold I send my  
messenger befor thy face/  
which shall prepare thy  
waye before the.

Mat. iii. a

The voyce of a cryer in  
wyldernes: prepare ye  
waye of the Lorde/ make  
his pathes streyght.

Isa. xl. a.  
John. i. c

John dyd baptise in  
wyldernes/ & preache the  
baptyme of repentance/  
for the remysyon of syn-  
nes. And all the londe of

mat. iii. a.

Jewry and they of Jerusalem/ went out vnto him/ & were all  
baptised of him in the ryuer Iordan/ confessynge their synnes.

John was clothed with camylles here/ and with a gerdyl of  
a skyn about his loynes. And he dyd eate locusts & wyld honey/  
& preached saying: a stronger the I cometh after me/ whose shoe  
latchet I am not worthy to stoupe doune & vnlose. I haue bapti-  
sed you with water: but he shal baptise you in the holy goost. &

Mat. iii. e  
Luc. iii. c  
Joā. i. d.

¶ And it came to passe in those dayes/ & Iesus came from Na-  
zareth/ a cyte of Galile: & was baptised of John in Iordan. And  
assone as he was come out of the water/ John saue heauē opē  
and the holy goost descendyng vpon him/ lyke a doue. And ther  
cam a voyce fro heauē: Thou art my dere sone in who I delyte.

Mat. iii. e  
Luc. iii. d

e And imme-



## The Gospell

mat. iiii. a  
Luce. v.

And immediatly the spirit draue him into wyldernes: ad he was there in the wyldernes. xl. dayes/ & was tēpted of sathan/ and was w<sup>th</sup> wyld beestes. And the aūgels ministrēd vnto him.

mat. iiii. b  
Luce. iiii. c  
Joh. iiii. f

After John was taken/ Iesus came into Galile/ preachynge the Gospell of the kyngdom of God/ & sayng: the tyme is come/ and the kyngdō of God is at honde/ repēt & beleue the Gospell.

mat. iiii. e  
Luce. iiii. f

As he walked by the see of Galile he sawe Simon & Andreu his brother/ castynge nettes into the see for they were fshers And Iesus sayde vnto them: folowe me/ and I wyll make you fshers of men. And strayght waye/ they forsoke their nettes/ and folowed him.

And when he had gone a lytel further thence he sawe James the sone of zebede/ and John his brother/ euen as they were in the shyppe mendynge their nettes. And anone he called them. And they left their father zebede in the shyppe with his hyred seruauntes/ and went their waye after him.

mat. viii. b  
Luce. iiii. c

And they entred into Capernaum: ad streyght waye on the sabboth dayes/ he entred to the synagoge & taught. And they merueyled at his learninge. for he taught thē as one that had power with him/ and not as the scribes.

And there was in their synagoge a man vexed with an vnclene spirite/ that cryed sayng: let be/ what haue we to do with the thou Iesus of Nazareth. Arte thou come to destroye vs. I knowe the what thou arte/ euen that holy of God. And Iesus rebuked him sayng: holde thy peace and come out of him. And the vnclene spirite tare him/ and cryed with a loude voyce/ and cam out of him. And they were all amased/ in somoch that they demaunded one of another amonge them selues sayng: what thinge is this. what newe doctrine is this. for he commaundeth the foule spretes with power/ & they obeie him. And immediatly his fame spreed abroade throughtoute all the region borderynge on Galyle.

mat. viii. b  
Luce. iiii. f

And forth with/ asone as they were come out of the synagoge/ they entred into the housse of Symon & Andreu/ with James & John. And Symons mother in law lay sycke of a feuer. And anone they tolde him of her. And he came and toke her by the honde and lyfte her vp: and the feuer forsoke hyr by and by: and she ministrēd vnto them.

And

of S. Marke.

Fo. xxxiii.

**D** And at euē whē the sonne was doune/ they brought to him all þ̄ were dyseased/ & thē þ̄ were possessed with deuyls. And all the cyte gaddred to gedder at the dore/ & he healed many that were spcke of diuers deseases. And he cast out many deuyls/ & suffred not the deuyls to speake/ because they knewe him.

And in the mornynge very erly/ Iesus arose and went oute into a solitary place / and there prayed. And Symon and they that were with him folowed after him. And when they had foude him/ they sayde vnto him: al mē seke for the. And he sayd vnto them: let vs go into the next townes/ that I may preache there also: for truly I came out for þ̄ purpose. And he preached in their synagog/ throughtout all Galile/ & cast the deuyls out.



And there came a leper to him / beseeching him/ & kneted doune vnto him/ & sayde to him: yf thou wilt/ thou cannest make me clene. And Iesus had cōpassiō on him and put forth his honde/ touched him/ & sayde to him/ I wil/ be thou clene. And asone as he had spokē / immediatly the leprosy departed from him/ and he was clenfed. And he charged him/ & sent him awaye forth with & sayd vnto him: Se thou saye nothyng to any man: but get the hence/ and shewe thy selfe to the presse/ and offer for thy clenfynge/ those thinges which Moses commaunded/ for a testimonial vnto them. But he (asone as he was departed) begā many thinges/ & to publyshe the dede: in so moche that Iesus coulde no moze openly entre into the cyte/ but was without in desert places. And they came to him from euery quarter.

mat. viii. c  
Luce. v. c.

¶ Of him that had the palsy. Of Lelly the sone of Alphey. Iesus ate with publicāns. How the disciples dyd eate the eares of corne vpo the saboth daye. How z olde agre not. The saboth was made for mā

The. ii. Chapter.

**A**fter a feawe dayes/ he entred into Capernaū agayne/ and it was noyed that he was in a housse. And anone many gadered to gether / in so moche that nobo there was no rōume to receaue them: no/ not so moche as about þ̄ dore. And he preached the worde vnto thē. And there came vnto him that

mat. ix. a  
Luce. v. d.

e ii. brought



## The Gospell

brought one sycke of the palsy bozne of fower mē. And because they coulde not come nye vnto him for preale/they vncouered the rofe of the houlse where he was. And when they had broke it open they let doune the beed where in the sycke of the palsy laye. When Iesus sawe their fayth/he sayde to the sycke of the palsy/sonne thy synnes are forgiven the.

And ther were certayne of the scribes syttinge there/ & reasonynge in their hertes: howe doeth this felowe so blaspheme? Who can forgive synnes/ but God only? And immediatly whē Iesus perceaued in his spirit/ that they so reasoned in them selues/ he sayde vnto them: why thinke ye suche thinges in your hertes? Whether is it easyer to saye to the sycke of the palsy/ thy synnes are forgiven the: or to saye/ arylse take vp thy beed/ & walke? That ye maye know that the sone of mā hath power in earth to forgive synnes/ he spake vnto the sycke of the palsy: I saye vnto the/ arylse & take vp thy beed/ and get the hence into thyne owne houlse. And by & by he arose/ toke vp the beed/ and went forth before them all: in somoche that they were all amazed/ and glorified God saying: we neuer sawe it on this fassion.

And he went agayne vnto the see/ and all the people resorted vnto him/ and he taught them. And as Iesus passed by/ he sawe Leuy the sone of Alphey syt at the receypte of custome/ & sayde vnto him: folow me: And he arose & folowed him. And it came to passe/ as Iesus sate at meate in his houlse/ many publicans & synners sate at meate also with Iesus & his disciples. For there were many that folowed him. And when the scribes & pharises sawe him eate with publicans and synners/ they sayde vnto his disciples: how is it/ that he eateth and drynketh with publicans and synners. Whē Iesus herde that/ he sayde vnto them. The whole haue no nede of the phisyction/ but the sycke. I came not to call the ryghtwoyse/ but the synners to repentance.

And the disciples of Iohn and the pharises dyd faste: & therefore came & sayde vnto him. Why do the disciples of Iohn and of the pharises faste/ and thy disciples fast not. And Iesus sayd vnto them: can the chyldre of a weddinge faste/ whils the bydgrome is with the. As longe as they haue the bydgrome with them/ they can not faste. But the dayes will come whē the bydgrome shalbe take fro them & then shal they faste in those dayes

Also no

of S. Marke.

Jo. xxxv.

Also no mā soweth a pece of new cloth vnto an olde garnēt/ for then taketh he awaye the newe pece from the olde/ and so is the rent worse. In lyke wyse / no mā poureth newe wyne into olde vessels: for yf he do/ the newe wyne breaketh the vessels/ & the wyne runneth out / and the vessels are marred. But newe wyne must be poured into new vessels.

And it chaunced that he wēt thorow the corne feldes on the sabboth daye: and his disciples as they went in their waye/ beganne to plucke the eares of corne. And the pharises sayd vnto him: beholde / why do they on the sabboth dayes that which is not lawfull. And he sayde to the: haue ye neuer rede what Dauid dyd/ when he had nede/ and was aghogred/ both he & they that were with him. How he wēt into the houlse of God in the dayes of Abiathar the hye preste/ and dyd eate the halowed loaves/ which is not lawfull to eate/ but for the prestes only: & gaue also to them which were with him. And he sayde to the: the sabbath was made for man/ and not man for the sabbath. Wherefore the sone of man is Lorde euen of the sabbath daye.

*Of him that had the withered hond. The callinge of the apostles. How the apostles supposed Christ to be out of his wpt. The blasphemy of the scribes. The blasphemy of the holy goost. Christs brethren sought him.*

### The. iij. Chapter.

**A**nd he entred agayne into the synagoge/ & there was a mā there which had a wyddred hōde. And they watched him to se/ whether he wold heale him on the sabbath daye/ that they might accuse him. And he sayde vnto the man which had the wyddred honde: arylse and stonde in the myddes. And he sayde to them: whether is it lawfull to do a good dede on the sabbath dayes/ or an euill. to saue lyfe or kyll. But they helde their peace. And he loked round aboute on the angerly/ mourninge on the byndnes of their hertes / and sayde to the man: stretch forth thyne hond. And he stretched it out. And his hond was restored/ euen as whole as the other.

And the pharises departed/ & streyght waye gaddred a counsel/ with them that belonged to Herode/ agaynst him that they myght destroye him. And Iesus auoyded with his disciples to the see. And a greate multitude folowed him from Galile and from Iewry/ and from Ierusalem/ & from Idumea/ and from

e iij. beyond

*Mat. ix. a  
Luce. vi. f.*

*1. Tim. i. c  
Mat. ix. b  
Luce. v. f.*

*mat. xij. a  
Luce. vi. a*

*1. re. xxi. b*



## The Gospell

beyonde Jordane: and they that dwelled about Tyre and Sidon a greate multitude: which when they hadde hearde what thinges he dyd/ came vnto him.

And he comaunded his disciples/ that a wypppe shuld wayte on him/ because of the people/ lest they shuld throunge him. For he had healed many/ in so moche that they preased vpon him/ for to touche him as many as had plagues. And when the vnclene spirites sawe him/ they fel doune before him/ and cryed saying: thou arte the sone of God. And he straitly charged them that they shulde not utter him.

Mat. x. a.  
Luc. vii. b.

And he went vpon into a mountayne/ & called vnto him whome he wolde/ & they came vnto him. And he ordeyned the. xij. that they shuld be with him/ & that he might sende them to preache: and that they myght haue power to heale syckenesses/ & to cast out deuyls. And he gaue Symon/ to name Peter. And he called James the sone of zebede and John James brother/ and gaue them Bonarges to name/ which is to saye/ the sones of thonder. And Andrew/ & Philip/ and Bartlemeu/ & Mattheu/ and Thomas/ & James the sone of Alphay/ & Taddeus/ & Simon of Cane/ and Judas Iscariot/ which same also betrayed him.

Mat. ix. b.  
And. xj. b.  
Luc. xi. b.

And they came vnto housse/ & the people assembled together agayne/ so greatly that they had not leysar so moche as to eate breed. And when they that longed vnto him hearde of it/ they went out to holde him. For they thought he had bene besyd him selfe. And the scribes which came fro Jerusalem/ sayde: he hath Belzebub/ & by the power of the chiefe deuyl/ casteth out deuyls. And he called them vnto him/ & sayd vnto them in similitudes.

How can satan dryue out sathan. For yf a realme be deuided agaynste it selfe/ that realme can not endure. Or yf a housse be deuided agaynste it selfe/ that housse can not cotynue: So yf satan make insurreccion agaynst him selfe/ and be deuided/ he can not continue/ but is at an ende. No man can entre into a strong mans housse/ & take awaye his goodes/ excepte he fyrst bynde that stronge man/ and then spoyle his housse.

Mat. xij. a.  
Luc. xij. b.

Verely I saye vnto you/ all synnes shal be forgiven vnto meschylde & blasphemy toher to they blaspheme. But he that blasphemeth the holy goost/ shal neuer haue forgiveness: but is in daunger of eternal danacion: because they sayd/ he had an vnclene spirit.

Then

of S. Marke.

Jo. xxi. vj.

Then came his mother and his brethren/ and stode with out and sent vnto him & called him. And the people sate aboute him and sayde vnto him: beholde thy mother and thy brethren seke for the with out. And he answered them saying: who is my mother and my brethren. And he looked round about on his disciples/ which sate in compasse about him/ and sayde: beholde my mother & my brethren. For who so euer doeth the will of God/ he is my brother/ my sister and mother.

The parable of the sower. The sower is expounded.  
The worde of God maye not be byd. Jesus slept in the ship.  
How Jesus rebuked the wynde and see.

The. iij. Chapter. ✠

And he began agayne to teache by the see syde. And there gathered to gether vnto him moche people/ so greatly that he entred into a ship/ and sate in the see/ and all the people was by the see syde on the shoore. And he taught them many thinges in similitudes and sayde vnto them in his doctrine. Herken to.

Mat. xiii. a.  
Luc. viii. a.



Behold: Ther wet out a sower to sowe. And it fortuned as he sowed/ that some fell by the waye syde/ & the fowles of the ayre came and deuoured it vp. Some fel on stony ground/ where it had not moche earth: and by and by sprange vp/ because it had not depth of earth: but as sone as the sonne was vp it caught heet/ & because it had not rotynge/ wyddred away.

And some fell amonge the thornes/ & the thornes grewe vp & choked it: so that it gaue no frute. And some fel vpon good grounde/ & dyd yelde frute that spronge and grewe/ and brought forth: some thyrty folde/ some sixty folde/ & some an hundred folde. And he sayd vnto them: he that hath eares to heare/ let him heare.

And when he was alone/ they that were aboute him with the xii. asked him of the similitude. And he sayd vnto them. To you it is geuen to knowe the mystery of the kyngdome of God. But vnto them that are with out/ shall all thynges be done in similitudes: that when they se/ they shall se/ and not discerne: & when they heare they shall heare/ and not vnderstonde: lest at any tyme they shuld tourne/ & their synnes shuld be forgiven them.

Isa. vi. 2.  
Mat. xiii. b.  
Luc. viii. b.  
Jo. xii. f.  
Act. xxiij.  
Ro. xj. b.

e iij. And



And he sayd vnto them: Perceauye ye not this similitude: how then shulde ye vnderstonde all other similitudes?

The sowen soweth þe worde. And they that are by the wayes syde/wher the worde is sowen/ are they to whō as lōue as they haue herde it/ Satan cometh immediatly/ & taketh awaye the worde that was sowen in their hertes. And lyke wyse they that are sowen on the stony grounde/ are they which whē they haue herde the worde/ attonce receaue it with gladnes/ yet haue no rotes in them selues/ & so endure but a tyme: & anone as trouble & persecuciō aryseth for the wordes sake/ they fall immediatly. And they that are sowen amōg the thornes/ are soch as heare the worde: & the care of this worlde & the dissepthfulnes of riches & the lustes of other thinges/ entre in & chooke the worde & it is made vnfrutfull. And those that were sowen in the good grounde/ are they þe heare the worde & receaue it/ & byynge forth frute/ some thyrty folde/ some sixty fold/ some an hondred fold.

mat. v. b  
Lu. viii. c  
And. xi. c  
Mat. x. c.  
Lu. viii. c

And he sayde vnto them: is the candle lyghted/ to be put vnder a bushell/ or vnder the table/ and not rather to be put on a candellstick? For there is nothyng so pryncypall/ that shal not be opened: nether so secret/ but that it shal come abroad. If any man haue eares to heare/ let him heare. And he sayd vnto them: take hede what ye heare. With what measure ye mete/ with the same shal it be measured vnto you agayne. And vnto you that heare/ shal moze be geue. For vnto him þe hath shal it be geue/ & from him that hath not/ shal be taken awaye euē that he hath.

And he sayde: so is the kyngdome of God/ euē as yf a man shulde sowe seede in the grounde/ and shulde slepe and ryse vp nyght and daye: and the seede shuld sprynge and growe vp/ he not ware. For the erth byngeth forth frute of her selfe: fyrst the blade/ then the eares/ after þe full corne in the eares. And as lōue as the frute is brought forth/ anone he throusteth in the sickell/ because the haruest is come.

mat. xiii. c  
Lu. xiii. d

And he sayde: wher vnto shal we lyke the kyngdome of God/ or with what cōparison shal we cōpare it? It is lyke a grayne of mustard seed/ which when it is sowen in the erth/ is the leest of all seedes þe be in the erth: but after that it is sowen/ it groweth vp/ & is greatest of all yerbes: & bereth greate brāches/ so that the fowles of the ayre maye dwell vnder the shadowe of it.

And with

And with many soch similitudes he preached the worde vnto them/ after as they myght heare it. And without similitude spake he nothyng vnto them. But when they were a parte/ he expounded all thinges to his disciples. And the same daye whē euē was come/ he sayde vnto them: let vs passe ouer vnto the other syde. And they lefte the people/ & toke him euē as he was in the ship. And there were also with him other shippes.

mat. viii. d  
Lu. viii. d

And there arose a great stozme of wynde/ & dashed the waues into the ship/ so that it was full. And he was in the sterne & slepe on a pelowe. And they awoke him/ and sayd to him: Master/ carest thou not that we perishe? And he rose vp/ and rebuked the wynde/ and sayde vnto the see: peace ad be styll. And the wynde alayed/ & there folowed a greate calme. And he sayd vnto them: why are ye so fearfull? How is it that ye haue no fayth? And they feared exceedingly/ & sayde one to another: what felowe is this? For both wynde and see obey him.

Of the legion of deuyls. The rulers daughter that was sycke.  
That woman that had the bloody yssue.

The. v. Chapter.

And they cam ouer the other syde of the see into the countre of the Gaderenites. And when he was come out of the shippe/ there met him out of the graues a mā possessed of an vndeane sprete/ whiche had his abydinge amonge the graues. And no mā could bynde him: no not with cheynes/ because that when he was often bounde with fetters & cheynes/ he plucked the cheynes a sundre/ & brake þe fetters in peces. Nether could any mā tame him. And alwayes both nyght and daye he cryed in the mountayns/ & in the graues/ & bet him selfe with stones. When he had spied Iesus a farre off/ he rāne & worshipped him and cryed with a loude voyce & sayde: what haue I to do with the Iesus the sone of the moost hyest God? I require the in the name of God that thou torment me not. For he had sayd vnto him: come oute of the man thou foule sprete. And he axed him/ what is thy name? And he answered sayinge: my name is Legion/ for we are many. And he prayed him instatly/ that he wold not sende them awaye out of the countre.

mat. viii. d  
Luc. viii. d

And ther was therenye vnto the mountayns a greate heerd of swyne fedynge/ and all the deuyls besought him sayinge: sende vs into the



## The Gospell

vs into the heerde of swyne / that we maye enter into the. And anone Iesus gaue the leaue. And the unclene spytes went out and entred into the swyne. And the heerd starteled / & ran hedyng into the see. They were about two thousand swyne / and they were drouned in the see. And the swyn herdes fled / and tolde it in the cyte and in the countre. And they came out for to se what had happened: and came to Iesus / and sawe him that was vexed with the fende and had the legion / syt / both clothed and in his ryght mynde / and were afrayed. And they that sawe it tolde them / how it had happened to him that was possessed with the deuyl: & also of the swyne. And they begane to praye him / that he wold departe from their costes. And whē he was come into the shippe / he that had the deuyl / prayed him that he myght be with him. How be it Iesus wolde not suffre him / but sayde vnto him: go home into thyne owne housse & to thy fren- des / and shewe them what great thinges the Lorde hath done vnto the / and howe he had compassion on the. And he departed and beganne to publishe in the ten cities / what greates thinges Iesus had done vnto him / and all men dyd merueyle.

Mat. ix. c  
Lu. vii. f



And when Iesus was come ouer a- gayne by ship vnto the other syde / moche people gathered to him / and he was vpe vnto p̄ see. And behold / ther came one of the rulers of the Synagoge / whose na- me was Jairus: and whē he sawe him / he fell doune at his fete / & besought him greatly sayinge: my doughter lyeth at poynt of deeth / I wolde p̄ woldest come and laye thy hond on her / that she might be safe and lyue. And he went with him /

and moche people folowed him / and thronged him.

And there was a certayn woman / which was diseased of an yllue of bloude. xij. yerres / and had suffred many thinges of ma- ny physicians / & had spent all that she had / and felte none amen- dement at all / but were worse and worse. Whē she had herde of Iesus: she came into the p̄ce behynde hym / and touched his garment. For she thought: yf I maye but touche his cloothes I shall be whoale. And streyght waye her fountayne of bloude

of S. Marke.

Jo. xxxviij.

of bloude was dyed vp / and she felt in her body / that she was healed of the plage.

**D** And Iesus immediatly felt in him selfe / the vertue that wēt out of him / and tourned him rounde aboute in the p̄ce / and sayde / who touched my clothes? And hys disciples sayde vnto him: seyst thou the people thrust the / & yet arest / who dyd tou- che me? And he looked rounde about / for to se her that had done that thyng. The woman feared and trembled (for she knewe what was done with in her) and she came and fell doune before him / and tolde him the trueth of euery thinge. And he sayde to her: Doughter thy fayth hath made the whoale: goo in peace / and be whoale of thy plage.

Whyl he yet spake / ther came frō the ruler of the synagoges housse / certayne which sayde: thy doughter is deed / why disea- test thou the master any further? Allone as Iesus hearde that worde spoken / he sayde vnto the ruler of the synagoge: be not afrayed / only beleue. And he suffred no mā to folowe him more then Peter and James & John the brother of James. And he came vnto the housse of the ruler of the synagoge / and sawe the wondryng: & them that wepte and wayled greatly / and went in and sayd vnto them: why make ye this a doo and wepe? The maydē is not deed / but slepeth. And they laughht him to scozne. Then he put them all out / & toke the father and the mother of the mayden / and them that were with him / & entred in where the mayden laye / and toke the mayden by the honde / and sayde vnto hyr. Tabitha / cumi: which is by interpretacion: maydē I saye vnto the / aryse. And streyght the maydē arose / & went on her fete. For she was of the age of twelue yerres. And they were astonyed at it oute of measure. And he charged them straytely that no mā shuld knowe of it / & comaunded to geue her meate.

**¶** A Prophet hath none honoure in his owne countre.  
How Christ sent forth Apostles & gaue them power to heale diseases.  
Of Herode and John baptist. Of the fyue loues and two sylles.  
Iesus walked on the see.

**¶** The. vi. Chapter.

**A** And he departed thence / & came into his owne countre / & his disciples folowed him. And when the Saboth daye was come / he began to teache in the synagoge. And many that hearde him were astonyed / & sayd. from whence hath he these thinges?

mat. xliij. g  
Luc. xliij. e  
Joh. iij. f



thynges: and what wysdom is this that is geuen vnto him: & suche vertues that are wrought by his honde. Is not this þe carpenter Maryes sone the brother of James and Ioseph and of Juda and Simon: & are not his systers here with vs: And they were offended by him. And Iesus sayde vnto them: a prophet is not despysed but in his owne countre/ and amonge his owne kynne/ and amonge them that are of the same household. And he coulde there shewe no myracles / but layde his honde vpon a feawe sycke foolke and healed them. And he merueyled at their vnbelefe. ¶

And he went aboute by the tounes that laye on euery syde/ B teachynge. And he called the twelue/ & beganne to sende them two and two / & gaue them power ouer vnclene spretes. And comaunded them/ that they shuld take nothyng vnto their iorney saue a rodde only: nether scrippe/ nether bread/ nether mony in their purses/ but shuld be shod with sandals. And that they shuld not put on two cootes. And he sayde vnto the: wher so ever ye entre in to an housse/ there abyde til ye departe thence. And who so ever shall not receaue you/ nor heare you/ when ye departe thence/ shake of the duste that is vnder your fete/ for a witnesse vnto them. I saye verely vnto you/ it shal be easer for sodom and Gomor at the daye of iudgemēt/ then for that cyte.

And they went out and preached/ that they shuld repent: & they cast out many deuyls. And they annoynted many þe were sycke/ with oyle and healed them.

And kynge Herode hearde of him (for his name was spread abroad) and sayde: John Baptist is rysen agayne from deeth/ and therfore myracles are wrought by him. Moother sayde it is Helyas: and some sayde: it is a prophet or as one of the prophetes. But when Herode hearde of him/ he sayde: it is John who I beheaded/ he is rysen from deeth agayne.

¶ For Herode him selfe had sent forth and hath take John/ C and boude him & cast him into prison for Herodias sake/ which was his brother Philippes wyfe. For he had married her. John sayde vnto Herode: It is not lawfull for þe to haue thy brothers wyfe. Herodias layed wayte for him/ & wolde haue kyllid him but she coulde not. For Herode feared John/ knowinge that he was a iust man and an holy: and gaue him reuerence: and when he hearde

he hearde him/ he dyd many thynges/ and hearde him gladly.

¶ But when a couenient daye was come: Herode on his byrth daye made a supper to the lordes/ captayns/ & chiefe estates of Galile. And the daughter of the sayde Herodias came in & dancid/ and pleased Herode & them that sate at bourde also. Then the kynge sayde vnto the mayde: axe of me what thou wilt & I will geue it the. And he swore vnto hyr/ whatsoeuer thou shalt axe of me/ I will geue it the/ euē vnto the one halfe of my kyngdome. And she went forth and sayde to her mother: what shall I axe: And she sayde: John Baptistes heed. And she came in straght waye with haste vnto the kynge/ and axed sayinge: I will/ that thou geue me by and by in a charger the heed of John Baptist. And the kynge was sorowful: howebeit for his othes sake/ & for their sakes which sate at supper also/ he wolde not put her besyde her purpose. And immediatly the kynge sent the hangman & comaunded his heed to be brought in. And he went and beheaded him in the prison & brought his heed in a charger/ & gaue it to the mayden/ and the mayden gaue it to her mother. And when his disciples hearde of it/ they came and toke vp his body/ and put it in a tounge.

And the Apostles gathered them selues together to Iesus/ and tolde him all thynges/ both what they had done/ and what they had taught. And he sayd vnto them: come aparte into the wyldernes and rest a whyle. For there were many comers and goers/ that they had no leasure so moch as to eate. And he boēt by shyp out of the waye into a deserte place. But þe people spied them when they departed: & many knewe him/ and rāne a fote thither out of all cities/ & cam thither before them/ and came to gether vnto him. And Iesus boēt out & sawe moche people/ and had cōpassion on them/ because they were lyke shepe which had no shepherd. And he beganne to teache them many thynges.

¶ And when the daye was now farre spent/ his disciples came vnto him sayinge: this is a desert place/ & the daye is now farre passed/ let them departe/ þe they maye go into the countre round about/ and into the tounes/ & bye them bread: for they haue no thyng to eate. He answered & sayd vnto them: geue ye them to eate. And they sayde vnto him: Shall we goo and bye. iij. C. peny worth of bread/ & geue them to eate. He sayde vnto them: how many loues

ma. xliij. b  
Luc. ix. b

mat. ix. b.

ma. xliij. b  
Luc. ix. b  
Job. vi. a



# The Gospell

many loues haue ye: Go and loke. And whē they had serched / they sayde. v. & two fylshes. And he comaunded them to make them all spt doune by cōpanies bpō the grene grasse. And they fate doune here arowe & there arowe / by hondzedes & by fyf-tyes. And he toke the. v. loues & the two fylshes / & lokēd bp to heauen & blessed & brake the loues / & gaue them to his disciples to put before them: & the two fylshes he deuīded amōge them all. And they al dyd eate / and were satysfied. And they toke bp twelue basketes full of the gobettes & of the fylshes. And they that ate were about fyue thousand men.

mat. xliij.  
Joā. vi. b

And streyght waye he caused his disciples to go into the ship and to go ouer the water before vnto Bethsaida / whyll he sent awaye the people. And assone as he had sent them awaye / he departe into a mountayne to praye.



And whē euē was come the shippe was in the myddes of the see / & he alone on the londe / & he sawe them troubled in rowinge: for þe wynde was cōtrary vnto them. And aboute the fourth quarter of the night / he came vnto them walkyngē vpon the see / & wolde haue passed by thē. Whē they sawe him walkyngē vpon the see / they supposed it had bene a spzite / & cryed oute: for they all sawe him / & were afrayed. And anon he talked with them and sayde vnto them: be of good cheare / it is I / be not afrayed. And he went bp vnto them into the shippe / and the wynde ceased / & they were sore amased in them selues beyonde measure / and marueyled. For they remembred not / of the loues / because their hertes were blynded.

mat. xliij.

And they came ouer / and went into the londe of Genesareth and dze bp into the heauē. And assone as they were come out of the shippe / streyght they knewe him / and ran forth througħ out all the region round about / and began to cary about in beddes all that were sycke / to the place where they hearde tel that he was. And whither so euer he entred into townes / cyties or byllages / they layde their sycke in the stretes / and prayed him that they might touche / & it were but the edge of his besture.

And as

of S. Marke.

Jo. xl.

And as many as touched hym / were safe.

¶ How the disciples dyd eate with vnwashed handes. Of the breakyng the commaundementes of God to obserue the tradicions of men. That which goeth into the mouth defyled not / but that which cometh out of the Strophennisa. Of him that was both deffe and domme.

## The. viij. Chapter

A



And the Pharyses came to gedder vnto him / and dyuers of the Scribes which came frō Ierusalē. And when they sawe certayne of his disciples eate bread with cōmen hōdes (that is to saye / with vnwashed handes) they complayned. For the Pharyses & all the Jewes / excepte they washē their handes ofte / eate not / obseruyng the tradicions of the elders. And whē they come frome the market / except they washē / they ete not. And many other there be / whiche they haue taken vpon them to obserue / as the washyngē of cuppes and cruses / and of brasen vessels and of tables.

B



Then axed him the Pharises & Scribes / why walke not thy disciples accordyng to the tradicions of the elders / but eate bread with vnwashed handes. He answered and sayd vnto them: well prophesied Esayas of you ypocrites / as it is writtē: This people honoureth me with their lyppes / but their herte is farre frō me: In vayne they worshyppe me / teachyng doctryns which are nothyng but the comaundementes of mē. For ye laye the comaundement of God aparte / and obserue the tradicions of men / as the washyngē of cruses and of cuppes / and many other suche lyke thynges ye do.

And he sayde vnto them: well / ye cast a syde the commaundement of God / to mayntayne youre owne tradicions. For Moyses sayde: Honour thy father and thy mother: and whosoever curseth father or mother / let him dye for it. But ye saye: a man shall saye to father or mother Corban: whiche is / that thou

despyest of

Ero. xx. c  
Deut. v. d  
Eph. vi. a  
Ero. xxi. c  
Leut. xx. c  
Iou. xx. c



## The Gospell

desyrest of me to helpe the with is geuen God. And so ye soffre him no more to do ought for his father or his mother/makynge the word of God of none effecte/through your owne tradicions which ye haue ordeyned. And many soche thinges do ye.

**mat. xv. b** And he called all the people vnto him/and sayde vnto them. **C** Herken vnto me/every one of you & vnderstonde. There is no thyng without a mā that can defyle him when it entreth into him:but tho thinges which procede out of him/are those which defyle the man. If any man haue eares to heare/let him heare. And when he came to housse aboaye fro the people/his disciples asked him of the similitude. And he sayde vnto them: are ye so without vnderstanding? Do ye not yet perceaue/that what so euer thyng from without/entreth in to a man/it cannot defyle him/because it entreth not into his hert/but in þe belly: & goeth out into the draught that pourgeth out all meates.

And he sayde: that defyleth a man which cometh out of a mā for from with in euen oute of the herte of men procede euyl thoughtes / aduoutry / fornicacion / murder / theeft / couetousnes / wyckednes / deceyte / vncleennes / & a wycked eye / blasphem / pryde / folishnes: all these euyl thinges come from with in / and defyle a man.

**mat. xv. c** And from thence he rose and went into the borders of Tyre and Sidon: & entred into an housse / & wolde that no mā shuld haue knowen. But he coude not be hyd. For a certayne womā whose doughter had a fole sprite hearde of him & came and fel at his fete. The woman was a Greke out of Syrophenicia / & she besought him that he wolde cast out the deuyl out of her doughter. And Iesus sayde vnto her: let þe chyldre first be feed. For it is not mete to take the chyldres breed / & to caste it vnto whelppes. She answered & sayde vnto him: euē so master / neuerthelesse / þe whelppes also eate vnder þe table of the chyldres cromes. And he sayde vnto her: for this sayinge go thy waye / the deuyl is gone out of thy doughter. And when she was come home to her housse / she foude the deuyl departed & her doughter lyinge on the beed.

**mat. xv. c** And he departed agayne from the costes of Tyre and **D** Sydon / and came vnto the see of Galile thorow the myddes of the costes of the .x. cities. And they brought vnto him one that was desse

## of S. Marke.

fo. xli.

was desse and stambred in his speche / & prayde him to put his honde vpon him. And he toke him a syde from the people / & put his fyngers in his eares and dyd spyt and touched his tounge and loked vp to heauē and syghed / and sayd vnto him: Ephatha / þe is to saye / be opened. And streyght waye his eares were opened / and the strynge of his tounge was loosed / and he spake playne. And he comaunded them that they shulde tell no man. But the more he forbad them / so moche the more a greate deale they published it: and were beyond measure astonyed / saying: He hath done all thinges well / and hath made both the desse to heare and the domme to speake. **f**

**Gene. i. d**  
**ec. xxxix.**

**¶** Of the seven loues and a few fyshes. The pharises required a signe. Of the blynde man. Christ enquired of his disciples who men sayde that he was. How Peter persuaded Christ. Peter is called sathan, who is Christs disciple.

## The viij. Chapter. **†**



**mat. xv. d** **I**n those dayes when ther was a very greate cōpany / & had nothyng to eate / Iesus called his disciples to him and sayde vnto them: I haue compassio on this people / because they haue now bene with me .iij. dayes & haue nothyng to eate: And yf I shuld sende the awaye fasting to their owne houses / they shuld faynt by þe way. For diuers of the came from farre. And his disciples answered him: where shuld a mā haue breade here in the wyldernes to satysfy these? And he axed them how many loues haue ye. They sayde / seven. And he commaunded the people to syt doune on the grounde. And he toke the .vij. loues gaue thanks / brake and gaue to his disciples / to set before them. And they dyd set them before the people. And they had a fewe small fyshes. And he blessed them and comaunded them also to be set before them. And they ate and were suffysed. And they toke vp of the broken meate that was lefte. .vij. baskettes full. And they that ate / were in nōbre aboute fowre thousand. And he sent them awaye. **f**

**23** And a none he entred into a shyp with his disciples / and came into the parties of Dalmanutha. And the pharises came forth **mat. xvi. a**  
**Luc. xii. a** and begane



## The Gospell

and beganne to dispute with him / sekynge of him a signe from heauen & temptinge him. And he syghthed in his spirit & sayd: why doth this generaciō seke a signe: Verely I saye vnto you / there shal no signe be geuen vnto this generacion. And he lefte them & went into the thyp agayne / & departed ouer the water.

**mat. xvi. a** And they had forgottē to take breed with them / nether had they in the thyp with them more then one lofe. And he charged them sayinge. **+** Take hede / & beware of the leuen of the pharises / and of the leuen of Herode. And they reasoned amonge them selues sayinge: we haue no breed. And whē Iesus knewe that / he sayd vnto them: why take ye thought because ye haue no breed: perceaue ye not yet / nether vnderstode. Haue ye your heretes yet blynded. Haue ye eyes and se not. And haue ye eares and heare not. Do ye not remember. When I brake. b. loues amonge. b. d. How many baskettes full of broken meate toke ye vp. They sayde vnto him / twelue. Whē I brake. vii. amonge iij. d. How many baskettes of the leuynges of broken meate toke ye vp. They sayde seuen. And he sayde vnto them: howe is it that ye vnderstonde not. **+**

**Joh. vi. b**



**+** And he came to Bethsaida / and they brought a blynde mā vnto him & despyed him to touche him. And he caught hē blynde by the hōde / and leade him out of the toune / and spat in his eyes & put his hondes vpon him / and axed him whether he saw ought. And he loked vp and sayde: I se the men / for I se them walke / as they were trees. After that he put his hōdes agayne vpon his eyes / and made him see. And he was restored to his syght / & saw euery man clerly. And he sent him home to his housse / sayinge: nether go into the toune / nor tell it to any in the toune. **+**

**mat. xvi. b**  
**luce. ix. c**

And Iesus went out and his disciples into the townes that longed to the cite called Cesarea Philippi. And by the waye he axed his disciples sayinge: whom do men saye that I am. And they answered: some saye that thou arte John Baptiste: some saye Helyas: and some / one of the prophetes. And he sayde vnto them: But whom saye ye that I am. Peter answered & sayde vnto him

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fo. xliij.

vnto him: Thou art very Christ. And he charged them / hē they shulde tell no man of it. And he beganne to teache them / howe that the sone of mā must suffre many thinges / & shuld be reproued of the elders & of the hye prestes & scribes / & be kylled / and after thre dayes aryse agayne. And he spake that sayinge openly. And Peter toke him a syde / and began to chyde him. Then he tourned aboute / and loked on his disciples / and rebuked Peter sayinge. Go after me satan. For thou sauerest not the thynges of God but the thinges of men.

And he called the people vnto him / with his disciples also / & sayde vnto them: Who so euer will folowe me / let him forsake him selfe / and take vp his crosse / & folowe me. For whosoever will save his lyfe shal loose it. But whosoever shall loose his lyfe for my sake and the gospels / the same shall save it. What shall it profet a man / yf he shulde wyne all the worlde and loose his owne soule: or els what shall a man geue / to redeme his soule agayne. Who so euer therfore shall be ashamed of me and of my wordes / amonge this aduoutrous and synfull generacion: of him shall the sone of man be ashamed / when he cometh in the gloze of his father with the holy aungels. And he sayde vnto them: Verely I saye vnto you: There be some of them that stonde here / which shal not taste of deeth / tyll they haue sene the kpyngdome of God come with power.

**mat. xvi. b**  
**and. x. d.**  
**luce. ix. c.**  
**2. xliij. f**

**mat. x. d**  
**luce. ix. c.**  
**and. xij. c**

**mat. xvi. b**  
**luce. ix. c.**

**+** Now Iesus was transfigured. The spirit of the fallenge syknes is cast out. The disciples disputed betwene the selues who shuld be greatest. wo be to them that geue offences.

### The ix. Chapter.

**A**



And after. vi. dayes Iesus toke Peter / James & John / & leed them vp into an hye mountayne out of hē waye alone / and he was trāffigured before them. And his rayment dyd shyne / & was made very whyte / euē as snowe so whyte as no fuller can make vpon the earth. And ther apered vnto them Hely as with Moyses: and they talked with Iesu. And Peter answered and sayde to Iesu: Master here is good beyng for vs / let make thre tabernacles / one for the / one for Moyses / **f. ij.** and one

**mat. xvi. b**  
**luce. ix. d**



## The Gospell

and one for Helyas. And yet he wylt not what he sayd: for they were afrayed. And there was a cloude that shadowed them. And a voyce came out of the cloude sayinge: This is my deare sone/ heare him. And sodenly/ they looked rounde aboute them/ and sawe no man more then Jesus only with them.

**mat. xvij.** And as they cam doune from the hyl/ he charged them/ that they shulde tell no man what they had sene tyll the sone of man were rysen from deeth agayne. And they kepte that saying to them/ and demaunded one of another/ what that rysyng from deeth agayne shulde meane. And they axed him sayinge: why then saye the scribes/ that Helyas must fyrst come. He answered and sayde vnto them: Helyas verely shall fyrst come and restore all thinges. And also the sone of man as it is wyrttē/ shall suffer many thynges & shalbe set at nought. Moreover I saye vnto you that Helyas is come/ & they haue done vnto him what soeuer pleased them/ as it is wyrtten of him.

mat. xiii. a  
isa. liij. b  
mat. xii. c  
luce. ix. c

And he came to his disciples and sawe moche people aboute them/ & the scribes disputyng with them. And streyght waye all the people when they behelde him/ were amased/ and ran to him/ and saluted him. And he sayde vnto the scribes: what dispute ye with them.

✠ And one of the company answered and sayde: Master/ I haue brought my sone vnto the/ whiche hath a domme spirite. And when so euer he taketh him/ he teareth him/ and he someth/ and gnastheth with his tethe/ and pynneth awaye. And I spake vnto thy disciples that they shulde caste him oute/ and they coude not.

He answered him and sayde: O generation without fayth/ how longe shall I be with you. Howe longe shall I suffer you. Bynge hym vnto me. And they brought him vnto him. And as sone as the spirit sawe him/ he tare him. And he fell doune on the grounde walowinge and sompnye. And he axed his father howe longe is it agoo/ sens this hath happened him. And he sayde/ of a chylde: and ofte tymes casteth him into the fyre/ and also into the water/ to destroye him. But yf thou canste do any thyng/ haue mercy on vs/ and helpe vs. And Jesus sayd vnto him: yee yf thou couldest beleue/ all thynges are possyble to him that beleued. And streyght waye the father of the chylde cryed with

of S. Marke.

Jo. xliij.

with teares sayinge: Lorde I beleue/ helpe myne vnbelefe.

When Jesus sawe that the people came runnyng together vnto him/ he rebuked the fobole spirite/ saying vnto him: Thou domme and deife spirite/ I charge the come oute of him/ and entre no more into him. And the spirite cryed/ & rent him soze/ & came out: And he was as one that had bene deed/ in so moche that many sayde/ he is deed. But Jesus caught his honde and lyfte him vp: and he rose. And when he was come into the housse/ his disciples axed him secretly: why coude not we caste him out. And he sayde vnto them: this kynde can by no nother meanes come forth/ but by prayer and fastyng. ✠

✠ And they departed thens/ & toke their iorney thowto. **mat. xxij. Luc. ix. c.** And he wolde not that any man shuld haue knowen it. For he taught his disciples/ & sayde vnto them: the sone of man shal be delyuered into the hondes of men/ and they shal kyll him/ & after that he is kyllid he shal aryse agayne the thyrde daye. But they wylte not what that sayinge meant/ and were afrayed to axe him.

And he cam to Capernaui. And when he was come to housse/ he axed the: what was it that ye disputed betwene you by the waye. And they helde their peace: for by þ waye they reasoned amonge the selues/ who shuld be the cheffest. And he sate doune and called the twelue vnto him/ and sayde to them: yf any man desyre to be fyrst/ the same shall be last of all/ and seruaunt vnto all. And he toke a chylde/ and set him in the myddes of them/ & toke him in his armes and sayde vnto them: whosoever receaueth anye luche a chylde in my name/ receaueth me. And who so euer receaueth me/ receaueth not me/ but him that sent me. ✠

✠ John answered him saying: ✠ Master/ we sawe one casting oute deuyls in thy name/ which foloweth not vs and we forbade him/ because he foloweth vs not. But Jesus sayd/ forbyd him not. For ther is no man that shall do a myracle in my name/ that can lightly speake euyl of me. Who so euer is not agaynst you/ is on youre parte. And whosoever shall geue you a cuppe of water to drynke for my names sake/ because ye belonge to Christ/ verely I saye vnto you/ he shall not loose his rewarde.

And who so euer shall offende one of these lytelons/ that beleue in me/ it were better for him/ that a myllstone were hanged aboute

f. iii. aboute



## The Gospel

aboute his necke/ and that he were cast into the see. Wherefore **W** if thy hond offende the/ cut him of. It is better for the to entre into lyfe maymed/ then hauinge two hōdes to go into hell/ into fyre that neuer shalbe quenched/ where their woyme dyeth not and þe fyre neuer goeth out. Lyke wyse if thy fote offende the/ cut him of. For it better for the to go halt into lyfe/ then hauinge two fete to be cast into hell/ into fyre that neuer shalbe quenched: where the woyme dyeth not/ & the fyre neuer goeth out. Euen so if thyne eye offende the/ plucke him out. It is better for the to go into the kyngdome of God with one eye/ then hauinge two eyes to be cast into hell fyre: where their woyme dyeth not and the fyre neuer goeth out. **F**

Every man therfore shalbe salted with fyre. And every sacrifice shalbe seasoned with salt. Salt is good. But if þe salt be vn-  
lauery/ what shal ye salte therewith. Se þe ye haue salt in youre selues/ & haue peace amonge youre selues/ one with another.

**O**f deuorcement. Of the ryche man that demaunded of  
Christ what he myght do to obayne eternall lyfe.  
It is harde for ryche men to enter into the kyngdome of God.  
Of the sones of zebede. Of Barthimeus that was bynde.

### The .x. Chapter.



**A**nd he rose from thence & wēt in to the coastes of Jewry through the region that is beyonde Iordā. And the people resorted vnto him a fresshe: as he was wont/ he taught the agayne. And the Pharisees came and axed him a questiō: whether it were lawfull for a mā to put away his wyfe: to proue him: And he answered & sayd vnto the: what dyd Moyses byd you do. And they sayd: Moyses suffered to wyte a testimoniall of deuorcement/ and to put hyr away. And Jesus answered & sayd vnto them. For the hardnes of youre hertes he wrote this precept vnto you. But at the fyrste creation God made them man and womā. And for this thinges sake shall man leue his father and mother and byde by his wyfe and they twayne shalbe one flesh. So then are they nowe not twayne/ but one flesh. Therfore what God hath cuppled/ let not man separat.

And in

## of S. Marke.

## Jo. xliij.

**A**nd in þe housse his discipls axed him agayne of þe matter. And he sayd vnto the. Whosoever putteth away his wyfe & married another/ breaketh wedlocke to herwarde. And if a womā forsake her husband & be married to another/ she comitteth aduoutry.

And they brought chyldre to him/ that he shuld touche the. And his disciples rebuked those that brought them. When Jesus sawe that/ he was displeased and sayd to them: Suffre the chyldre to come vnto me/ and forbyd them not. For of suche is the kyngdome of God. Verely I saye vnto you/ whosoever shal not receaue the kyngdome of God as a chyld/ he shal not entre therein. And he toke them vp in his armes/ and put his hondes vpon them/ and blessed them. **F**



**A**nd whē he was come into þe way/ there came one runnyng and kneled to him/ & axed him: good master/ what shal I do/ that I maye enheret eternal lyfe. Jesus sayde to him: why callest thou me good. There is no man good but one/ which is God. Thou knowest the commaundemētes: breake not matrimony: kyl not: steale not/ bere not false wytnes: defraude no man: honoure thy father & mother. He answered and sayd to him:

master all these I haue obserued fro my youth. Jesus behelde him/ & had a fauour to him & sayd vnto him/ one thyng is lackinge vnto the. Go and sell all that thou hast/ and geue to the poore and thou shalt haue treasure in heauen and come & folow me/ and take vp thy crosse. But he was discumforted with that sayinge/ & wēt awaye moornyng/ for he had great possessions.

**A**nd Jesus looked rounde aboute/ & sayde vnto his disciples what an harde thinge is it for them that haue ryches/ to entre into the kyngdome of God. And his disciples were astonnyed at his wordes. But Jesus answered agayne & sayd vnto the: chyldren how harde is it for them/ that trust in ryches/ to entre into the kyngdome of God. It is easyer for a camell to go thorow the eye of an nedle/ then for a ryche man to entre into the kyngdome of God. And they were astonnyed oute of measure/ sayinge betwene them selues: who then can be saued.

**F** in. Jesus

den. xliij.  
mat. xliij.  
gen. iij.  
1. cor. vii.

mat. xliij.  
lu. xliij.

mat. xliij.  
lu. xliij.

Exo. xx.



## The Gospell

Jesus looked upon them/ & sayde: with men it is impossible/ but not with God/ for with God all thinges are possible.

And Peter beganne to saye vnto him: Lo/ we haue forsaken all/ and haue folowed the. Jesus answered and sayde: Verely I saye vnto you/ ther is no man that forsaketh housse/ or brethren/ or sisters/ or father/ or mother/ or wyfe/ other chyldren/ or lordes for my sake and the Gospelles/ whiche shall not receaue an hundredfold now in this lyfe: housse/ and brethren/ and sisters/ and mother/ and chyldre/ and lordes with persecutions: and in the worlde to come/ eternall lyfe. Many that are synne/ shall be last: and the last/ fyrst. And they were in the waye goynge vp to Jerusalem. And Jesus went before them: and they were amazed/ and as they folowed were afrayde.



And Jesus toke the. xij. agayne/ & began to tell them what thinges shuld happen vnto him. Beholde we go vp to Jerusalem/ and the sone of man shalbe deliuered vnto the hye prestes and vnto the scribes: and they shall condempne him to deeth/ & shall deliuer him to the gentyls and they shall mocke him/ & scourge him and spyt vpon him/ and kyll him. And the thyrde daye he shall ryse agayne.

And then James and John the sones of zebede came vnto him/ saying: Master/ we wolde that thou shuldest do for vs what soeuer we desyre. He sayde vnto them: what wolde ye I shulde do vnto you? They sayde vnto him: graunt vnto vs that we maye synne one on thy ryght honde/ & the other on thy lyfte hōde/ in thy glory. But Jesus sayde vnto them: ye wot not what ye are. Can ye drynke of the cup that I shall drynke of/ and be baptised in the baptyme that I shalbe baptised in? And they sayde vnto him: that we can. Jesus sayde vnto them: ye shall drynke of the cup that I shall drynke of/ and be baptised with the baptyme that I shalbe baptised in: but to synne on my ryght honde & on my lyfte honde is not myne to geue/ but to them for whom it is prepared.

And when the. x. hearde that they began to disdayne at James & John. But Jesus called them vnto him/ & sayd to them: ye knowe

## of S. Marke.

Jo. xlv.

ye knowe that they which seme to beare rule amonge the gentyls raygne as lordes ouer them. And they that be greates amonge them/ exercise auctorite ouer them. So shall it not be amonge you/ but whosoever of you wyll be greates amonge you/ shall be your minister. And whosoever wyll be chiefe/ shalbe seruaunt vnto all. For euē the sone of man can not be ministred vnto: but to minister/ and to geue his lyfe for the redemption of many.

And they came to Hierico. And as he went out of Hierico with his disciples/ & a great nombre of people: Barthumeus the sone of Thimeus which was blynde/ satte by the wayes syde beggynge. And when he hearde that it was Jesus of Nazareth/ he began to crye and to saye: Jesus the sone of Dauid/ haue mercy on me. And many rebuked him/ that he shulde holde his peace. But he cryed the more a greates deale/ thou sone of Dauid haue mercy on me. And Jesus stode still/ & commaunded him to be called. And they called the blynde/ sayinge vnto him. Be of good comfort: ryse/ he calleth the. And he threwe awaye his clooke/ and roose and came to Jesus. And Jesus answered/ and sayd vnto him: what wilt thou that I do vnto the? The blynde sayd vnto him: master/ that I myght se. Jesus sayde vnto him: goo thy waye/ thy fayth had saued the. And by and by he receaued his syght/ and folowed Jesus in the waye.

¶ Of the colte which Jesus sent disciples to fetch. ¶ Of the fygge tree that was dryed vp. ¶ How the hyers and sellers were cast oute of the temple. ¶ What sayth in God can do. Forgeue and ye wyll be forgiven. ¶ The question moued of the scribes to Christ. ¶ The question of Christ to them agayne.

## The. xj. Chapter.



And when they came nye to Jerusalem vnto Bethphage & Bethanie/ besydes mount Olivete he sent forth two of his disciples/ and sayd vnto them: Go youre wayes into the tounne that is ouer agaynst you. And as sone as ye be entred into it/ ye shall fynd a colte boude/ wheron neuer man sate: loose him & bringe him. And yf any man saye vnto you: why do ye so? Saye that the Lord hath neede of him: & streyght waye he will sende



# The Gospel

to b. x t j. g.



And they brought the coole to Iesus/ & caste their garnētes on him: and he sate vpon him. And many spredde their garnētes in the waye. Other cut doune braunches of the trees/ & strawed them in the waye. And they that went before & they þat folowed/ cryed sayinge: Hosanna: blessed be he that cometh in the name of the Lorde. Blessed be þat kyngdom þat cometh in the name of him that is Lorde of our father Dauid: Hosanna in the hyest.

mat. ref. b  
Lu. fig. g



And they came to Ierusalem. And Iesus went into the temple / and began to cast out the sellers & buyers in the temple / and overthrowe the tables of the money chaungers / & the stoles of them that solde doues: and woldenot suffer that any man carped a vessel thowow the temple. And he taught sayinge vnto them / is it not writtē: my house shalbe called the house of prayer vnto all nations. But ye haue made it a den of theues.

And the Scribes & hye Prestes hearde it and sought howe  
to distrope

of S. Mark:

**Fo. 116f.**

to destroye him. for they feared him/because all the people mar-  
ueyled at his doctrine. And when euen was come/ he went out  
of the cite. And in the morning as they passed by/they sawe the  
fygge tree dyed vp by the rotes. And Peter remembred/and mat. xxi. 8  
sayde vnto him: master/ behold the fygge tree which thou cur-  
sedest/ is wydded awaye. And Iesus answered and sayde vn-  
to them: Haue confydens in God.

**D** \* Verely I saye vnto you/that who soeuer shall saye vnto this mountayne:take awaye thy selfe/and cast thy selfe into the see/and shall not wauncer in his herte/but shall beleue those thinges which he sayeth shall come to passe/what soeuer he sayeth/shalbe done to him. Therfore I saye vnto you/what soeuer ye desyre when ye praye/beleue that ye shall haue it/and it shalbe done vnto you. And when ye stonde and praye / forgeue / yf ye haue any thinge agaynst any mā/that your father also which is in heauen/maye forgeue you your trespasses.

And they came agayne to Ierusalem. And as he walked in the temple/ther came to him the hye Priestes/and the Scribes and the elders/ & sayde vnto him: by what auctorite doest thou these thynges? & who gaue the this auctorite to do these thynges. Iesus answered & sayde vnto them: I will also aske of you a certayne thinge/ & answere ye me/ and I wil tell you by what auctorite I do these thynges. The baptisme of Iohn/ was it fro heauen or of men. Answer me. And they thought in them selues sayinge: yf we shall saye frome heauen/ he wyll saye why then dyd ye not beleue him. but yf we shall saye of men / then feare we the people. For all men counted Iohn that he was a verie Prophete. And they answered and sayd vnto Iesus/ we canot tell. And Iesus answered and sayde vnto them: nether wyll I tell you by what auctorite I do these thynges. ƒ

**T**he vineyarde that was let out to hyer. The question of tribute. The question of the Saduces. Of the scribe that demaunded of Christ which was the cheefest comaundement. The question that Christ moued to the scribes. Beware of ypocrits. Of the poore wydow that offered. ii. mites.

## The. xii. Chapter.

**A**nd he began to speake vnto them in similitudes. Mat. xxi. 12  
 And saynema<sup>1</sup> planted a vyneyard/ and compassed it with an  
 hedge & ordeyned a wyne presse/ & built a toure in it. And let it  
 out to hyre vnto husbandmen/ & went into a straunge countre  
 And when

Isa. lvi. a.  
hie. vii. b.



Luc. xx. c.  
Esa. l. a.  
Mat. ii. d.

And when the tyme was come/he sent to the ternautes a ser-  
uaunt / that he myght receaue of the ternautes of the frute of  
the byneyard. And they taught him and bet him / and sent him  
agayne empty. And mozeouer he sent vnto them an other ser-  
uaunt / and at him they cast stones and brake his heed / and sent  
him agayne all to reuyled. And agayne he sent an other / & him  
they kyled: and many other / beetynge some / & kyllinge some.

yet had he one sone who he loued tenderly / him also he sent  
at the laste vnto them saying: they will feare my sone. But the  
ternautes sayde amongst them selues: this is the heyre: come  
let vs kyll him / & the inheritaunce shal be oures. And they toke  
him and kyled him / and caste him out of the byneyarde. What  
shall then the lord of the byneyarde do. He wyl come and de-  
stroye the ternautes / and let out the byneyarde to other. Haue  
ye not redde this scripture. The stone which the bylders dyd  
refuse / is made the chiefe stone in the corner: this was done of  
the Lorde / & is meruelous in our eyes. And they went aboute  
to take him / but they feared the people. For they perceaued  
that he spake that similitude agaynst them. And they lefte him  
and went their waye.

psal. xlv.  
Esa. xlviii.  
Act. iiii. b.  
Ro. ix. g.  
1. Pe. ii. a.

Mat. xlii.  
Luc. xx. d.



And they sent vnto him certayne of  
Pharises with Herodes seruantes / to  
take him in his wordes. And as sone as  
they wer come they sayd vnto him: ma-  
ster we know that thou art true / and ca-  
rest for no man: for thou consyderest not  
the degree of men / but teachest the waye  
of God truly: Is it lawfull to paye tribut  
to Cesar / or not: Ought we to geue / or  
ought we not to geue. He vnderstode  
their simulation & sayde vnto the: why  
tempte ye me. Brynge me a peny / that I maye se it. And they  
brought. And he sayde vnto the: whose is this ymage & super-  
scription. And they sayde vnto him Cesars. And Jesus answe-  
red & sayde vnto them: Then geue to Cesar that which belon-  
geth to Cesar: & to God / that which perteyneth to God. And  
they meruelled at him.

Ro. xii. c.

Then came the saduces vnto him / which saye: ther is no re-  
surreccion

surreccion. And they axed him sayinge: Master / Moses wrote  
vnto vs yf any mas brother dye / & leue his wyfe behynde him /  
and leue no chyldre / that then his brother shuld take his wyfe &  
reple by seed vnto his brother. Ther were seue brethren / & the  
fyrst toke a wyfe / & whē he dyed leest no seed behynde him. And  
the secōde toke hyr: & dyed: nether leest any seed. And the thyrde  
lyke wyfe. And seue had her & leest no seed behynde them. Last  
of all the wyfe dyed also. In the resurreccion then / when they  
shall rylse agayne / whose wyfe shall she be of them. For seue had  
her to wyfe. Jesus answered & sayd vnto them. Are ye not ther  
fore deceaued & vnderstonde not the scriptures / nether the po-  
wer of God. For whē they shall rylse agayne fro deeth / they ne-  
ther mary / nor are maryed: but are as the aungels which are in  
heauē. As touchynge the deed / that they shal rylse agayne: haue  
ye not redde in the boke of Moses / how in the bulke God spa-  
ke vnto him saying: I am the God of Abraham / and the God of  
Isaac / & the God of Jacob. He is not the God of the deed / but  
the God of the lyuinge. ye are therfore greatly deceaued.

mat. xxi.  
Luc. xx. d  
Deu. xxi. b

Esa. lii. d

mat. xxi. b  
Luce. x. c.



And ther came one of the scribes that  
had hearde them disputynge to gether /  
& perceaued that he had answered them  
well / & axed him: which is the fyrt of all  
the comaundementes. Jesus answered  
him: the fyrt of all the comaundmentes  
is. Heare Israel: The Lorde god / is one  
Lorde. And thou shalt loue y Lorde thy  
God with al thy hert / & with all thy sou-  
le / & with all thy mynde / & with all thy  
strenght. This is y fyrtē comaundmēt.

Deu. vi. d

leut. xix. d  
mat. xxii.  
Rom. xii  
Esa. v. b

And y secōde is lyke vnto this: Thou shalt loue thy neyghbour  
as thy selfe. Ther is none other comaundmēt greater the these

And the Scribe sayde vnto him: well master / thou hast sayd  
the trueth / that ther is one God and that there is none but he.  
And to loue him with all the herte / & with all the mynde / and  
with all the soule / & with all the strenght: & to loue a mas neygh-  
bour as him selfe / is a greater thinge then all burnt offeringes  
and sacrificyes. And whē Jesus sawe that he answered discret-  
ly / he sayde vnto him: Thou arte not farrefrom the kyngdom  
of God



## The Gospell

of God. And no man after that/durst axe him any question.

mat. xxi.  
Luc. xx. 8  
psal. cix. And Jesus answered & sayde/teachynge in the temple:hobo saye the Scribes that Christ is the sone of Dauid: for Dauid him selfe inspired with the holy goost/sayde: The Lorde sayde to my Lorde / syt on my ryght honde / tyll I make thynne enemyes thy fote stole. Then Dauid him selfe calleth hym Lorde/ and by what meanes is he then his sone: And moche people hearde him gladly.

mat. xxiii.  
Luc. xj. f. And he sayde vnto them in his doctrine: beware of the Scribes which loue to go in longe clothynge and loue salutations in the market places/and the chiefe seates in the synagoges/and to syt in the vppermost roumes at feastes/and deuoure wydowes houses/and that vnder a coloure of longe prayinge. These shall receaue greater dampnation.

Lu. xxi. d And Jesus sate ouer agaynst the treasury / and behelde how the people put mony into the treasury. And many of the ryche/cast in much. And there came a certayne poore wydowe / & she threwe in two mytes / which make a farthyng. And he called vnto him his disciples & sayde vnto them: Verely I saye vnto you/that this poore wydowe hath cast moare in/then all they which haue caste into the treasury. For they al dyd caste in of their superfluyte:but she of her pouerte/dyd caste in all that she had/euen all her lyuynge. **K**

The destruction of the temple. Of the last daye & tyme knoweth no mā.  
The similitude of the fygge tree. watche for ye knowe not the houre.

### The. xiii. Chapter.

mat. xxiij. And as he went oute of the temple one of his disciples sayde vnto him: Master/se what stones/and what byldynges are here. And Jesus answered and sayde vnto hym. Seyst thou these greate byldynges: There shall not be lefte one stone vpon another/that shall not be throwen doune.

And as he sate on mounte Olyuete/ouer agaynst the temple. Peter/and James and John/and Andrey axed him secretly: tell vs/when shall these thinges be: & what is the signe whē all these thinges shall be fulfilled. And Jesus answered thē/ & began to saye: take hede lest any man deceaue you. For many shall come in my name sayinge: I am Christ/ & shall deceaue many.

When ye shall heare of warre and tydynges of warre / be ye not troubled

of S. Marke.

Fo. xlvij.

not troubled. For soche thinges must nedes be. But the ende is not yet. For there shall naciō aryse agaynst naciō/ & kyngdom agaynst kyngdō. And ther shall be erthquakes in all quarters/ & famyshment & troubles. These are the beginnyng of sorowes.

**23** But take hede to youre selues. For they shall byynge you by to the councels and into the synagoges/ & ye shall be beaten: yee and shall be brought before rulers and kynges for my sake/ for a testimoniall vnto them. And the Gospell must fyrst be published amonge all nations.

But when they leade you and present you/take no thought afore hande what ye shall saye nether ymagion: but whatsoeuer is geue you at the same tyme/that speake. For it shall not be ye that shall speake/ but the holy goost. ye and the brother shall deliuer the brother to deeth/and the father the sone/ & the chyl- dren shall ryle agaynst their fathers and mothers / and shall put them to deeth. And ye shall be hated of all men for my names sake. But who so euer shall endure vnto the ende/ the same shall be safe.

**C** Moreover when ye se the abomination that betokeneth desolacion/ wherof is spoken by Daniel the prophet/ stonde wher it ought not / let him that redeth vnderstonde. Then let them that be in Ierowp/ fle to the moūtaynes. And let him that is on the houlse toppe not descende doune into y houlse/ nether entre therin/ to fetch any thynge oute of his houlse. And let him that is in the felde/ not turne backe agayne vnto the thinges which he leest behynde him for to take his clothes with him. No shall be then to them that are with chylde/ & to thē that geue soucke in those dayes. But praye/ that youre flyght be not in the wynter. For ther shall be in those dayes suche tribulaciō/ as was not fro the beginnyng of creatures which God crected this tyme/ nether shall be. And excepte that the Lorde shuld shorten those dayes/ no mā shuld be saued. But for the electes sake/ which he hath chosen/ he hath shortened those dayes.

And then yf any man saye to you: lo/ here is Christ: lo/ he is there/ beleue not. For false Chrystes shall ryle/ & false prophetes and shall shewe myracles and wondres / to deceaue yf it were possible/ euen the electe. But take ye hede: beholde I haue shewed you all thynges before.

Moreover



esa. xlii. b  
Joel. iii. c



Moreover in those dayes/after that tribulacion / the sonne shall waxe darke/ the mone shall not geue her light/and the starres of heauē shall fall:and the powers which are in heauē shall moue. And then shall they se the sone of man cōpyng in the cloudes/with greate power & glozy. And then shall he sende his aungels/and shall gaddye to gether his electe from the fower wyndes/and from the one ende of the worlde to the other.

**L**earne a similitude of the fygge tree. Whē his brāches are yet tender/ & hath brought forth leues/ye knowe that sommer is neare. So in lyke maner when ye se these thynges came to passe: vnderstand/ & it is nye euē at the doores. Verely I saye vnto you/ & this generaciō shall not passe/ tyl these thinges be done. Heauen & earth shall passe/ but my wordes shall not passe. But of the daye and the houre knoweth no mā: no not the aungels which are in heuē: nether & sone him selfe/ saue the father only.

mat. xxiii.

**T**ake hede/ watche & praye/ for ye knowe not whē the tyme is. As a mā which is gone into a straunge contrey/ & hath lefte his housse/ & geuē auctorite to his seruantes: & to euery mā his worke/ & cōmaūded the porter to watche. Watche therfore/ for ye knowe not whē the master of the housse wil come/ whether at euē or at mydnyght/ whether at the cocke crowing/ or in the daunpunge: lest yf he come sodenly he shuld fynde you slepyng. And that I saye vnto you/ I saye vnto all men/ watche.

**O**f hye that anoynted Iesus with oyle.  
Iesus was betrayed of Judas. The ester lambe.  
The instruction of the Sacrament. Of the beynes of Christ.  
The denyng of Peter. The sentence of the hye prestes.

The. xiiij. Chapter.

mat. xxv.  
Lu. xxi. a

**A**fter two dayes folowed ester/ and the dayes of swete breed. And the hye Prestes and the Scribes sought meanes / how they myght take him by crafte and put him to deeth. But they sayde: not in the feast daye / leest any bulynes arysse amonge the people.

mat. xxv.  
ioh. xii. a

**W**hen he was in Bethania/ in the housse of Simon the leper euen as he sate at meate/ ther came a womā haunpge an alaba- ster boxe

ster boxe of oymntmēt called narde/ that was pure & costly: and she brake the boxe & powred it on his heed. And ther were some that were not contēt in them selues/ & sayde: what neded this waste of oymntmēt: for it myght haue bene solde for more then thye hundred pens / and bene geuen vnto the poore. And they grudged agaynst hye.

**A**nd Iesus sayd: let hye be in reest/ why trouble ye hye? She hath done a good worke on me. for ye shall haue poore with you all wayes: and when so euer ye wil/ ye may do them good: but me ye shall not haue alwayes. She hath done & she coude: she cam a fore honde to anoynt my body to his buryng warde. Verely I saye vnto you: where so euer this gospel shall be preached thowout & whole worlde: this also that she hath done/ shall be rehearsed in remembraunce of her.

**B** And Judas Iscarioth/ one of the twelue/ went awaye vnto the hye prestes/ to betraye him vnto thē. Whē they herde that/ they were gladd/ and promised that they wold geue him money. And he sought/ how he myght conueniently betraye him.

mat. xxv.  
Lu. xxii. a

**A**nd the fyrste daye of swete breed/ when mē offer the pascal lambe/ his disciples sayde vnto him: where wilt thou that we go and prepare/ that thou mayste eate the ester lambe. And he sent forth two of his disciples/ and sayde vnto them: Go ye into the cyte/ & ther shal a mā mete you beryng a pytcher of water/ folow him. And whyther so euer he goeth in/ saye ye to & good man of the housse: the master axeth where is the giest chambere where I shall eate the ester labe with my disciples. And he will shewe you a greate parlour / paved and prepared: there make ready for vs. And his disciples went forth and came to & cyte & founde as he had sayde vnto them: & made ready the ester labe.

mat. xxv.  
Lu. xxii. b

**A**nd at euen he came with the. xii. And as they sate at boorde and ate/ Iesus sayde: Verely I saye vnto you: that one of you shall betraye me whiche eateth with me. And they beganne to moorne / and to saye to him one by one: is it I? And an other sayde: is it I? He answered & sayde vnto them: It is one of the xii. & the same deppeth with me in the platter. The sone of mā goeth/ as it is wyttē of him: but wo be to that man/ by whom the sone of man is betrayed. Good were it for him/ yf that man had neuer bene bozne.

mat. xxv.  
lu. xxv. b  
Joh. xii.

psal. xl.

**A**nd



# The Gospell

1. cor. x. 2 And as they ate/ Jesus toke bread/ blessed & brake and gaue to them & sayde: Take/ eate/ this is my body. And he toke the cup/ gaue thanks/ and gaue it to them/ and they all dranke of it. And he sayd vnto them: This is my bloud of the newe testamēt which is shed for many. Verely I saye vnto you: I wyll drynke no more of this frute of the vyne/ vntyll that daye/ that I drynke it new in the kyngdome of God. And when they had sayd grace: they went out to mount Olyuete.

mat. xxvi. zacharie. xii. 2. And Jesus sayde vnto them: All ye shalbe offended thoro we me this nyght. For it is wytten: I will smyte the shepherd/ and the shepe shalbe scattered. But after that I am rysen agayne/ I wyll go into Galyle before you. Peter sayde vnto him. And though all men shuld be offended/ yet wolde not I. And Jesus sayde vnto him: Verely I saye vnto the/ this daye euen in this nyght before the cocke crow thowse/ thou shalt denye me thryse. And he spake boldly: no/ yf I shulde dye with the/ I wyll not denye the. Lyke wyse also sayde they all.

mat. xxvi. Lu. xxii. And they came into a place named Gethsemany. And he sayde to his disciples: Syt ye here whyll I go aparte & praye. And he toke with him Peter/ James & John/ and he begā to waxe abasshed and to be in an agonye and sayd vnto them: My soule is very heuy euen vnto the deeth/ tary here and watche. And he went forth a lytle and fell doune on the grounde and prayed that yf it were possible/ the houre myght passe frome him. And he sayde: Abba father/ all thynges are possyble vnto the take awaye this cup fro me: Neuerthelesse not that I wyll/ but that thou wyllt/ be done.

And he came and found them slepyng/ and sayde to Peter: Symon slepest thou? Couldst not thou watche with me one houre? watche ye/ and praye lest ye entre into temptation: the spirit is redy/ but the flesshe is weake. And agayne he went awaye and prayd and spake the same wordes. And he returned and founde them a slepe agayne/ for their eyes were heuy: neither wist they what to answer him. And he came the thyrde tyme and sayde vnto them: slepe hence forth & take youre ease/ it is ynough. The houre is come/ beholde the sone of man shall be delyuered into the hondes of synners. Kysse by/ let vs goo. Lo he that betrayed me/ is at honde.

And int:

# of S. Marke.

# Fo. l.

mat. xxvi. Lu. xxii. c. 10. And immediatly whyll he yet spake/ came Judas one of the twelue/ & with him a greate number of people with swerdes and staues from the hye prestes and scribes and elders. And he that betrayed him hadde geuen them a general token sayinge: who so euer I do kysse/ he it is: take him and leade him awaye warely. And as sone as he was come/ he went streyght waye to him/ and sayde vnto him: master/ master/ and kysled him. And they layde their hōdes on him/ and toke him. And one of them that stode by/ drew out a swerde/ & smote a seruaunt of the hye preste/ and cut of his eare.

And Jesus answered and sayde vnto them: ye be come oute as vnto a thefe with swerdes and with staues/ for to take me. I was dayly with you in the temple teachyng/ and ye toke me not: but that the scriptures shulde be fulfilled. And they all forsoke him and ranne awaye. And there folowed him a certeyne younge man/ clothed in linnen vpon the bare/ and the younge men caught him/ and he leste his linnen/ and fled from them naked.

And they leed Jesus awaye to the hyest preste of all and to him came all the hye prestes/ and the elders/ and the scribes. And Peter folowed him a great waye of euen into the pallys of the hye preste/ and sat with the seruautes/ and warmed himselfe at the fyre.

And the hye prestes and al the counsell sought for wytnes agaynst Jesus/ to put him to death/ and founde none. yet many bare false wytnes agaynst him/ but their wytnes agreed not to gether. And ther arole certayne and brought false wytnes agaynst him sayinge. We hearde him saye: I wil destroye this temple made with hondes/ and with in thre dayes I wyll byld another/ made without hondes. But their wytnes agreed not to gether.

And the hyest preste stode by amongst them/ & axed Jesus sayinge: answerest thou nothyng? How is it that these beare wytnes agaynst the? And he helde his peace/ and answered nothyng. Agayne the hyest preste axed him and sayde vnto him/ Art thou Christ the sone of the blessed? And Jesus sayd/ I am. And ye shal se the sone of man syt on the ryght honde of power/ and come in the cloudes of heauen.

g y. Then



# The Gospell

Then the hyest preste rent his clothes and sayde: what nede we any further of wytnes: ye haue hearde the blasphemye/ what thynke ye. And they all gaue sentence that he was worthy of deeth. And some begane to spyt at him/ and to couer his face/ & to bete him with fyltes: & to saye vnto him/ arede vnto vs. And the seruauntes boffeted him on the face.

mat. xxvi. f. 10. xvij. c. And as Peter was beneeth in the pallys/ there came one of the wenches of the hyest preste: and when she sawe Peter war-minge him selfe/ she looked on him/ and sayde: wast not thou also with Jesus of Nazareth. And he denyed it sayinge: I knowe him not/ nether wot I what thou sayest. And he went out into the porch/ and the cocke crewe. And a damsel sawe him/ and agayne begane to saye to them that stode by/ this is one of them. And he denyed it agayne. And anone after/ they that stode by/ sayde agayne to Peter: suerly thou arte one of them/ for thou art of Galile/ and thy speache agreth therto. And he begane to curse and to sweare sayinge: I knowe not this ma of whom ye speake. And agayne the cocke crewe/ and Peter remembred the worde that Jesus sayde vnto him: before the cocke crewe thwyse/ thou shalt denye me thryse/ and beganne to wepe.

He was deliuered to Pilate.  
He was deliuered to death.  
His body was begged of Pilate.  
How he was buried.

## The. xv. Chapter.

mat. xxvi. f. 10. xvij. c.



And anone in the dawninge the hye prestes helde counsell with the elders and the scribes/ and the whole congregacion/ and bounde Jesus and ledde him awaye/ and deliuered him to Pilate. And Pilate axed him: arte thou kyng of the Jewes. And he answered & sayde vnto him: thou sayest it. And the hye prestes accused him of many thinges. Wherefore Pilate axed him agayne sayinge: Answerest thou nothyng. Behold how many thynges they laye vnto thy charge. Jesus yet answered neuer a worde/ so that Pilate merueled.

mat. xxvi. f. 10. xvij. c.

At that feast Pilate was wont to deliuer at their pleasure a prisoner:

# of S. Marke.

# Jo. xli.

prisoner: whom so euer they wolde desyre. And ther was one named Barrabas/ which laye boude with them that made insurrection/ and in the insurrection comytted murther. And the people called vnto him/ and began to desyre accordynge as he had euer done vnto them. Pilate answered them and sayde: Wyl ye that I loose vnto you the kyng of the Jewes: for he knewe that the hye prestes had deliuered him of enuy. But the hye prestes had moued the people that he shulde rather deliuer Barrabas vnto them.

23 And Pilate answered agayne/ and sayde vnto them: What wyl ye then that I do with him whom ye call the kyng of the Jewes. And they cryed agayne: crucifie him. Pilate sayde vnto the: What euill hath he done. And they cryed the more feruentlye: Crucifie him. And so Pilate wyllynge to content the people loosed them Barrabas/ and deliuered Jesus when he had scourged him/ for to be crucified.

mat. xxvi. f. 10. xvij. c. and. xli. c.

And the soudyers ledde him awaye into the comen hall/ and called to gether the whole multitude/ & they clothed him with purple/ and they platted a croune of thornes and crowned him with all/ & beganne to salute him. Hail kyng of the Jewes. And they smote him on the heed with a rede/ and spat vpon him/ and kneled doune and worshyped him.

mat. xxvi. f. 10. xvij. c.

C And when they hadde mocked him/ they toke the purple of him/ and put his owne clothes on him/ and ledde him oute/ to crucifie him. And they compelled one that passed by/ called Simon of Cyrene (which cam oute of the felde/ and was a father of Alexander and Rufus) to beare his crosse. And they brought

ma. xxvi. f. 10. xvij. c.



him to a place named Golgotha (whiche is by interpretation/ the place of deed mens scoules) & they gaue him to drynke/ wyne myngled w myre/ but he receaued it not.

And when they had crucified him/ they parted his garmentes/ castynge lotes for them/ what euery man shulde haue. And it was aboute the thyrde houre/ & they crucified him. And the tytle of his cause was writ ten: The kyng of the Jewes. And they crucified with him two theues: the one on the right honde

ma. xxvi. f. 10. xvij. c. and. xli. c.

g. iij. right honde



## The Gospell

right honde/and the other on his lyfte. And the scripture was fulfilled which sayeth: he was counted amonge the wycked.

And they that went by/rayled on him/waggyng their heades/and sayinge: A wyetche/that destroyest the temple/ad byldest it in thye dayes:saue thy selfe & come doune from the crosse. Lykewyse also mocked him the hye prestes amonge themselves with the scribes and sayde: he saued other men/him selfe he cannot saue. Let Christ the kynge of Israel now descende from the crosse/that we maye se and beleue. And they that were crucified with him/checked him also.

And when the syxte houre was come / darcknes arose ouer all the earth vntyll the nynthe houre. And at the nynthe houre Jesus cryed with a lowde voyce sayinge: Eloi/Eloi/lama labathani/which is yf it be interpreted: my God/my God/why hast thou forsaken me. And some of them that stode by/when they herde that/sayde: beholde he calleth for helyas. And one ran & fylled a sponge full of veneger and put it on a rede/ & gaue him to drynke/saying: let him alone/ let vs se whether helyas wyll come and take him doune.

But Jesus cryed with a loude voyce/and gaue vp the goost. And the vayle of the temple dyd rent in two peces/ fro the toppe to the bottome. And when the Centurion which stode before him/sawe that he so cryed ad gaue vp the goost/he sayde: truly this man was the sone of God. There were also women a good waye of beholdinge him: amonge whom was Mary Magdalen and Mary the mother of James the lytle/and of Ioses/ad Mary Salome: which also whē he was in Galile/ folowed him and ministrered vnto him/ & many other women which came bp with him vnto Jerusalem.

And now whē nyght was come (because it was the euē that goeth before the saboth) Joseph of Arimathia a noble Councellour which also looked for the kyngdom of God/ came and went in boldely vnto Pilate/ & begged the body of Iesu. And Pilate merueled that he was alreedy deed/ & called vnto him the Centurion/and axed of him/ whether he had bene any whyle deed. And when he knewe the trueth of the Centurion/ he gaue the body to Joseph. And he bought a linnen cloth / and toke him doune/and wrapped him in the linnen cloth/and layde him in a tombe

of S. Marke.

Jo. xliij.

a tombe that was hewen out of the rocke/ & rolled a stone vnto the doze of the sepulcre. And Mary Magdalen and Mary Ioses beheld where he was layde.

The resurrection of Christ.  
To whome he appered after he rysen.  
How he committed his Gospell to his disciples to preache.  
How he was receaued into heauen.

The. xviij. Chapter.



And whē the Saboth day was past/ Mary Magdalē/ & Mary Jacoby/ & Salome/ bought odoures that they might come and anoynt him. And erly in the morning the nexte daye after the saboth daye/ they came vnto the sepulcre/ whē the sonne was rysen. And they sayd one to another: Who shal rolle vs awaye the stone from the doze of the sepulcre. And whē they looked/ they saw how the stone was rolled away: for it was a very greate one. And they went into the sepulcre/ and sawe a ponge in a syttinge on the ryght syde/ clothed in a longe white garment/ and they were abashed.

And he sayde vnto thē/ be not afrayed: ye seke Jesus of Nazareth/ which was crucified. He is rysen/ he is not here. Behold the place/ where they put him. But go your waye/ and tell his disciples/ and namely Peter: he will go before you into Galile: there shall ye se him/ as he sayde vnto you. And they went out quickly and fled from the sepulcre. For they trembled and were amased. Nether sayde they any thyng to any man / for they were afrayed.

And whē Jesus was rysen the morow after the saboth daye he appered fyrst to Mary Magdalen/ out of whō he cast seven deuyls. And she went & tolde thē that were with him/ as they moyned & weapte. And though they herde/ that he was alreedy and had appered to hyr/ yet they beleued it not. After that/ he appered vnto two of them in a straunge figure/ as they walked and went into the country. And they went and tolde it to the remnaunt. And they beleued them nether.

g. iij. After



## The Gospell

**ma. xxviii.** **lu. xxiii.** **john. xx. c** **ma. xxviii.** **✠** After that / he appered vnto the eleuen as they sate at meate: and cast in their teth their vnbelefe and hardnes of herte: because they beleued not them which had sene him after his resurrection. And he sayde vnto the: Go ye into all the worlde / and preache the glad tydynges vnto all creatures / he that beleueth and is baptysed / shalbe saued. But he that beleueth not / shalbe dampned.

**lu. xxiii.** And these thinges shall folowe them that beleue: In my name they shall caste out deuyls / and speake with newe tounge / and shall kyll serpentes. And yf they dryncke any deadly thyng / it shall not hurte them. They shall laye their honde on the sycke / and they shall recouer.

So then when the Lorde had spoken vnto them / he was receaued into heauen / and sate hym dooune on the ryght honde of God. And they went forth / and preached euery where. And the Lorde wrought with them / and confirmed the worde with myracles that folowed. **✠**

**The ende of the Gospell  
of S. Marke.**

**Luke. .**

**L**ucas was Pauls companion / at the least waye from the. xvi. of the Actes forth and with him in all his tribulation. And he wet with Paule at his last goynge vp to Jerusalem. And from thence he folowed Paul to Cesarea / where he laye two yere in prysen. And from Cesarea he went with Paul to Rome / where he laye two other yeares in prysen. And he was with Paulus when he wrote to the Collosyans / as he testifieth in the fourth chapter sayenge: the beloued Lucas the whiccion saluted you. And he was with Paul when he wrote the seconde epistle to Timothe / as he sayth in the fourth chapter sayenge: Onlye Lucas is with me. And lykewyse when he wrote to Philemon / Lucas was with him. Wherby ye se the auctorite of the man / and of what credence and reuerence his wrytynge is worthy of / and therto of who he learned the storie of his Gospell / as he him selfe sayth / howe that he learned it and searched it oute wyth all diligence of them that sawe it and were also partetakers at the doynge. And as for the Actes of the Apostles / he hym selfe was at the doynge of them (at the least) of the moost parte / and had his parte therein / and therfore wrote of his owne experience.

**The Gospell**

## The Gospell of, S. Luke the Euangelist.



**L**uke as moch as many haue taken in honde to copple a treatise of tho thinges / which are surely knowen amonge vs / euen as they declared them vnto vs / which fro the begynnyng sawe them they selues / and were ministers at the doynge: I determined also / as lone as I had searched out diligently all thinges fro the begynnynge / that then I wolde wryte

vnto the / good Theophilus: that thou myghtest know the certente of tho thynges wherof thou arte informed.

**Of the father and mother of John Baptist / and of his natyuite.  
The salutation of oure ladye. How Mary visited Elizabeth hir cousin.  
The songe of oure Ladye called Magnificat.  
The songe of zacharias called Benedictus.**

**The fyrst Chapter.**

**T**here was in y dayes of Herode y kynge of Iewry a certayne preste named zacharias / of the course of Abia. And his wyfe was of the daughters of Aaron: and her name was Elizabeth. Both were perfect before God / and walked in all the lawes and ordinances of the Lorde / that no man coude fynde faulte with them. And they had no chyld / because that Elizabeth was barren and both were well strycken in age.

And it came to passe / as he executed the prestes office before God / as his course came (accoydynge to the custome of the prestes office) his lot was to bourn incense. And he went into the temple of



## The Gospell

temple of the Lorde/and the hole multitude of the people were without in prayer whyll the incense was aburnunge. And ther appered vnto him an aūgel of the Lorde stouning on the ryght syde of the altare of incense. And when zacharias sawe him/he was abashed/and feare came on him.

And the aungell sayde vnto him: feare not zachary/for thy prayer is hearde: And thy wyfe Elizabeth shal beare the a sone/ and thou shalt cal his name John/and thou shalt haue ioye and gladnes/ & many shal reioyce at his byrth/ for he shal be greate in the syght of the Lorde / and shall nether drynke wyne ner stronge dryncke. And he shal be fylled with the holy goost/euen in his mothers wombe:and many of the chyldre of Israel shall he tourne to their Lorde God. And he shal go before him in the spyte and power of helyas/to tourne the hertes of the fathers to the chyldre/and the vnbeleuers to the wysdom of the iuste men:to make the people redy for the Lorde.

psa. lxxxv.  
mala. iij. a  
and. iij. b

And zacharias sayd vnto the aungell: wherby shal I knowe this: seynge that I am olde & my wyfe wel stricken in yeaues. And the aungell answered and sayde vnto him. I am Gabriel that stode in the presens of God/ & am sent to speake vnto the: and to shewe the these glad tydynge. And beholde thou shalt be domine/ & not able to speake/ butyl the tyme that these thynges be performed / because þu beleuedst not my wordes. which shal be fulfilled in their season.

And the people wayted for zacharias/ & meruelled that he taryed in the tēple. And when he came out/he coulde not speke vnto them. wherby they perceaued that he had sene some vīsyon in the temple. And he beckened vnto them/ and remayned speechlesse.

And it fortunēd a sone as the tyme of his office was out he departed home into his owne house. And after those dayes his wyfe Elizabeth conceaued / and hydde her selfe spue mone: thes saying: This wyfe hath God dealte with me in the dayes when he loked on me/to take fro me the rebuke that I suffred amonge men.

And in the sixte moneth the aungell Gabriel was sent from God vnto a cyte of Galile/named Nazareth/to a virgin spoused to a man whose name was Joseph/of the housse of Dauid/ and the

of S. Luke.

Jo. liij.



and the birgyng name was Mary. And the angell wēt in vnto her/ and sayde: Hail full of grace/ the Lorde is wyth the: blessed arte thou amonge women.

Whē he sawe him/he was abashed at his saying: and cast in her mynde what maner of salutation that shuld be. And the angell sayde vnto her: feare not Mary: for thou hast soude grace with God. Lo/ thou shalt conceaue in thy wombe/ & shalt beare a sone/ and shalt call his name Iesus. He shal be greate/ and shall be called the sone of the hyst. And the Lorde God shall geue vnto him the seate of his father Dauid/ and he shall raygne ouer the housse of Jacob for euer/ and of his kyngdome shal be none ende.

Isa. viij. b  
dan. viij. d

Then sayde Mary vnto the aūgel: How shall this be/ seinge I knowe not a mā. And the aungell answered and sayde vnto her: The holy goost shall come vpon the/ and the power of the hyst shall ouer shadowe the. Therfore also that holy thyng which shal be borne/ shal be called the sone of God. And beholde/ thy chosyn Elizabeth she hath also conceaued a sone in her age. And this is by syrte moneth/ though she be called barren: for with God can nothyng be vnpossyble. And Mary sayde: beholde/ the honde mayden of the Lorde / be it vnto me euen as thou hast sayde. And the aungell departed from her.



And Mary arose in those dayes/ & wēt into the mountayns with hayst/ into a cite of Jewry: & entred into the housse of zachary/ & saluted Elizabeth. And it fortunēd/ as Elizabeth herde the salutation of Mary/ the babe sprōge in her belly. And Elizabeth was fylled with þe holy goost/ & cryed in a loude voyce & sayde: Blessed arte thou amōge the wemē/ & blessed is þe frute of thy wombe. And whēce hapeneth this to me þe mother of my Lorde shulde come to me: for lo/ a sone as the voyce of thy salutation soude in myne eares/ the babe sprōge in my belly for ioye. And blessed arte thou that beleuedst: for those thynges shal be performed which were tolde the from the Lorde. And Mary sayde.

My soule



## The Gospell

My soule magnifyeth the Lorde.

And my sprete reioyleth in God my sauoure. For he hath looked on the poure degre of his honde mayde: be- holde now from hence forth shal all generacions call me blessed. For he that is myghty hath done to me greate thynges/ & holy is his name.

And his mercy is on the & feare him thorow out al generaciōs. He sheweth strength with his arme / he scattereth them that are proude in the ymaginacion of their hertes.

He putteth doune the myghty from their seates/ and exalteth them of lowe degre.

He fylleth the hongry with good thynges: and sendeth awaye the ryche emptye.

He remembreth mercy: and helpeth his seruaunt Israel.

Esai. xxx. b. and. lxx. b. hie. xxx. a. psal. cxxx. i. Gen. xxi. Euen as he promised to our fathers: Abrahā & to his seed for ever And Mary aboode with hyr aboute a. iij. monethes/ & retourned agayne to hyr owne housse.

† Elizabethes tyme was come that she shulde be delyuered/ and she brought forth a sone.

And her neghboures and her cosins hearde tel how the Lorde had shewed great mercy vpon her/ and they reioysed with her.

And it fortuneth the eyght daye: they came to circuncise the chylde: & called his name zacharias/ after the name of his father. How be it his mother answered/ and sayde: not so/ but he shall be called John. And they sayde vnto hyr: Ther is none of thy kynne/ that is named with this name. And they made sygnes to his father / howe he wolde haue him called: And he axed for wytyngge tables & wrote saying/ his name is John. And they marvelled al. And his mouth was opened immediatly/ and his toung also/ & he spake laboryng God. And feare cam on al them that dwelt nye vnto the. And all these sayinges were noyed abroad throughout al the hyll countre of Jewry/ & al they that hearde them layde the bp in their hertes saying: What maner chylde shall this be. And the hōde of the Lorde was with him.

And his father zacharias was fylled with the holy goost/ and prophesied sayinge.

Blessed be the Lorde God of Israel/ for he hath visyted and redemed his people. †

And hath

## of S. Luke.

## Jo. Iii.

And hath ryfed by an hoine of saluatiō vnto vs in the housse of his seruaunt Dauid. psal. lxxiii. and. cxxxi. hie. xxviii. ad. xxx. b. hie. xxxi. Gen. xxi.

Euen as he promysed by the mouth of his holye Prophetes which were seus the worlde began.

That we shulde be saued from oure enemyes/ and frome the hondes of all that hate vs.

To fulfill the mercede promysed to oure fathers / and to remember his holy couenaint.

And to perfoyme the oothe which he sware to oure father Abraham/ for to geue vs.

¶ That we delyuered out of the hōdes of our enemyes/ might serue him without feare/ all the dayes of our lyfe/ in such holynes and rightwelsnes as are accept before him.

And thou chylde shalt be called the Prophet of the hyst: for thou shalt go before the face of the Lorde/ to prepare his wayes.

And to geue knowlege of saluacion vnto hye people/ for the remission of synnes.

Through the tender mercede of oure God/ wherby the daye spyng from an hye hath visyted vs.

To geue light to them that late in darcknes and in shadowe of deeth/ and to gyde oure fete into the waye of peace.

And the chylde grewe and waxed stronge in sprete/ and was in wyldernes/ tyll the daye came when he shuld shewe him selfe vnto the Israelites.

¶ The taracion of the worlde. The byrth of Christ. Of the shepherdes that songe Gloria in excelsis. A signe was geuen to the shepherdes. The circuncision of Christ. The songe of Simeon called Vnct dimittis. Anne the prophetesse. Christ is founde disputyng in the temple.

### The. ii. Chapter. †

¶ And it chaunched in those dayes: that there went out a comaundement from Auguste the Emperour/ that all the worlde shuld be taxed. And this taxinge was the fyrste and executed when Syrenus was leftenaūt in Syria. And euery man went vnto his owne cite to be taxed. And Ioseph also ascended from Galile/ oute of a cite called Nazareth/ into Jewry vnto the cite of Dauid which is called Bethleem/ because he was of the housse and lynage of Dauid / to be taxed with Mary his spoused wyfe which was with chylde.

And it fortuneth whyll they were there/ her tyme was come that she





that she shulde be deliuered. And she brought forth her fyrste begotten sone/and wrapped him in swadlinge clothes/and layed him in a manger because ther was no roume for them within the yune.

And ther were in the same region shepherdes abydinge in the felde and watching their flocke by nyght. And lo the aungell of the Lord stode harde by them/ & þe bryghtnes of þe Lord shone round about thē/ & they were sore afrayed. But the aungel sayd vnto them: Be not afrayed.



For beholde/ I brynge you tydings of great ioye that shall come to all the people: for vnto you is borne this daye in the cyte of Dauid/ a sauoure whiche is Christ the Lord. And take this for a signe: ye shall fynde the chylde swadled and layed in a māger. And streyght waye there was with the aungell a multitude of heauenly sowdiers/ laudynge God & sayinge: Glory to God an hye/ & peace on the earth: and vnto men reioysynge. ¶

And it fortunēd/ as sone as the aungels were gone awaye fro them in to heauē/ & the shepherdes sayd one to another: let vs go enē vnto Bethleem/ & se this thinge that is hapened which the Lord hath shewed vnto vs. And they cam with haste: and founde Mary and Joseph and the babe layde in a māger. And whē they had sene it/ they published abroad the sayinge which was tolde them of that chylde. And al that hearde it/ wondred at those thinges which wer tolde them of the shepherdes. But Mary kept al those sayinges/ & pōdered them in hys hert. And the shepherdes retourned/ praylinge & lauding God for al that they had herde & sene/ euen as it was tolde vnto them. ¶

¶ And whē the eyght daye was come that the chylde shuld be circumcised/ his name was called Jesus/ which was named of the aungell before he was conceaued in the wombe. ¶

Mat. i. c.  
leut. xii. a  
ero. xii. a  
Ihu. viii. c  
leut. xii. c.

¶ And whē the tyme of their purification (after the lawe of Moyses) was come / they brought him to Hierusalem/ to present him to the Lord (as it is wyrtten in the lawe of the Lord: every

euery man that fyrst openeth the matrix / shalbe called holy to the Lord) and to offer (as it is sayde in the lawe of the Lord) a payre of turtle doves or two yonge pignons.

And beholde/ there was a man in Hierusalem whose name was Simeon. And the same mā was iust and feared God/ and longed for the consolacion of Israel / and the holy goost was in him. And an answer was geuen him of the holye goost/ that he shulde not se deeth/ before he had sene the Lordes Christ. And he came by inspiracion into the temple.



And when the father and mother brought in the chylde Jesus/ to do for him after the custome of the lawe/ then toke he him vp in his armes and sayde.

Lord/ Now lettest thou thy seruaūt departe in peace/ according to thy promes. For myne eyes haue sene the sauour sent from the. Whiche thou hast prepared before the face of all people. A lyght to lyghte the gentyls/ and the glory of thy people Israel. ¶

¶ And his father and mother merueyled at those thynges which were spoken of him. And Simeon blessed them/ & sayde vnto Mary his mother: beholde/ this chylde shalbe the fall and resurreccion of many in Israel/ and a signe which shalbe spoken agaynst. And mozeouer the swearde shal pearce thy soule/ that the thoughtes of many hertes maye be opened.

isa. viii. c.  
Rom. x. g  
I. pe. ii. b

And there was a Prophetesse / one Anna / the doughter of Phanuel/ of the trybe of Aser: which was of a greate age/ and had lyued with an husbande. vii. yeres from her virginite. And she had bene a wedowe aboute. iiii. scoore and. iiii. yere/ whiche went neuer out of the temple/ but serued God with fastynge & prayer nyght & daye. And the same came forth that same houre/ and prayled the Lord/ ad spake of him to all that loked for redemption in Hierusalem.

¶ And as sone as they had performed all thinges accordinge to the lawe of the Lord/ they returned into Galile to their owne cytie Nazareth. And the chylde grew and waxed stronge in spirite/ and was fylled with wysedome / and the grace of God was with him. ¶

And his





And his father & mother wēt to Hierusalem euery yere at the feeste of ester. And whē he was. xij. yere olde/they went bp to Jerusalem after the custome of the feeste. And whē they had fulfilled the dayes / as they returned home/the chylde Iesus bode styll in Jerusalem vnknowynge to his father & mother. For they supposed he had bene in the cōpany / & therfore came a dayes iorney & sought him amonge their kynnsfolke & acquayntaunce. And when they founde him not/

they wēt backe agayne to Hierusalem/ & sought him. And it fortuned after. iij. dayes/ & they founde him in the tēple/syttinge in the myddes of the doctours/both hearynge them and polynge them. And al that hearde him meruelled at his wit & answers.

And when they sawe him/they were astonyed. And his mother sayde vnto him: sone/why hast thou thus dealte with vs. Beholde thy father & I / haue sought the/for lowenge. And he sayd vnto thē: how is it that ye sought me. Wist ye not that I must go aboute my fathers busines. And they vnderstode not the sayinge that he spake to them. And he wēt with them/and came to Nazareth/and was obediēt to them. But his mother kepe all these thinges in her hert. And Iesus increased in wyse dome and age/and in fauoure with God and man. **R**

**¶** John preached the baptyme of repentaunce. Of them that asked John what they shuld do. Of Herode and John. Christ is baptised. The genealogie of Christ.



**¶ The. iij. Chapter. **R****  
In the. xij. yere of the raygne of Tiberius the Emperoure/Donatus Pylate beyng lefenaūt of Jewry and Herode beyng Tetrach of Galile/ & his brother Philip Tetrach in Iturea/ and in the region of Traconites/ & Lysanias & Tetrach of Abilene/whē Anna and Cayphas were the hye prestes the worde of God cam vnto John & sone of zacharias in the wilderness. And he cam into all

in to all the coastes aboute Jordan/preachynge the baptyme of repentaunce for the remission of synnes/as it is wrytten in the booke of the saynges of Esaias the prophet whiche sayeth. The voyce of a cryar in wyldernes: prepare the waye of the Lorde/ make his pathes strayght. Euery valley shall be fylled/ & euery mountayne and hyll shal be brought lowe. And croked thinges shall be made streyght: & the rough wayes shal be made smoth: and all fleshe shall se the sauour sent of God. **R**

**B** Then sayde he to & people that were come to be baptyfed of him: O generacion of vipers / who hath taught you to fye frō the wrath to come. Wynge forth due frutes of repentaunce/ & begynne not to saye in your selues / we haue Abraham to our father. For I saye vnto you: God is able of these stones to replee wth chyl dren vnto Abraham. Now also is the axe leyd vnto the roote of the trees/so that euery tree whiche byngeth not forth good frute/shall be hewen doune/and caste in to the fyre.

And the people axed him sayng/ What shall we do then. He answered & sayde vnto them/ He that hath two cottes/let him parte with him & hath none/ & he & hath meate/let do lykwyle

**C** Then came ther publicas to be baptised/and sayd vnto him/ Master/ what shall we do. And he sayd vnto them/ require no more then that which is appoynted vnto you.

The soudpours lykwyle demaunded of him sayinge / and what shall we do. And he sayde vnto them. Do byolence to no man/nether trouble any man wrongfully/ but be content with your wages.

As & people were in a doute/ & al mē disputed in their hert/ of John/whether he were very Christ/ John answered & sayd to them al/ I baptyse you with water/ but a stronger then I cometh after me/ whose shue latchet I am not worth to vnloose/ he will baptyse you with the holy gooste/ and with fyre/ whiche hath his fanne in his honde/ and wyll purge his floore/ & wyll gader the corne into his barne / but the chaffe wyll he bourne with fyre that neuer shall be quenched. And many other thyn ges in his exhortacion preached he vnto the people.

**D** Then Herode the Tetrach/when he was rebuked of him for Herodias his brother Philippes wyfe/ & for al the euyls which Herod had done/ added this about ail / & leyd John in prison. **R** And

mat. iij. a. Mar. i. a.

Esai. xl. a. John. i. c.

Mar. i. b.

mat. iij. b. Mar. iij. b. John. i. d.

mat. iij. a. Mar. i. b.



## The Gospell

And it fortunied as all the people receaued baptyme (a tohen Iesus was baptised a dyd praye) that heauen was opened and the holy goost came doune in a bodely shape lyke a dove vpon him/and a voyce came from heauen saying/Thou art my dere sone/in the do I delyte.

And Iesus him selfe was about thyrty yere of age when he beganne/beinge as men supposed the sone of Ioseph.

which was the sone of Heli.  
 which was the sone of Mathat,  
 which was the sone of Levi.  
 which was the sone of Melchi.  
 which was the sone of Ianna.  
 which was the sone of Ioseph.  
 which was the sone of Matathias.  
 which was the sone of Amos.  
 which was the sone of Nahum.  
 which was the sone of Esi.  
 which was the sone of Ragge.  
 which was the sone of Maath.  
 which was the sone of Matathias.  
 which was the sone of Semel.  
 which was the sone of Ioseph.  
 which was the sone of Iuda.  
 which was the sone of Iohanna.  
 which was the sone of Rhesya.  
 which was the sone of zojobabel.  
 which was the sone of Salathiel.  
 which was the sone of Neri.  
 which was the sone of Melchi.  
 which was the sone of Addi.  
 which was the sone of Cosam.  
 which was the sone of Helmadan.  
 which was the sone of Her.  
 which was the sone of Ieso.  
 which was the sone of Helieser.  
 which was the sone of Ioram.  
 which was the sone of Mattha.

which was

## of S. Luke.

Ro. lviij.

which was the sone of Leuy.  
 which was the sone of Simeon.  
 which was the sone of Iuda.  
 which was the sone of Ioseph.  
 which was the sone of Ionam.  
 which was the sone of Eliachim.  
 which was the sone of Melca.  
 which was the sone of Menam.  
 which was the sone of Mathathian.  
 which was the sone of Nathan.  
 which was the sone of David.  
 which was the sone of Jesse.  
 which was the sone of Obed.  
 which was the sone of Boos.  
 which was the sone of Salmon.  
 which was the sone of Naasson.  
 which was the sone of Aminadab.  
 which was the sone of Aram.  
 which was the sone of Elrom.  
 which was the sone of Phares.  
 which was the sone of Iuda.  
 which was the sone of Iacob.  
 which was the sone of Isaac.  
 which was the sone of Abraham.  
 which was the sone of Tharra.  
 which was the sone of Nachor.  
 which was the sone of Saruch.  
 which was the sone of Ragau.  
 which was the sone of Phalec.  
 which was the sone of Heber.  
 which was the sone of Sala.  
 which was the sone of Cainan.  
 which was the sone of Arphaxat.  
 which was the sone of Sem.  
 which was the sone of Noe.  
 which was the sone of Lamech.  
 which was the sone of Mathusala.  
 which was the sone of Enoch.

b 4. which was



## The Gospell

which was the sone of Iareth.  
which was the sone of Malalehel.  
which was the sone of Caman.  
which was the sone of Enos.  
which was the sone of Seth.  
which was the sone of Adam.  
which was the sone of God.

¶ John preached the baptyme of repentance.  
¶ Of them that asked John what they shuld do.  
¶ Of Herode and John. Christ is baptised.  
The genealogie of Christ.

### The. iij. Chapter.

Mat. iii. a  
Mar. i. b.



Deu. viii.

**I**esus then full of the holy goost returned from Jordan and was carryed of the spirit into wylernes / & was xl. dayes tempted of the deuyll. And in those dayes ate he nothynge. And when they were ended: he afterward hongred. And the deuyll sayde vnto him: yf thou be the sone of God / comaunde this stone that it be bread. And Iesus answered him saying: It is wyttē / man shall not lyue by bread only / but by every worde of God.

Deu. vi. c  
And. r. d

And the deuyll toke him vp into an hye mountayne / and shewed him all the kyngdoms of the worlde euē in the twyncklynge of an eye. And the deuyll sayde vnto him: all this power will I geue the euery whyt & the gloze of them: for that is deliuered to me / and who so ever I will / I geue it. If thou therfore wilt worshyppe me / they shall be all thyne. Iesus answered him and sayde / hence fro me satan. for it is wyttē: Thou shalt honoure the Lorde thy God and him only serue.

Psal. xc a

Deu. vi. a

And he carryed him to Jerusalem / ad set him on a pynacle of the temple / and sayd vnto him / yf thou be the sone of God / cast thy selfe doune fro hens. for it is wyttē / he shal geue his angels charge ouer the to kepe the / & with their hondes they shal stey the vp that thou doste not thy fote agaynst a stone. Iesus answered ad sayde to him / it is sayd / thou shalt not tempte the Lorde thy God. Allone as the deuyll had ended all his temptacions / he departed from him for a season.

† And

## of S. Luke.

## Jo. lii.

† And Iesus returned by the power of the spirit into Galile / & there wēt a fame of him thorow out al the regio round about. And he taught in their synagoges & was comended of al men.

And he came to Nazareth where he was nourled & as his custome was / wēt into the synagoge on the sabbath dayes / & stode vp for to rede. And ther was deliuered vnto him the boke of the prophet Esaias. And when he had opened the boke he foude the place / where it was wyttē. The spirite of the lorde vpon me / because he hath annoynted me: to preache the gospel to the poore he hath sent me: and to heale the broken harted: to preache deliuerance to the captiue / and syght to the blynde / & frely to set at libertie them that are byused / and to preache the acceptable yere of the Lorde.

And he cloosed the boke / and gaue it agayne to the minister / and sate doune. And the eyes of all that were in the synagoge / were fastened on him. And he began to saye vnto them. This daye is this scripture fulfilled in youre eares. And all bare him wytnes / & wondred at the gracious wordes which proceded oute of his mouth. & and sayde: Is not this Iosephs sone?

And sayde vnto them: ye maye very well saye vnto me this prouerbe. Whistion / heale thy selfe. † What so euer we haue hearde done in Capernaum / do the same here lyke wyse in thyne owne countre. And he sayde / verely I saye vnto you: No prophet is accepted in his owne countre.

But I tell you of a truth / many wyddowes were in Israel in the dayes of Helyas / when heauē was shet thre yeres & syxe monethes / when greate famynent was throughe out all the londe / and vnto none of them was Helyas sent / saue into Sarepta besydes Sidon vnto a woman that was a wyddow. And many lepers were in Israel in the tyme of Eliseus the prophet: and yet none of them was healed / sauyng Naaman of Syria.

And as many as were in the synagoge when they herde that / were filled wth wrath: & rose vp / & thrust him out of the cyte / & led him euē vnto the edge of the hyll / wher on their cyte was bylt / to cast him doune / hedlyng. But he went his way euē thorow the myddes of them: & and came into Capernaum a cyte of Galile / & there taught the on the sabbath dayes. And they were astonyed at his doctrine / for his preachynge was with power.

h iij. And in



## The Gospell

mat. vii. d  
Marc. i. c

And in the synagoge ther was a man whiche had a spirite of an vncleane deuyl / & cryed w<sup>th</sup> a loud voyce saying: let me alone / what hast thou to do with vs / thou Jesus of Nazareth: arte thou come to destroye vs: I knowe the what thou arte / euen the holy of God. And Jesus rebuked him sayinge: holde thy peace / and come oute of him. And the deuyl threwe him in the myddes of them and came out of him / and hurt him not. And feare came on them all / and they spake among them selues sayinge: what māner a thyng is this: for with auctorite & power he comaundeth the foule spirites / and they come out: And the fame of him spreed abroad thorowout all places of the countre round aboute. ¶

mat. vii. b  
Marc. i. c

¶ And he roose vp and cam out of the synagoge / and entred into Simons housse. And Simons motherelawe was taken with a greate feuer / and they made intercession to him for her. And he stode ouer her / and rebuked the feuer / and it leest her. And immediatly she arose and ministred vnto them.

When the sonne was downe / al they þ had sycke taken w<sup>th</sup> the diuers deseases / brought them vnto him / and he layde his hondes on euery one of them / & healed them. And deuyls also came out of many of them cryinge & sayinge / thou art Christ the sone of God. And he rebuked them & suffered them not to speake / for they knewe that he was Christ.

Mat. i. d

¶ Asone as it was daye / he departed and went awaye into a desert place / and the people sought him and came to him / & kept him that he shulde not departe from them. And he sayde vnto them I must to other cyties also preache the kyngdō of God / for therfor am I sent. And he preached in þ synagoges of Galile.

¶ Of the draught of fysshes. Of the leper. Of him that had the palsy. Of Leuy the publican. How Jesus dyd eate with publicans & synners. wherfore the disciples of Iohn dyd fast & Christes not. How 2 olde agre not.

### The. v. Chapter. ¶

mat. xiii. a  
Marc. i. d

¶ It came to passe as the people pressed vpon him / to heare the word of God / that he stode by þ lake of Genesareth / and saw two shyppes stonde by the lake syde / but the fysshermen were gone out of them / and were wasshyng their nettes. And he entred into one of the shyppes / which perteyned to Simon / and prayed him / that he wolde thrust out a lytel from the lond. And he

## of S. Luke.

## fo. lxx.

And he sate doune and taught the people oute of the shippe.



Whē he had leest speakyng / he sayde vnto Simon. Launche out into the depe / and let slippe youre nettes to make a draught. And Simon answered and sayde to him. Master we haue labored al nyght / & haue taken nothinge. Neuerthelater at thy worde I wyll loose forth the net. And whē they had so done / they inclosed a greate multitude of fysshes. And their net brake: but they made signes to their felowes which were in the

other ship / that they shuld come & helpe them. And they came / and fylled both the shippes that they soncke agayne.

When Simon Peter sawe þ he fell doune at Jesus knees / sayinge: Lorde go frome / for I am a synfull man. For he was utterly astonied & al that were w<sup>th</sup> him / at the draught of fysshes which they toke: & so was also James & John the sones of zebede which wer parteners w<sup>th</sup> Simō. And Jesus sayd vnto Simon: feare not / fro hence forth þ shalt catche men. And they brought the shippes to lond / & forsoke all / and folowed him.

B



And it fortunēd as he was in a certayn cite: behold / ther was a mā ful of leprosy & whē he had spied Jesus / he fel on his face & besought him saying: Lorde / if thou wilt / þ canst make me cleane. And he stretched forth þ hond / & touched him saying: I wyll / be thou cleane. And immediatly þ leprosy departed fro him. And he warned him / þ he shulde tel no man: but þ he shuld go & shewe him selfe to the Preste / and offer for his clensyng / accordyng as Moyses commaundement was / for a witnes vnto them.

But so moche the more went there a fame abroad of him / and moche people came to gether to heare / and to be healed of hum of their infirmities. And he kepte him selfe a parte in the wildernes / and gaue him selfe to prayer.

¶ And it happened on a certayne daye þ he taught: & there  
h iiii. sate the

mat. xiii. a  
Marc. i. d.

leut. xiii. a

mat. ix. a  
mar. ii. a



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late the Pharyses & Doctours of lawe/which were come out of all the townes of Galile/ Jheroz/ & Jerusalem. And the power



of the Lorde was to heale them: And he holde/ men brought a man lying in his bedd which was taken with a palsey: and sought meanes to bynge him in and to laye him before him. And whē they coulde not fynde by what waye they myght bynge him in/ because of the prease/ they wēt vpon the toppe of the housse/ and let him downe thorow the tylinge/ breed & all in the myddes before Jesus. When he sawe their sayth/ he sayd vnto him: mā/ thy synnes are forgiven the. And the Scribes and the Pharises begāne to thynke sayinge: What felowe is this which speaketh blasphemy? Who can forgive synnes but God only?

When Jesus perceaued their thoughtes/ he answered and sayde vnto them: What thinke ye in youre hertes? Whether is easyer to saye/ thy synnes are forgiven the/ or to saye: ryle and walke? But that ye maye knowe that the sone of man hath power to forgive synnes on earth/ he sayde vnto the synke of the palsey: I saye to the/ arise/ take vp thy bedd and go home to thy housse. And immediatly he rose vp before them/ and toke vp his bedd where on he laye/ and departed to his owne housse praysing God. And they wer all amased & they lauded God/ & were fylled w<sup>th</sup> feare saying: We haue sene straunge thinges to daye.

And after that he went forth and sawe a publicā named Leui/ sittinge at the recepte of custome/ and sayde vnto him: folow me. And he leest all/ rose vp/ & folowed him. And that same Leui made him a greate feaste at home in his owne housse. And there was a greate cōpany of publicā and of other that sate at meate with him. And the Scribes and Pharises murmured agaynst his disciples/ saying: Why eate ye and drynke ye with publicā & synners? Jesus answered & sayde vnto them: They that are whole/ nede not of the phisiciō: but they that are sycke. I came not to call the righteous/ but synners to repentance.

Then they sayde vnto him: Why do the disciples of John fast often and praye/ and the disciples of the Pharises also: and thynke

of S. Luke.

To. lxi.

thynke eate and drynke? And he sayde vnto them: Can ye make the chyldren of the weddyng fast/ as long as the bydgrome is present with them? The dayes will come/ whē the bydgrome shalbe taken awaye frome them: then shall they fast in those dayes.

Then he spake vnto them in a similitude: No man putteth a pece of a newe garment/ into an olde besture: for yf he do: then breaketh he the newe/ and the pece that was taken oute of the newe/ agreeth not with the olde. Also/ no man poureth newe wyne into olde vessels. For yf he do/ the newe wyne breaketh the vessels/ and runneth oute it selfe/ & the vessels perishe: But new wyne must be powred into newe vessels/ and both are preserved. Also/ no man that dryncketh olde wyne/ straght waye can awaye with newe for he sayeth/ the olde is plesaunter.

*The disciples beinge hungrye dyd eate of the corne as they went on the saboth daye. On him that had the withered honde. The election or chosinge of the Apostles. Of the blessinges. we must loue our enemyes. Forgeue/ and ye shalbe forgiven. It is not lawfull to condempne our neighbour. The tree is knowne by his frute. The tonge speaketh of the abundance of the hert. To bylde on a rocke and on sande what it is.*

The. vi. Chapter.

It happened anon after saboth/ that he went thorow the corne felde/ & that his disciples plucked the eares of corne and ate/ and rubbed them in their hondes. And certayne of the pharises sayde vnto them: Why do ye that which is not lawfull to do on the saboth dayes? And Jesus answered them & sayd: Haue ye not redde what Dauid dyd/ when he him selfe was an hungred and they which were with him/ how he wēt into the housse of God/ and toke and ate the loues of halowed breed/ & gaue also to them which were with him: which was not lawfull to eate/ but for the prestes only. And he sayde vnto them: The sone of man is Lorde of the saboth daye.

And it fortunēd in another saboth also/ that he entred into the synagoge and taught. And there was a man whose ryght honde was dyed vp. And the scribes & pharises watchet him/ to se whether he wolde heale on the saboth daye/ & they myght fynde an accusacion agaynst him. But he knewe their thoughtes/ and sayde to the man which had the wyddered honde: Rise vp/ and stonde forth in the myddes. And he arose and stepped forth. Then sayde Jesus vnto them: I wyll are you a question:



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tion: Whether is it lawfull on the Saboth dayes to do good or to do euyl: to saue lyfe or for to destroye it. And he behelde them al in compasse / & sayd vnto the mā: Stretch forth thy hande. And he dyd so: and his honde was restored / & made as whole as the other. And they were filled ful of madnes / and comuned one with another / what they myght do to Iesu. ¶

Mat. x. a.  
Mar. iii. b

And it fortuneth in those dayes / that he wēt out into a mountayne for to praye / and continued all nyght in prayer to God. And as sone as it was daye / he called his disciples / and of them he chose twelue / which also he called Apostles. Simon whome he named Peter / and Andrew his brother. James and John / Philip and Bartlemeu / Mattheu and Thomas / James the sone of Alpheus and Simon called zelotes and Judas James sone / and Judas Iscariot / which same was the traytour.

¶ And he came doune with them & stode in the playne felde with the company of his disciples / and a greate multitude of people out of all parties of Iewrye and Ierusalem / and frō the see cooste of Tyre and Sidon / which came to heare him / and to be healed of their diseases: and they also that were vexed with foule spretes / and they were healed. And all the people praysed to touche him: for there wēt vertue out of him / & healed thē al.

Mat. v. a.



am. vi. a  
eccl. xxxi.

And he lifted up his eyes vnto the disciples / and sayde: Blessed be ye poore: for yours is the kyngdome of God. Blessed are ye that hunger now: for ye shalbe satisfied. Blessed are ye that wepe now: for ye shall laugh. Blessed are ye when men hate you / and thrust you oute of their company / and rayle / and abhorre youre name as an euyl thinge / for the sone of mānes sake. Reioyse ye then / and be gladde: for beholde / youre rewarde is greate in heauen. ¶ After this manner their fathers entreated the Prophetes.

But wo be to you that are ryche: for ye haue therein youre consolation. Wo be to you that are ful: for ye shal hunger. Wo be to you that now laugh: for ye shal wepe & wepe. Wo be to you whē all mē prayse you: for so dyd their fathers to the false Prophetes.

But

# of S. Luke.

# Jo. xii.

But I saye vnto you which heare: Loue your enemyes. Do good to them which hate you. Blesse thē that curse you. And praye for them which wrongfully trouble you. And vnto him that smyteth y on the one cheke / offer also the other. And him that taketh away thy gowne / forbyd not to take thy coote also. Geue to every man that axed of the. And of him that taketh awaye thy goodes / are them not agayne. And as ye wolde that men shuld do to you: so do ye to them to lyke wyse.

If ye loue them which loue you / what thanke are ye worthy of. For the very synners loue their louers. And yf ye do for thē which do for you / what thanke are ye worthy of. For the very synners do euē the same. If ye lende to them of whom ye hope to receaue / what thāke shal ye haue / for the very synners lende to synners / to receaue as moche agayne. Wherefore / loue ye youre enemyes / do good and lende / lokynge nothyng agayne and youre rewarde shalbe greate / & ye shalbe the chyldre of the hyst: for he is kynde vnto the vnkynde and to the euyl.

mat. vii. b  
Jo. iii. c.  
Mat. v. b

f



¶ Be ye therfore mercyfull as youre father is mercyfull. Judge not / & ye shall not be iudged. Condemne not / & ye shall not be condemned. For geue / & ye shalbe forgiven. Geue / and it shalbe geuen vnto you good measure: pressed doune: shaken to gether / & runnyng ouer / shall men geue into youre bosomes. For with what measure ye mete / with the same shall mē mete to you agayne.

mat. xii. a  
mar. iiii. c

And he put forth a similitude vnto thē Can the blynde leade the blynde. Do they not both then fall in to the dyche. The disciple is not aboue his master. Euery man shalbe perfect / euen as his master is. Why seyst thou a moote in thy brothers eye / & consyderest not the beame that is in thyne owne eye. Ether how canest y say to thy brother: Brother / let me pull out the moote that is in thyne eye / when thou perceauest not the beame that is in thyne owne eye. y pocrite cast out the beame out of thyne owne eye fyrst / & then shalt thou se perfectly / to pull out the moote out of thy brothers eye. ¶

mat. xv. b

Job. xii. b  
Mat. x. c.

¶ It is not a good tree that byngeth forth the euyl frute / nether is that

mat. vii. a  
Mar. xii.



## The Gospell

mat. vii. c  
mat. xii. c  
is that an euyl tree/that bringeth forth good frute. For euery tree is knowen by his frute. Neither of thornes gader men fygges/nor of bushes gader they grapes. A good man oute of the good treasure of his hert / bringeth forth that which is good. And an euyl man out of the euyl treasure of his hert/bringeth forth that which is euyl. For of the aboundaunce of the herte/his mouth speaketh.

mat. vii. d  
Rom. ix. b  
Iaco. i. d  
Why call ye me master master : & do not as I byd you. who so euer cometh to me/and heareth my sayinges/and doth the same/ I wyll shewe you to whome he is lyke. He is lyke a man which bylt an housse: and dygged depe and layde the foundation on a rocke. When the waters arose/the flud bet vpon þe housse/ and coulde not moue it. For it was grouded vpon a rocke. But he þe heareth & doth not/ is lyke a mā that with out foundation bylt an housse vpon the earth/ agaynst which the fludde dyd bet: and it fell by and by. And the fall of that housse was greate.

¶ The Centurions seruante was sycke. The onlye sone of the wedowe. John sent disciples to Christ.  
Of hye that anoynted Jesus with oymment.

### ¶ The. vii. Chapter.

mat. vii. a  
When he had ended all his sayinges in the audience of the people/ he entred into Capernaum. And a certayn Centurions seruante was sycke & redy to dye/whom he made moche of. And when he hearde of Jesu/ he sent vnto him the elders of the Jewes/ besechynge him that he wolde come & heale his seruant. And they came to Jesus and besought him instatly sayinge: He is worthy that thou shuldest do this for him. For he loueth our nation/ and hath bylt vs a synagoge. And Jesus went with them.

And when he was not farre from the housse/ the Centurion sent frendes to him sayinge vnto him: Lorde trouble not thy selfe: for I am not worthy that þe shuldest enter vnder my roffe. Wherefore I thought not my selfe worthy to come vnto þe: but save the worde/ and my seruant shall be whole. For I lyke wyse am a man vnder power/ and haue vnder me souldiers/ & I saye vnto one/ go: and he goeth. And to another/ come: & he cometh. And to my seruant/ do this: & he doth it. When Jesus hearde this/ he merueyled at him/ and turned him about and sayde to the people that folowed him: I say vnto you/ I haue not founde so greate

## of S. Lukk.

## Fo. lxxij.

so greate fayth/ no/ not in Israel. And they þe were sent turned backe home agayne/ & found þe seruant that was sicke/ whoale.

28



¶ And it fortuneth after that/ that he went into a cite called Nain: & many of his disciples went with him/ and moche people. When he came nye to the cite: beholde ther was a deed man caryed oute which was the only sone of his mother/ and she was a widow/ & moche people of the cite was with her. And when the Lorde sawe her/ he had compassion on her and sayde vnto her: wepe not. And he went and touched the coffyn/ and they

that bare him stode still. And he sayde: yonge man/ I saye vnto the/ aryse. And the deed sate vp/ and begane to speake. And he deliuered him to his mother. And there came a feare on them all. And they glorified God sayinge: a greate Prophet is risen amonge vs/ & God hath visited his people. ¶ And this rumor of him went forth throughout all Jewry/ and thowout all the regions which laye rounde about.

And the disciples of John shewed him of all these thynges. And John called vnto him two of his disciples/ ad sent them to Jesus/ sayinge: Arte thou he that shulde come/ or shall we loke for another? When the men were come vnto him they sayde. John baptiste sent vs vnto the/ saying. Arte thou he that shuld come/ or shall we wayte for another? And at that same tyme he cured many of their infirmities and plagues/ and of euyl spretes and vnto many that were blynde he gaue syght. And Jesus answered and sayd vnto them: Go youre wayes and shewe John what thinges ye haue sene and hearde: how that the blynde se/ the halt go/ the lepers are cleansed/ the deafe heare/ the deed aryse/ to the poore is the glad tydynges preached/ and happy is he that is not offended by me.

¶ When the messengers of John were departed/ he began to speake vnto the people of John: What wet ye out into the wyldernes for to se? went ye to se a rede shaken with the wynde? But what wet ye out for to se? A man clothed in softe raymet? Behold they which are gorgeously apparelled/ & lyue delicatly/ are in



## The Gospell

are in kynge's courtes. But what wolt ye forth to se. A prophete. ye I saye to you / & more then a prophete. This is he of whom it is writtē: Behold I sende my messenger before thy face to prepare thy way before me. For I saye vnto you: a greater prophete then John / amonge womē's chyldre is ther none. Neuerthelesse one that is lesse in the kyngdom of God / is greater then he. ¶

And all the people that hearde / and the publicans / iustified God / & were baptised with the baptysm of John. But the Pharisees & Scribes despised the counsell of God agaynst them selues / and were not baptised of him.

And the lord sayd: wher vnto shall I lyken the men of this generacion / and what thynge are they lyke. They are lyke vnto chyldren sittynge in the market place / & cryynge one to another / and sayynge: We haue pyped vnto you / and ye haue not daunced: we haue mourned to you / and ye haue not wept. For John Baptist cam / nether eatynge bread ner drynkynge wyne / and ye saye: he hath the deuyl. The sone of man is come & eateth and drynketh / and ye saye: beholde a man which is a glot-ton / and a dryncker of wyne / a frende of publicans and synners. yet is wysdome iustified of all her chyldren.



¶ And one of the Pharisees desired him that he wolde eate with him. And he went into the Pharise's house / & sate doune to meate. And beholde a woman in that cite / which was a synner / as sone as she knewe that Jesus sate at meate in the Pharise's house / she brought an alabaster boxe of ointment / and she stode at his fete behynde him wepyng / and beganne to wesse his fete with teares / and dyd wipe them with the heares of her heed / and kissed his fete / & anoynted them with ointment.

Whē the Pharise which badde him / sawe that he spake with in him selfe / sayng: If this mā were a prophete / he wolde sure ly haue knowē who & what maner woman this is which toucheth him / for she is a synner. And Jesus answered & sayde vnto him: Simon I haue somwhat to saye vnto the. And he sayd / master saye on. There was a certayne lender which had two

detters

of S. Luke.

To. xliij.

detters / the one ought fyue hūdyred pēce & the other fyfty. whē they had nothynge to paye / he forgauē them bothe. Whiche of them tell me / will loue him moost. Simō answered and sayde: I suppose / that he to whom he forgauē moost. And he sayde vnto him: Thou hast truly iudged.

And he turned to the womā and sayde vnto Simon: Seist thou this womā. I entred into thy house / and thou gauest me no water to my fete: but she hath wessed my fete with teares / and wyped them with the heeres of her heed. Thou gauest me no kysse: but she / sence the tyme I cam in / hath not ceased to kisse my fete. Myne heed with oyle thou dydest not anoynte: but she hath anoynted my fete with ointment. Wherfore I saye vnto the: many synnes are forgiven her / for she loued moche. To whom lesse is forgiven / the same doeth lesse loue.

And he sayd vnto her / thy synnes are forgiven the. And they that sate at meate with him / beganne to saye with in them selues: who is this which forgiveth synnes also. And he sayde to the woman: Thy fayth hath saued the: Go in peace. ¶

*The parable of the sower. The sower is expounded.  
Of the mother and brethren of Christ. How Christ rebuked the see.  
Of him that had a legion of deuyls. Of the ruler's daughter.  
Of the woman which had an issue of bloude.*

The. viij. Chapter.

And it fortunēd after that / he him selfe wēt through out cities and townes / preachynge / and shewynge the kyngdome of God / and the twelue with him. And also certayne women / which were healed of euyl spretes / and infirmities Mary called Magdalen / oute of whom went seuen deuyls / and



Joanna the wyfe of Chusa Herodes steward / & Susanna & many other: which ministred vnto them of their substance. ¶ Whē moch people wer gadred to gether / & were come to him out of all cities / he spake by a similitude. A sower wēt out to sowe his seede: and as he sowēd some fell by the waye syde: & it was troden vnder fete / & the foules of the ayre deuoured it vp. And some fell on stone / and as sone as it was sprōge vp / it wyddred awaye / because

Mat. xliij. a  
mar. iij. a



## The Gospell

because it lacked moystnes. And some fell amonge thornes/and the thornes spronge bp with it/and choked it. And some fell on good grounde/and spronge bp & bare frute/an hondred folde. And as he sayde these thinges/he cryed: He that hath eares to heare/let him heare.

**¶** And his disciples axed him sayinge: what maner similitude is this? And he sayde: vnto you is it geuen to knowe the secretes of the kyngdome of God: but to other in similitudes/that when they se they shuld not se/and when they heare they shuld not vnderstande.

The similitude is this. The seede is þ word of God. Those that are besyde the waye/are they that heare/and afterwarde cometh the deuyl and taketh awaye the worde out of their heretes/lest they shuld beleue and be saued. They on the stones/are they which whē they heare/receauē the worde with ioye. But these haue no rootes/which for a whyle beleue/and in tyme of temptacion go awaye. And that which fell amonge thornes/are they which heare/and go forth/and are choked with cares and with riches/and voluptuous lyuynge/and byynge forth no frute. That in the good grounde/are they which with a good and pure hert/heare the worde and kepe it/and byynge forth frute with patience. **¶**

**¶** No man lyghteth a candell/and couereth it vnder a vessel/nether putteth it vnder the table but setteth it on a candellsticke/that they that enter in/maye se the lyght. Nothyng is in secret/that shall not come abroode: nether any thynge hyd/that shall not be knowen/æ come to lyght. Take hede therfore how ye heare. For whosoever hath/to him shalbe geue: And whosoever hath not/from him shalbe taken/euen that same which he supposed that he hath.

**¶** Then came to him his mother and his brethren/and coulde not come at him for prease. And they tolde him sayinge: Thy mother and thy brethren stonde without/and wolde se the. He answered and sayd vnto them: my mother and my brethren are these/which heare the worde of God and do it.

**¶** And it chaunled on a certayne daye that he went into a synagoge and his disciples also/and he sayde vnto them: Let vs go ouer vnto þ other syde of þ lake. And they Lanchyd forth.

And

of S. Luke.

Fo. lrb.



And as they sayled/he fel a slepe/æ there arose a storme of wynde in the lake/and they were fylled with water/and were in ieopardy. And they went to him and awoke him saying: Master Master/we are lost. Then he arose and rebuked the wynde and the tempest of water/æ they ceased/and it waxed calme. And he sayd vnto them: where is youre fayth? They feared & wōdred saying one to another: what felowe is this: for he comaundeth

both þ wyndes & water/æ they obey him. **¶** And they sayled vnto þ regio of þ Gaderenites/which is ouer agaynst Galile.

**¶** And as he went out to londe/ther met him a certayne man out of the cite/which had a deuyl longe tyme/and ware no clothes/nether aboode in any housse: but amonge graues. When he sawe Iesus/he cryed/and fell doune before him/and with a loude voyce sayde: What haue I to do with the Iesus the sone of the God moost hyst. I beseeche the tozmet me not. Then he commaunded the foule sprete to come out of the man. For ofte tymes he caught him/and he was bounde with chaynes and kept with fetters:and he brake the bondes/and was carped of the sende/into wyldernes.

**¶** And Iesus axed him sayinge: what is thy name. And he sayde: Legion/because many deuyls were entred into him. And they besought him/þ he wolde not comaunde the to go out into the depe. And ther was there by an heerde of many swyne/ledynge on an hyll and they besought him/that he wolde suffer them to enter into them. And he suffered them. Then went the deuyls out of the man/æ entred into the swyne: And the herd toke their course and ran herbyng into the lake/æ were choked. When the herdmen sawe what had chaunled/they fled & tolde it in the cite and in the villages.

**¶** And they came out to se what was done: æ came to Iesus/æ foude þ mā/out of whō the deuyls were departed/sittynge at the fete of Iesus/clothed and in his right mynde/æ they were afrayde. They also which sawe it/tolde them by what meanes he þ was possessed of the deuyl/was healed. And all the whole

multi-



## The Gospel

multitude of the cōtrei of the Gaderenites/besought him that he wolde departe from them: for they were taken with greates feare. And he gate him into the shippe & returned backe agayne. Then the man out of whom the deuyls were departed/besought him that he myght be with him. But Jesus sent him awaye sayunge/Go home agayne into thyne owne hōuse/and shewe what great thinges God hath done to the. And he went his waye/and preached thorowout all cite what great thinges Jesus had done vnto him.

Mat. ix. c.  
Mat. v. b

And it fortunēd when Jesus was come agayne that the people receaued him. For they al wayted for him. And beholde ther came a man named Jairus (and he was a ruler of the synagoge) and he fell doune at Jesus fete / and besought him that he wolde come in to his hōuse / for he had but a daughter only bpō a twelue yere of age / and she laye a dypinge. And as he went the people thronged him.

And a womā hauynge an issue of bloud twelue yeres (which had spent all her substance amonge phisicians / nether coulde be holpen of any) came behinde him / & touched the hem of his garment / and immediatly her issue of bloud stauched. And Jesus sayde: Who is it that touched me? When euery man denyed / Peter and they that were with him / sayde: Master / the people thrust the & bere the: and sayest thou who touched me. And Jesus sayd: Some body touched me. For I perceauē that vertue is gone out of me. When the womā sawe that she was not hid / she came trimblyng / and fell at his fete / and tolde him before all the people for what cause she had touched him / and how she was healed immediatly. And he sayde vnto hyr: Doughter be of good cōforte / Thy fayth hath made the hoale / goo in peace.

Whyll he yet spake / there came one from the rulers of the synagogis hōuse which sayde to him: thy doughter is deed / de-seale not the master. Whē Jesus hearde þ / he answered the father / sayunge: feare not / beleue only / and she shalbe made whole. And when he came to the hōuse / he suffred no man to go in with him / saue Peter / James and John / and the father and the mother of the mayden. Euery body wept and sorowed for her. And he sayde: Wepe not: for she is not deed / but slepeth: And they leuog him to scoone. For they knew þ she was deed.

And

## of S. Luke.

## Jo. ix. b.

And he thrust them all out / & caught her by the honde / & cryed sayunge: Mayde aryse. And hyr spirit came agayne / & she rose strayght waye. And he comaūded to geue her meate. And the father & the mother of hyr were astonied. But he warned the that they shulde tell no man what was done.

Mat. x. a.  
mar. iij. b.

How Jesus sent forth the xij. and gave them power and auctorite. Herode heard of Jesu what myracles he dyd. Of the fyue loues and two fysshes. How Christ arod of his disciples whome men sayde that he was. The transfiguraciō of Christ. The spirite of the falling sicknes is cast out. The disputacion who shulde be the greatest of the apostles. Of him that was forbydden of the apostles that he shulde not cast out deuyls. Christe forbyddeith that they shulde desyre vengeance of them that wolde not receaue them to harbour.

### The ix. Chapter.

A



Then called he the xij. to gether & gaue them power / and auctorite ouer all deuyls / & that they myght heale diseases. And he sent the to preache the kyngdome of God / and to cure the syck. And he sayde to them: Take nothyng to sucke you by the way: nether staffe / nor scripe / nether breed / nether money / nether haue two cotes. And what so euer hōuse ye enter into there abyde & thence departe. And who so euer wyl not receaue you / when ye go out of that cyte / shake of the very duste fro your fete / for a testimony agaynste them. And they went out / and went thorow the tounes / preachynge the gospel and healyng euery where.

Mat. x. a.  
Mat. x. a.  
Mat. x. a.  
Mat. v. a

And Herode the Tetrarch herde of al that was done by him and doughted / because that it was sayd of some / that John was rysen agayne from deeth: & of some / that Helyas had appered: and of some / that one of the olde prophetes was rysen agayne. And Herode sayd: John haue I beheaded: who then is this of whom I heare suche thynges? And he desyred to se him.

mat. xij. f.  
mar. vi. b.

And the apostles returned / and tolde him what great thinges they had done. And he toke them and wēt a syde into a solitary place / nye to a cytie called Bethsaida. And þ people knew of it / and folowed him. And he receaued them and spake vnto them of the kyngdome of God & healed them that had nede to

ma. xij. b

be healed



# The Gospell



be healed. And when the daye began to weare away/then came the twelue and sayde vnto him: sende the people awaye that they maye go into the townes & byllages rounde aboute and lodge/and get meate/ for we are here in a place of wyldernes. But he sayde vnto them: Geue ye them to eate. And they sayde. We haue no moe but fyue loues & two fyshes/ except we shuld go and bye meate for all this people. And they were about a fyue thousand men. And he sayde to his disciples: Cause them to syt doune by fyfties in a cōpany. And they dyd so/and made them all syt doune. And he toke the fyue loues/ and the two fyshes/ and loked vp to heauen/and blessed them/and brake/ and gaue to the disciples/ to set before the people. And they ate/and were all satysfied. And there was takē vp of that remayned to them twelue baskettes full of broken meate.

mat. xvi. b  
mar. viij.

And it fortunēd as he was alone praying/his disciples were with him/and he axed them sayinge: who saye the people that I am. They answered & sayde: John Baptist: Some saye Helyas: And some saye/one of the olde prophetes is rylen agayn. He sayde vnto them/who saye ye that I am. Peter answered and sayde: thou arte the Christ of God. And he warned & commaunded them that they shuld tell no mā that thinge sayinge: that the sone of mā must suffre many thinges/and be repproued of the elders/and of the hye prestes & scribes and be slayne/and the thyrde daye rylse agayne.

mat. xviij.  
mar. viij.

Mat. x. d  
and. xvi.  
Mar. viij.  
Job. xij. d

Mat. x. d  
Mar. iij. b

mat. xvi. b  
mar. ix. a.

And he sayde to them all/ yf any man will come after me/ let him denye him selfe/and take vp his crosse dayly and folow me who soeuer will saue his lyfe/shall lose it. And who soeuer shall loue his lyfe for my sake/ & same shall saue it. For what auayntageth it a mā to wyne & whole world yf he loole him sylfe or rūne in damage of him sylfe. For who soeuer is ashamed of me/ & of my sayings: of him shal & sone of mā be ashamed/ whē he cometh in his owne glorie/ & in & glorie of his father/ & of & holy angels. And I tel you of a surety: There be some of the & stode here/ which shal not tast of deeth/ tyl they se & kyngdom of god.

And it

of S. Luke.

Jo. ix. bff.



D

And it folowed about an. viij. dayes after those sayinges/ that he toke Peter/ James/ and John/ and went vp into a mountayne to praye. And as he prayed/ the fassion of his countenaunce was chaunged/ and his garment was whyte and shoon. And beholde/ two men talked with him/ and they were Moyses & Helyas/ which appered gloriously/ and spake of his departinge/ which he shuld ende at Ierusalem. Peter and they that were with him/ were heuy with slepe. And when they woke/ they sawe his glorie/ and two men stondinge with him.

Mat. xvij.  
Mar. ix. a

And it chaused as they departed from him/ Peter sayde vnto Iesus: Master it is good beinge here for vs: Let vs make thre tabernacles one for the & one for Moyses/ one for Helyas: and wilst not what he sayde. Whyl he thus spake/ there came a cloude and shadowed them and they feared whē they were come vnder the cloude. And there came a voyce out of the cloude sayinge: This is my deare sone heare hi. And assone as & voyce was past/ Iesus was found alone. And they kept it cloose: & told no mā in those dayes any of those thinges which they had sene.

And it chaused on the nexte daye as they came doune from the hyll/ moche people met him. And beholde/ a mā of the company cryed out sayinge: Master/ I beseeche the beholde my sone/ for he is all that I haue: and se/ a sprete taketh him and sodenly he cryeth/ and he teareth him that he someth agayne/ ad with moche payne departeth from him/ when he hath rent him/ and I besought thy disciples to cast him out/ & they coude not. Iesus answered and sayde: O generation with oute fayth/ and croked: how longe shal I be with you: & shall suffre you. Bring thy sone hydder. As he yet was a commynge/ the fende rent him and tare him. And Iesus rebuked the vnclene sprete/ and healed the chyld/ & deliuered him to his father. And they were all amased at the myghty power of God.

Whyl they wondred every one at all thinges which he dyd/ he sayd vnto his disciples: Let these sayinges synke doune into youre eares. The tyme wil come/ when the sone of man shal be

i iij. delue



## The Gospell

delyuered into the bondes of men. But they knewe not what that worde meant/ & it was hyd fro them/ that they vnderstod it not. And they feared to aske him of that sayinge. Then there arose a disputation amonge them who shulde be the greatest. When Iesus perceaued the thoughtes of their hertes/ he toke a chylde and set him harde by him/ & sayde vnto them. Who so euer receaueth this childe in my name receaueth me. And who so euer receaueth me / receaueth him that sent me. For he that is least amonge you all/ the same shall be greates.

mat. xvi.  
mar. ix. c

And John answered and sayde: Master we sawe one castinge out deuyls in thy name/ and we forbade him/ because he foloweth not vs. And Iesus sayde vnto him/ forbyd ye him not. For he that is not agaynst vs/ is with vs.

And it folowed when the tyme was come that he shuld be receaued bp/ then he set his face to go to Ierusalem/ & sent messengers before him. And they went & entred into a cite of the Samaritans to make redy for him. But they wold not receaue him/ because his face was as though he wold go to Ierusalem. When his disciples James & John sawe that/ they sayd. Lorde/ wilt thou that we commaunde/ that fyre come doune from heauen and consume them/ euen as I Elias dyd. Iesus turned about & rebuked them sayinge: ye wote not what maner spirit ye are of. The sone of man is not come to destroye mennes lyues/ but to saue them. And they went to another toune.

mat. xiii. 2

And it chaunced as he went in the waye/ a certayne man sayd vnto him/ I wyll folowe the whither soeuer thou goest. Iesus sayd vnto him: foxes haue holes/ and byddes of the ayer haue nestes/ but the sone of man hath not wheron to laye his heed.

And he sayde vnto an other folowe me. And the same sayde: Lorde/ suffre me fyrst to go ad bury my father. Iesus sayd vnto him: Let the deed bury their deed/ but go thou and preache the kyngdome of God.

And an other sayde/ I wyll folow the Lorde/ but let me fyrst go byd them fare well/ which are at home at my housse. Iesus sayde vnto him: No man that putteth his honde to the plowe/ and loketh backe/ is apte to the kyngdome of God.

The seuentie are sent. The question of the lawear.  
Of the Samaritan that fell in the bondes of theues.  
Of Martha and her sister Mary.

The. r.

of S. Luke.

Jo. lxxv.

The. r. Chapter. +

After these thinges/ the Lorde apoynted other seuentie also/ & sent them two & two before him into euery cite and place/ whither he him selfe wolde come. And he sayde vnto them/ the haruest is greates but the labourers are fewe. Praye therfore the Lorde of the haruest/ to sende forth labourers into his haruest. Go youre wayes: beholde/ I send you forth as lambs amonge wolues. Beare no wallet/ nether scripppe/ nor shues/ and salute no man by the waye. Into whatsoeuer housse ye enter/ fyrste saye: Peace be to this housse. And yf the sone of peace be there/ youre peace shall rest vpon him: yf not/ it shall tourne to you agayne. And in the same housse tary styll/ eatynge and drynckynge soche as they haue. For the labourer is worthy of his rewarde.

Go not from housse to housse/ and into what so euer cite ye entre/ yf they receaue you/ eate soche thynges as are set before you/ and heale the sicke that are there/ and saye vnto them: the kyngdome of God is come nye vpon you. But into whatsoeuer cite ye shal enter/ yf they receaue you not/ go youre wayes out into the stretes of the same/ and saye: euen the very dust/ which cleaueth on vs of your cite/ we wyppye of agaynst you. Notwith stondynge/ marke this that the kyngdome of God was come nye vpon you. ye and I saye to you/ that it shalbe easier in that daye for soderne then for that cite.

Woe be to the Chorazin: woe be to the Bethsaida. For yf the myracles had bene done in Tyre and Sidon/ which haue bene done in you/ they had a greates whyle agone repented/ sittynge in heere and ashes. Neuerthelesse it shalbe easier for Tyre and Sidon at the iudgement/ then for you. And thou Capernaum/ which arte exalted to heauen/ shalt be thrust doune to hell. Ye that heareth you/ heareth me: & he that despiseth you/ despiseth me: and he that despiseth me/ despiseth him that sent me.

mat. x. v.  
ioh. xii. e

And the seuentie turned agayne with ioye/ sayinge: Lorde/ euen the very deuyls are subdued to vs thorow thy name. And he sayde vnto them: I sawe Satan as it had bene lightenyng/ faule doune from heauen. Beholde I geue vnto you power to treade on serpentis and scorpionis/ and ouer al manner power of the enemye/ and nothyng shall hurte you. Neuerthelesse/

i. iij. in this



## The Gospell

in this reioyle not/that the spirites are vnder your power:but reioyle/because your names are wyrtten in heauen.

**Mat. xli. b** That same tyme reioyled Iesus in the spirite / and sayde: I confesse vnto the father / Lorde of heauen and earth / that thou hast hyd these thynges fro the wyse and prudent / & hast opened them to the babes. Euen so father / for so pleased it the. All thynges are geuen me of my father. And no man knoweth who the sone is / but the father: nether who the father is / saue the sone / and he to whom the sone will shewe him.

**Mat. xlii. b** And he turned to his disciples / & sayd secretly / **F** happy are the eyes / which se that ye se. For I tell you & many prophetes and kynge haue despyed to se those thynges which ye se / and haue not sene them: & to heare those thynges which ye heare / and haue not hearde them.



**Mat. xxi. b** **Mar. xii. b** And beholde a certayne laweer stode by / and tempted him / sayunge: Master what shall I do to inheret eternall lyfe. He sayde vnto him: What is wyrtten in the lawe. Howe redest thou. And he answered and sayd: Loue thy Lord God / with all thy herte / and with all thy soule and with all thy strengthe / and with all thy mynde: & thy neyghbour as thy selfe. And he sayde vnto him: Thou haste answered ryght. This do & thou shalt lyue. He wyllinge to iustifie him selfe / sayd vnto Iesus: Who is then my neyghbour.

**Luc. vi. b**

Iesus answered and sayde: A certayne man descended from Ierusalem into Hierico / & fel into the hondes of theues / which robbed him of his rayment & wounded him / & departed leuyng him halfe deed. And by chaunce ther cam a certayne preste that same waye / and when he sawe him / he passed by. And lykewyse a Lewite / when he was come nye to the place / went & loked on him / & passed by. Then a certayne Samaritane / as he fornyed / came nye vnto him / and went to and bounde by his woundes / and poured in oyle and wyne / and put him on his owne beast / and brought him to a comen ynn / and made prouision for him. And on the morowe when he departed / he toke out two pence and gaue

of S. Luke.

Fo. lxx.

and gaue them to the host / & sayd vnto him / Take cure of him / and what soeuer thou spendest more / when I come agayne / I wyll recompence the. Which now of these thre thykest thou / was neyghbour vnto him that fell into the theues hodes. And he sayde / he that shewed mercy on him. Then sayd Iesus vnto him / Go and do thou lykewyse. **F**

**F** It fortunied as they went / that he entred into a certayne toun. And a certayne woman named Martha / receaued him into her housse. And this woman had a syster called Mary which sate at Iesus fete / and herde his preaching. And Martha was cōbryd about moche seruinge / & stode & sayd. Master / dost thou not care / that my syster hath left me to minister alone. Byd her therfore / that she helpe me. And Iesus answered / & sayde vnto her: Martha / Martha / thou carest & art troubled about many thynges: verely one is nedful. Mary hath chosen her that good parte / which shall not be taken awaye from her. **F**

**The pater noster.** Prayer what it doth. Of the woman that cryed to Christ. who he happy. Of them that required a signe. Of the pharisee that bad Christ to dyner. How Christ rebuketh scribes / pharises / and hypocrites.

### The. xi. Chapter.

**A** And it fortunied as he was prayinge in a certayne place: **Mat. vi. b** When he ceased / one of his disciples sayd vnto him: Master / teache vs to praye / as John taught his disciples. And he sayde vnto them: When ye praye / saye: Our father which art in heauen / halowed be thy name. Thy kynngdome come. Thy wyll be fulfilled / euen in erth as it is in heuen. Our dayly bread geue vs euermore. And for geue vs our synnes: for eue we for geue euery mā that trespasseth vs. And ledde vs not into temptation. But deliuer vs from euill.

**B** And he sayd vnto them / **F** yf any of you shuld haue a frend / and shuld go to him at mydnyght / & saye vnto him: frende lend me thre loues / for a frende of myne is come out of the waye to me / and I haue nothyng to set before him: and he within shuld answer and saye / trouble me not / the doze is nowe shut / & my seruautes are with me in the chamber / I canot ryse and geue them to the. I saye vnto you / though he wold not aryse & geue him / because he is his frende: yet because of his importunite he wolde ryse / and geue him as many as he neded.

And I



# The Gospell

mat. vii. a  
and. xxi. c  
mar. xi. c  
to. xlii. d.  
and. xvi. c  
Jaco. i. a.  
mar. vii. a  
Mat. ix. a  
and. xii. b  
mar. xii. c.

And I saye vnto you: are / and it shalbe geuen you. Seke / and ye shall fynde. Knocke / and it shalbe opened vnto you. For every one that axeth / receaueth: and he that seeketh fyndeth: & to him that knocketh / shall it be opened. If the sone shall axe breed of any of you that is a father: wyl he geue him a stone? Or yf he axe fyfthe / wyl he for a fyfthe geue him a serpent? Or yf he axe an egge: wyl he offer him a scorpion? yf ye then which are euyll can geue good gyftes vnto youre chyldre / how moch moare shall the father of heauen geue an holy sprete to them / that desyre it of him. ¶

¶ And he was castinge out a deuyl / which was dome. And it folowed when the deuyl was gone out / the dome spake / and the people wondred. But some of them sayde: he casteth out deuyls by the power of Belzebub þe chiefe of the deuyls. And other tempted him / sekinge of him a signe fro heauen. But he knewe their thoughtes / and sayde vnto them: Every kyngdom deuyded with in it selfe / shalbe desolate: and one housse shal fall vpon another. So yf Satan be deuyded with in him selfe: how shall his kyngdome endure? Because ye saye that I cast out deuyls by the power of Belzebub. If I / by the power of Belzebub cast out deuyls: by whome do youre chyldren caste them oute? Therfore shall they be youre iudges. But yf I with the synnger of God caste oute deuyls / no doute the kyngdome of God is come vpon you.

When a stronge man armed / watcheth his housse: that he posselleth is in peace. But whē a stronger then he cometh vpon him and ouercometh him: he taketh from him his harnes wher in he trusted / & deuideh his goodes. He that is not with me / is agaynst me. And he that gadereth not with me / scattereth.

When the vncleanesprite is gone oute of a man / he walketh through waterlesse places / sekynge reest. And when he fyndeth none / he sayeth: I will retorne agayne vnto my housse whence I cam out. And when he cometh / he fyndeth it swept & garnished. Then goeth he & taketh to him seven other sprites worse then him selfe / and they enter in / and dwell there. And the ende of that man is worse then the begynnyng.

And it fortuneth as he spake those thynges / a certayne woman of the company lyfte by her voyce / and sayde vnto him. Happy is

# of S. Luke.

# Jo. lxx.

Happy is the wombe that bare the / and the pappes which gaue the sucke. But he sayde: yee / happy are they that heare the worde of God and kepe it. ¶

When the people were gadered thicke together / he begā to saye: This is an euyll nation / they seke a signe / and ther shal no signe be geue them / but the signe of Jonas the Prophet. For as Jonas was a signe to the Ninuities / so shall the sone of man be to this nation. The quene of the south shall ryle at iudgement / both the men of this generacion / and condempne them: for she came from the ende of the worlde / to heare the wysdom of Salomon. And behold a greater then Salomon is here. The men of Ninive shall ryle at the iudgement with this generacion and shall condempne them: for they repented at the preachynge of Jonas. And beholde a greater then Jonas is here.

¶ No mā lyghted a candell and putteth it in a preuy place / nether vnder a bushell: but on a candellsticke / that they that come in / maye se the light. The light of thy body is the eye. Therfore when thyne eye is synple / then is all thy body full of lyght. But yf thyne eye be euyll / then shall all thy body be full of darcknes. Take hede therfore that the lyght which is in the / be not darcknes. For yf all thy body shalbe lyght / haupnge no parte darcke: then shall all be full of lyght / euē as when a candell doth lyght the with his byghtnes. ¶

And as he spake a certayne Pharise besought him to dyne with him: and he went in and late doune to meate. When the Pharise sawe that / he merueyled that he had not fyrst welshed before dyner. And the Lorde sayde to him: Nowe do ye Pharyses make cleane the outsyde of the cuppe / and the platter: but youre inwarde parties are full of rauenyng and wyckednes. ye soles / dyd not he that made that which was without / make that which is within also. Neuerthelesse geue almosse of that ye haue / and beholde all is cleane to you.

But woe be to you Pharyses / for ye tithe the mynt and rewe and all manner erbes / and passe ouer iudgement and the loue of God. These ought ye to haue done / and yet not to haue leest the other vndone.

Woe be to you Pharises / for ye loue the hyppermost seates in the synagoges / and gretynge in the markets.

Woe be to



## The Gospell

Woe be to you Scribes and Pharises ypocrites / for ye are as graues which appere not / & the men that walke ouer them are not ware of them.

Then answered one of the Laweys / and sayde vnto him: Master / thus sayinge / thou puttest vs to rebuke also. Then he sayde. Woe be to you also ye laweys: for ye lade men with burthens greuous to be borne / and ye your selues touche not the packe with one of youre fyngers.

Woe be to you / ye bylde y sepulcres of the prophetes / & youre fathers kylled the / truly ye beare witnes / y pe alowe the dedes of your fathers for they kylled them / & ye bylde their sepulcres

Therefore sayde the kyngdome of God: I wil sende them prophetes and Apostles / and of them they shall sle and persecute / that the bloude of al prophetes / which was shedd from the beginninge of the worlde / maye be requyred of this generacion / from the bloude of Abel vnto the blond of zachary / which perished bytwene the alter & the temple. Verely I saye vnto you / it shalbe requyred of this nacion.

Woe be to you laweys / for ye haue taken awaye the keye of knowledge / ye entred not in youre selues / and them that came in / ye forbade.

When he thus spake vnto them / the laweys & the pharises begā to were busye about him / & to stop his mouth with many questions / layinge wayte for him / and sekynge to catthe some thinge of his mouth / wherby they myght accuse him.

**The leue of the Pharises.** Of him that requyred Christ to deuyde his enheritaunce betwene his brother & him. The parable of the ryche man. For earthly thinges we ought to take no thought. Couetousnes must be despyled. Of the watching seruaut. Lōtende not with youre aduersaries

### The. xii. Chapter.

**As** there gadered to gether an innumerable multitude of people (in so moch that they trod one another) he began to saye vnto his disciples: fyrst of all beware of the leuen of the Pharises / which is ypocrysy. For ther is no thinge couered / that shall not be vncouered: nether hyd that shall not be knowe. For whatsoeuer ye haue spoken in darcknes / that same shalbe hearde in lyght. And y which ye haue spoken in the eare euen in secret places / shalbe preached euen on the toppe of the houses.

I saye vnto you my frendes: Be not afrayed of the that kyll the body /

## of S. Luke.

## To. lxxi.

the body / and after that haue no moare that they can do. But I will shewe you / whome ye shall feare. Feare him which after he hath kylled / hath power to cast into hell. ye I saye vnto you / him feare. Are not fyue sparowes bought for two farthynges? And yet not one of the is forgotten of God. Also euen the very heres of youre heades are nombred. Feare not therfore: ye are moare of value then many sparowes.

**I** saye vnto you: whosoever confesseth me before men / euen him shall the sone of mā confesse also before the aungels of God. And he that denyed me before me / shalbe denyed before the aungels of God. And whosoever speaketh a worde agaynst the sone of man / it shalbe forgiven hym. But vnto him that blasphemeth the holy goost / it shall not be forgiven.



When they byynge you vnto the Synagoges / and vnto the Rulers and officers / take no thought how or what thinge ye shal answer or what ye shal speake. For the holy goost shall teache you in the same houre / what ye ought to saye.

**One** of the cōpany sayde vnto him: Master byd my brother deuide the enheritaunce with me. And he sayde vnto him: Man / who made me a iudge or deuider ouer you? Wherefore he sayd vnto them / take hede / and beware of couetousnes. For no mānes lyfe stondeth in the aboundance of the thinges which he posselleth. And he put forth a similitude vnto them sayinge.

The grounde of a certayne ryche man brought forth frutes plenteously / and he thought in him selfe sayinge: what shall I do: because I haue no rōume wher to bestowe my frutes. And he sayde: This will I do. I will destroye my barnes / and bylde greater / and therin will I gather all my frutes / & my goodes: and I will saye to my soule: Soule thou hast moch goodes layde by in stoor for many yeaeres / take thyne ease: eate / dryncke / and be mery. But God sayde vnto him: Thou sole / this nyght wyl they fetche awaye thy soule agayne from the. Then whosell shall those thinges be which thou hast prouyded? So is it to him that gadereth ryches: and is not ryche in God.

And he spake

Gen. iiii.  
4. pa. xxiij

Mat. xvi.  
Mar. viij.  
Mat. x. c.  
Mar. iij. c

Mat. x. d  
Mar. iij.

Mat. xvi. c  
Mar. iij.

Ecc. xi. c



## The Gospell

Mat. v. e  
1. Pet. x. b  
Psalm. lxxxv

And he spake vnto his disciples: Therfore I saye vnto you: **T**ake no thought for youre lyfe / what ye shall eate: nether for youre body what ye shall put on. The lyfe is moare then meate / & the body is moare then rayment. Consydre the rauens / for they nether sowe / nor reape / which nether haue stowe house ner barn / & yet God feedeth the. How moch are ye better then the foules which of you with takynge thought can adde to his stature one cubit. If ye then be not able to do that thinge which is least why take ye thought for the remnaunt. Consydre the lylies / how they growe. They labour not / they spyn not: and yet I saye vnto you / that Salomon in all his royaltie / was not clothed lyke to one of these.

If the grasse which is to daye in the felde / & to morowe shall be cast into the fornaice / God so clothe: howe moche moare wyll he clothe you / o ye endued with lytell fayth. And are not what ye shall eate or what ye shall drynke / nether clyme ye by an hye: for all suche thinges the heuhen people of the worlde seke for. Your father knoweth that ye haue nede of suche thynges. Therfore seke ye after the kyngdome of God / & all these thinges shall be ministred vnto you.

**F**ear not lytell flocke / for it is youre fathers pleasure / to geue you a kyngdom. Sell ye that ye haue / & geue almes. And make you bagges / which were not olde / & treasure that fayleth not in heauē / where no thefe cometh / nether moth corrupteth. For where your treasure is / there will your hertes be also.

Let youre loynes be girded aboute / & youre lyghtes brennyng / & ye youre selues lyke vnto men that wayte for their master / when he will retorne from a weddyng: that as sone as he cometh & knocketh / they maye open vnto him. Happy are those seruautes / which the Lord when he cometh / shall fynde wakinge. Verely I saye vnto you / he wil gyrdde him selfe about / & make them sit doune to meate / & walke by / & minister vnto them.

And yf he come in the secōde watche / ye yf he come in the thyrde watche / & shall fynde them so / happy are those seruautes.

This vnderstonde / that yf the good mā of the house knowe what houre the thefe wolde come / he wolde suerly watche: and not suffer his house to be broken by. Be ye prepared therfore / for the sone of man wyll come at an houre when ye thynke not.

Then he

## of S. Luke.

Jo. lxxij.

**T**hen Peter sayde vnto him: Master / tellest thou this similitude vnto vs / or to all men. And the Lord sayde: If there be any faythful seruaunt & wyse / whom his lord shall make ruler ouer his housholde / to geue them their duetie of meate at due season: happy is that seruaunt / whom his master when he cometh / shall fynde so doynge. Of a trouth I saye vnto you: that he will make him ruler ouer all that he hath. But & yf the euill seruaunt shall saye in his hert: My master will deferre his comynge / and shall begynne to smyte the seruautes / and maydens / and to eate and drynke / and to be droncken: the lord of that seruaunt wyll come in a daye / when he thynketh not / and at an houre when he is not ware / and will deuyde him / and will geue him his rewarde with the vnbeleuers.

The seruaunt that knowe his masters wyll / & prepared not him selfe / nether dyd accordynge to his will / shall be ten with many stryppes. But he that knowe not / and yet dyd comytte thinges woorthy of stryppes / shall be beaten with fewe stryppes. For vnto whom moche is geue / of him shall be moche required. And to whom men moche comyt / the moare of him will they are.

**I** am come to sende fyre on erth: and what is my desyre / but that it wer all redy kyndled. Not withstandinge I must be baptised with a baptisme: and howe am I payned tyll it be ended. Suppose ye that I am come to sende pcease on erth. I tell you naye: but rather debate. For from hence forth ther shall be fyre in one house deuided / thre agaynst two / & two agaynst thre. The father shall be deuided agaynst the sone / & the sone agaynst the father. The mother agaynst the doughter / and the doughter agaynst the mother. The motherelawe agaynst hyr doughterelawe / and the doughterelawe agaynst hyr motherelawe.

Then sayde he to the people: when ye se a cloude ryse out of the west / strayght waye ye saye: we shall haue a shower / & so it is. And when ye se the south wynde blowe / ye saye: we shall haue hert & it cometh to passe. ypoctites / ye can skyl of the fassion of the erth and of the skye: but what is the cause / yf ye cannot skyl of this tyme: ye & why iudge ye not of youre selues what is ryghte.

Why thou goest with thyne aduersary to the ruler: as thou arte in the waye / geue diligence that thou mayst be deliuered from him / least he bynge the to the iudge / & the iudge deliuer the to the

Apo. xvi.

Mat. x. d

Mat. xvi.  
Mat. viii

Mat. v. d



## The Gospell

the to the iaylor / & the iaylor caste þ in to prison. I tel the / thou departest not thence / tyll þ haue made good the vtmost myte.

**O**f the Galileas and them of Siloe. The fygge tree that bare not frute. The woman that was bowed to gether is healed. The saboth is broken. The parable of mustard seed & leuen. Of him that enquired whether ther shulde be many saued or no. Of them that shewed Christ that Herod layde wayte for him. Jerusalem killeth the prophetes.

### The. xiiij. Chapter.

**T**her were present at the same season / that shewed him **A** of the Galileans / whose bloude pylate mengled with their owne sacrifice. And Jesus answered / & sayde vnto them: Suppose ye that these Galileans were greater synners the all the other Galileans / because they suffered suche punishment? I tell you naye / but except ye repent / ye shall all in lyke wyse perishe. Or those. xliij. yeres whiche the toure in Sylloe fell / & slewe them / thynke ye that they were synners aboue all men þ dwell in Jerusalem? I tell you naye. But excepte ye repent / ye al shall lyke wyse perishe.

**H**e put forth this similitude: A certayne man had a fygge tree plantyd in his byneyarde / and he came & sought frute thereon / and founde none. Then sayde he to the dresser of his byneyarde: Beholde / this thre yere haue I come & sought frute in this fygge tree / and fynde none: cut it doune: why combyeth it the grounde: And he answered and sayde vnto him: Lorde let it alone this yere also / tyll I dygge rounde aboute it / & donge it / to se whether it wyll beare frute: and yf it beare not then / after that / cut it doune.



And he taught in one of their synagoges on þ saboth dayes. And behold ther was a woman which had a spirit of infirmite. xliij. yeres: ad was bowed to gether / and coude not lyfte vp her selfe at all. When Jesus sawe her / he called her to him / & sayde to her: woman thou art deliuered from thy dyscase. And he layd his hōdes on her / & immediatly she was made strayght / and glorified God. And the ruler of þ synagoge answered with indignaciō (because that Jesus had healed on the saboth daye) and sayde

## of S. Luke.

## Fo. lxxiij.

and sayde vnto the people. Ther are sixe dayes in which men ought to worke: in them come and be healed / and not on the Saboth daye.

Then answered him the Lorde: & sayd: ypocrite / doth not eache one of you on the saboth daye / loose his oxe or his asse fro the stall / & leade him to the water? And ought not this daughter of Abraham / whom Satan hath bounde lo. xliij. yeres / be loosed fro this bonde on the Saboth daye? And when he thus sayde / all his aduersaries were ashamed / and all the people reioysed on all the excellent dedes / that were done by him. **R**

**C** Then sayde he: What is the kyngdō of God lyke? or wher to shall I compare it? It is lyke a grayne of mustard seede / which a man toke & sowd in his gardē: & it grewe & waxed a greate tree / & the foules of the ayer made nestes in the braunches of it.

And agayne he sayde: wher vnto shall I lyke the kyngdome of God: it is lyke leuē / which a woman toke / and hydde in thre busshels of floure / tyll all was thorow leuended. And he went thorow all maner of cities and townes teachynge / & iorneyinge towardes Jerusalem.

Then sayde one vnto him: Lorde / are ther feawe that shall be saued? And he sayde vnto them: stryue with youre selues to enter in at the strayte gate: for many I saye vnto you / will seke to enter in / and shall not be able. When the good man of the housse is rylen vp / and hath wet to the doze / ye shall begynne to stonde with out / & to knocke at the doze sayinge: Lorde / lorde open vnto vs: and he shall answer and saye vnto you: I knowe you not whence ye are. Then shall ye begin to saye: We haue eaten in thy presence and droncke / and thou hast taught in oure stretes. And he shall saye: I tel you I knowe you not whence ye are: departe frome all ye workers of iniquite. There shall be wepyng and gnashynge of teth / when ye shall se Abraham & Isaac & Jacob / & all the prophetes in the kyngdom of God / and youre selues thrust oute at dozes. And they shall come fro the east & fro the west / & fro the northe & fro the southe / & shall syt doune in the kyngdome of God. And behold / there are last / which shall be fyrst: And ther are fyrst / which shall be last.

The same daye there came certayne of the pharises & sayd vnto him: Set the out of the waye / & departe hence: for Herode will

Isal. vi.  
mat. vii. c  
and. xxv.



## The Gospell

psal. vi. c. I will kyll the. And he sayde vnto them, Go ye and tel that fore/  
mat. vii. c. beholde/ I cast oute deuyls and heale the people to daye and to  
and. xrv. morow: & the thyrde daye I make an ende. Neuertheles I must  
mat. xiv. d. walke to daye & to morow/ & the daye folowynge: for it can not  
and. xrv. be/ that a prophet perishe any other where/ saue at Ierusalem.

¶ Ierusalem/ Ierusalem/ which kyllest prophetes/ and ston-  
nest them that are sent to the: how often wolde I haue gather-  
ed thy chyldre to gether/ as the hen gathereth her nest vnder  
her wynges/ but ye wolde not. Beholde/ your habitation shall  
be leest vnto you desolate. For I tell you / ye shall not se me vn-  
tyll the tyme come that ye shall saye / blessed is he that cometh  
in the name of the Lorde.

¶ Of him that hath the dropsey. Comet not the vppermost seates.  
Feast the poore rather then thy frendes. Of them that were byd-  
den to the supper. The parable of the towre. Salt is good.

### The. xiii. Chapter.

**A**nd it chaunced that he went into þe housse of one of the  
chefe pharises to eate bread/ on a saboth daye: and they  
watched him. And beholde ther was a man before him/ which  
had the dropsey: And Iesus answered & spake vnto the laweys  
and pharises sayinge/ is it lawfull to heale on the saboth daye?  
And they helde their peace. And he toke him & healed him/ and  
let him go: and answered them sayinge/ which of you shal haue  
an asse or an oxe fallen into a pyt/ & wyl not strayght waye pull  
him out on the saboth daye? And they coude not answer him  
agayne to that.

¶ He put forth a similitude to the gesses/ when he marked how  
they pleased to the hyest roumes/ and sayde vnto them: When  
thou art bydden to a weddyng of any man/ syt not doune in þe  
hyest roume/ lest a more honorable man then thou be bydden of  
him/ and he that bade bothe him and the/ come and saye to the/  
geue this man roume/ & thou then begynne with shame to take  
the lowest roume. But rather when thou arte bydden/ go & syt  
in þe lowest roume / that whē he that bade the cometh/ he maye  
saye vnto the: frende syt by hyer. Then shalt thou haue worship  
in the presence of them that syt at meate with the. For who so  
euer exalteth him selfe/ shall be brought lowe. And he that hum-  
bleth him selfe/ shall be exalted.

¶ The sayd he also to him þe had desyred him to dyner: & whē  
thou ma-

## of S. Luke.

## Jo. lxxiii.

thou makest a diner or a supper: call not thy frendes/ nor thy bre-  
thren nether thy kynsmen or yet thyne neyghbours: lest they  
bidde the agayne/ & a recompence be made the. But when thou  
makest a feast/ call the poore / the maymed/ the lame and the  
blynde/ & thou shalt be happy/ for they canot recompence the. But  
thou shalt be recompensed at the resurrection of the iust men.

¶ When one of them that sate at meate also hearde þe/ he sayde  
vnto him: happy is he that eateth bread in the kyngdome of  
God. ¶ Then sayde he to him. ¶ A certayne man ordered a  
greate supper/ & bade many/ & sent his seruaut at supper tyme/  
to saye to the þe were bidden/ come: for al thinges are now redy.  
And they all atōce begā to make excuse. The fyrst sayd vnto hi:  
I haue bought a ferme/ & I must nedes go & se it/ I praye þe ha-  
ue me excused. And another sayd: I haue bought fyue yoke of  
oxen/ & I go to plow the/ I praye þe haue me excused. The thyrde  
sayd. I haue maryed a wyfe and therfore I cannot come. And  
the seruaut went/ and brought his master worde therof.

¶ Then was the good man of the housse displeased/ and sayde  
to his seruaut: Go out quickly into þe stretes & quarters of the  
cite/ & brynge in hydder þe poore & the maymed & the halt & the  
blynde. And the seruaut sayd: lord it is done as thou commaun-  
dest and yet ther is roume. And the lord sayd to the seruaut:  
Go out into the hye wayes and hedges/ & ad compel them to co-  
me in/ that my housse maye be filled. For I saye vnto you/ that  
none of those men which were bidden/ shal tast of my supper.

¶ Ther went a greate company with him/ and he turned and  
sayde vnto them: ¶ If a man come to me/ and hate not his fa-  
ther and mother and wyfe and chyldre/ & brethren/ and sisters/  
moreouer & his owne lyfe/ he canot be my disciple. And who so-  
euer beare not his crosse/ & come after me/ canot be my disciple.

¶ Which of you disposed to bylde a toure/ sytteth not doune be-  
fore and counteth the cost / whether he haue sufficient to per-  
forme it/ lest after he hath layde the foundation/ & is not able to  
performe it/ all that beholde it/ beginne to mocke him sayinge:  
this man beganne to bylde/ and was not able to make an ende.  
¶ Or what kynge goeth to make batayle agaynst another kyng/  
& sytteth not doune fyrst/ & casteth in his mynde/ whether he be  
able with ten thousande/ to mete him that cometh agaynst him

k ij. with



## The Gospell

with. xx. thousand. Or els whyl the other is yet a greate waye of/ he wyll sende embassatours/ and desyre peace. So lyke wyse none of you that forsaketh not all that he hath / can be my discipyle. **I**

Mat. v. b  
Mat. ix. g

Salt is good/ but yf salt haue losse hyz saltnes/ what shall be seasoned there with. It is nether good for the londe nor yet for the donge hyll/ but men cast it oute at the doores. He that hath eares to heare/ let him heare.

The parable of the hundred shepe and ten grotes.  
Of the wastfull and riotouse sone.

### The. xii. Chapter.

**W**hen resorted vnto him all the Publicans and synners/ for to heare him. And the Pharises and Scribes murmured sayinge: He receaued to his company synners/ & eateth with them. Then put he forth this similitude to them sayinge: What man of you hauynge an hundred shepe/ yf he loose one of them/ doth not leue nynty and nyne in the wyldernes / and goo after that which is lost vntyll he fynde him. And when he hath founde him/ he putteth him on his shulderys with ioye: And assone as he cometh home / he called to gether his louers and neyghbours / sayinge vnto them: reioyse with me for I haue founde my shepe which was lost. I saye vnto you / that lyke wyse ioye shalbe in heauē ouer one synner that repenteth/ more then ouer nynty and nyne iuste persons / which nede no repentance. Ether what womā hauing ten grotes / yf she loose one / doth not lyght a candell / and swepe the housse / and seke diligently tyll she fynde it. And when she hath founde it she called her louers and her neyghbours sayinge: Reioyse with me / for I haue founde the grote which I had lost. Lyke wyse I saye vnto you / ioye is made in the presence of the aungels of God ouer one synner that repenteth. **I**

Mat. xxi. ii

**A**nd he sayde: A certayne man had two sones / and the yonger of them sayde to his father: father geue me my parte of the goodes that to me belongeth. And he deuyned vnto them his substance. And not longe after / the yonger sone gadered all that he had together / and toke his iorney into a farre countre / and there he wasted his goodes with riotous lyuynge. And when he had spent all that he had / there arose a greate dertythorow

## of S. Luke.

## fo. lxxv.

thorow out all that same londe / and he began to lacke. And he wēt and claued to a cutesyn of that same countre / which sent him to his felde / to kepe his swyne. And he wold sayne haue fylled his bely with the coddys that the swyne ate: & no mā gaue him

**C** Then he came to him selfe and sayde: how many hyred seruantes at my fathers / haue breed ynough / and I dye for hunger. I wil aryse / and go to my father and wil saye vnto him: father / I haue synned agaynst heuen and before the / and am no moare worthy to be called thy sone / make me as one of thy hyred seruantes. And he arose & went to his father. And when he was yet a greate waye of / his father sawe him and had compassion / and ran & fell on his necke and kissed him. And the sone sayd vnto him: father / I haue synned agaynst heuē / and in thy syght and am no moare worthy to be called thy sone. But his father sayde to his seruantes: bringe forth that best garment and put it on him / and put a ryng on his honde / & shooes on his fete. And bringe hydder that fatted caulfe / & kyl him / & let vs eate and be mery: for this my sone was deed / and is aloue agayne / he was losse / & is now founde. And they began to be mery.

**D** The elder brother was in the felde / and when he came and drew nye to the housse / he herde minstrelcy & dauncynge / and called one of his seruantes / & axed what those thinges meante. And he sayde vnto him: thy brother is come / & thy father had kylled the fatted caulfe / because he hath receaued him safe and founde. And he was angry / & wolde not go in. Then came his father out and entreated him. He answered and sayde to his father: Lo these many yeaeres haue I done the seruice / nether brake at any tyme thy commaundmēt / & yet gauest thou me neuer so moch as a kyd to make mery with my louers: but assone as this thy sone was come / which had deuoured thy goodes with harlotes / thou hast for his pleasure kylled & fatted caulfe. And he sayd vnto him: Sone / thou wast euer with me / and all that I haue is thynne: it was mete that we shuld make mery & be glad: for this thy brother was deed / & is aloue agayne: and was losse / and is founde. **I**

The wycked steward. On tytle of the lawe shal not scape tyll al be fulfylled. To deuorce is not lawfull. Of the ryche glotten & poore Lazarus.

### The. xvi. Chapter.

k. iij. And



**A**nd he sayd also vnto his disciples. There was a cer-  
tayne ryche man/whiche had a stewarde/that was accu-  
sed vnto him that he had wasted his goodes. And he called him  
and sayd vnto him. How is it/that I heare this of the. Geue a  
comptes of thy stewardshippe: for thou mayst be no longer ste-  
warde. The stewarde sayd with in him selfe: what shall I do-  
for my master will take awaye fro me the stewardshippe. I can  
not dygge/ & to begge I am ashamed. I wote what to do/that  
when I am put oute of the stewardshippe/ they maye receaue  
me into their houses.

Then called he all his masters betters/ & sayd vnto the fyrst:  
how moche owest thou vnto my master. And he sayd/ an hon-  
dred tonnes of oyle. And he sayde to him: take thy byll/ and syt  
downe quickly/ & wyte fytie. Then sayde he to another: what  
owest thou. And he sayde: an hondred quarters of wheate. He  
sayd to him: Take thy byll/ & wyte foure scoore. And the lord  
comended the bynst stewarde because he had done wysly. For  
the chyldren of this worlde are in their kynde/ wyser then the  
chyldren of lycht. And I saye also vnto you: make you frendes  
of the wycked mammon/that when ye shall departe/they may  
receaue you into everlastynge habitacions.

**¶** He that is faythfull in that which is leste/ & same is fayth-  
full in moche. And he that is vnfaythfull in the least: is vnfayth-  
full also in moche. So then yf ye haue not bene faythfull in the  
wycked mammon: who wyll beleue you in that which is true.  
And yf ye haue not bene faythfull in another mannes busyness:  
who shall geue you youre owne. No seruaunt can serue .ij. ma-  
sters/ for other he shall hate the one/and loue the other: or els  
he shall lene to the one and despyse the other. ye can not serue  
God and mammon.

**¶** All these thynges herde the pharyses also which were coue-  
teous/and they mocked him. And he sayde vnto them: ye are  
they which iustifye youre selues befoze men: but God knoweth  
youre hertes. For that which is hyghly esteemed amonge men/  
is abhominable in the syght of God.

The lawe and the prophetes raygned vntyll the tyme of  
John: and sence that tyme the kyngdome of God is preached/  
and euery man stryuethe to go in.

Soner

Soner shall heauen and earth perishe/then one tytle of the  
lawe shall perishe. Who so euer forsaketh his wyfe & marpeth  
an other/breaketh in matrimony. And euery mā which marieth  
her & is deuoyed from her husoande/committeth aduoutry also.

**D**



**¶** Ther was a certayn ryche mā/whiche  
was clothed in purple and fyne bylde/ &  
sared delicioulye euery daye. And ther  
was a certayne begger named Lazarus  
whiche laye at his gate ful of soores/desy-  
rynge to be refreshed with the cromes  
whiche fel fro the ryche mānes boorde. Ne-  
uerthelesse/the dogges came and lycked  
his soores. And it fortuneth that the beg-  
ger dyed/ & was caried by the aungelles  
into Abrahams bolome. The ryche man  
also dyed/and was buryed.

And beinge in hell in tormentes/he lyfte vp his eyes & sawe  
Abraham a farre of/and Lazarus in his bolome/and he cryed  
and sayde: father Abraham/haue mercy on me/and sende La-  
zarus that he may dyppe the tynge of his fynger in water/and  
cole my tonge/for I am tourmented in this flame. But Abra-  
ham sayd vnto him: Sone/remembre that thou in thy lyfe tyme  
receauedst thy pleasure / and contrary wyse Lazarus payne.  
Now therefore is he comforted/ & thou art punysht. Beyond  
all this/bytwene you and vs ther is a greatespace set / so that  
they which wolde go from hence to you can not: nether maye  
come from thence to vs.

**¶** Then he sayde: I praye the therfore father/send him to my  
fathers house. For I haue fyue brethre: for to warne them lest  
they also come into the place of tourment. Abraham sayde vnto  
him: they haue Moses and the prophetes: let them heare the.  
And he sayd: naye father Abraham/but yf one came vnto them  
fro the deed/they wolde repēt. He sayd vnto him: yf they heare  
not Moses and the prophetes/nether wyll they beleue/though  
one rose from deeth agayne.

¶ Two be to him that geueth offences. For geue thy brother yf he offende  
the. what sayth maye do. Of the ten lepers. The pharyses are of Chryst  
when the kyngdome of God shulde come.

The. xviij. Chapter.

Then



# The Gospell

mat. xviii.  
Mat. 15. f

mat. xviii.  
L. c. xix. d.  
L. ccl. xx.  
mat. xviii.



**W**hen sayd he to þe disciples/it can-  
not be auoided but that offences  
wyl come. Neuerthelesse wo be to him  
thozow whom they come. It were bet-  
ter for him that a myllstone were hanged  
aboute his necke/ and that he were caste  
into the see/then þe shulde offende one  
of this lytelous. Take hede to youre sel-  
ues. yf thy brother trespas agaynst the/  
rebuke him: & yf he repent/forgeue him.  
And though he synne agaynst the seven  
tymes in a daye/ & seven tymes in a daye tourne agayne to the  
sayinge: it repenteth me/forgeue him.

And the Apostles sayde vnto the Lorde: increase our fayth.  
And the Lorde sayde: yf ye had fayth lyke a grayne of mustard  
fede/ and shuld saye vnto this sycamine tree/ plucke thy selfe vp  
by the rotes/ and plant thy selfe in the see: he shulde obey you.

Who is it of you yf he had a seruaunte plowynge or fedynge  
catell/ that wolde saye vnto him when he were come frome the  
felde: Go quickly ad syt doune to meate: and wolde not rather  
saye to him/ Dresse wherwith I may sup/ and gyde by thy selfe  
and serue me/ tyll I haue eaten and dronken: and afterwarde/  
eate thou/ and drynke thou. Doeth he thanke that seruaunt be-  
cause he dyd that which was comaunded vnto him. I trow not.  
So lyke wyse ye/ when ye haue done all those thynges whiche  
are comaunded you: saye/ we are vnprofitable seruautes. We  
haue done that which was oure duety to do.

And it chaunfed as he went to Jerusalem/ that he passed  
thozowe Samaria & Galile. And as he entred into a certayne  
toun/ there met him ten men that were lepers. Which stode a  
farre of and put forth their voyces and sayd: Jesu master/ haue  
mercy on vs. When he sawe them/ he sayde vnto them: Go and  
shewe your selues to the prestes. And it chaunfed as they went  
they were censed. And one of them/ when he sawe that he was  
censed/ turned backe agayne/ & both aloud voyce prayled God  
and fell doune on his face at his fete/ & gaue him thanks. And  
the same was a samaritane. And Jesus answered & sayde/ are  
ther not ten censed. But where are those nyne. Ther are not  
founde

of S. Luke.

Jo. lxxvii.

founde that retourned agayne / to geue God prayse saue only  
this straunger. And he sayd vnto him: aryse/ and go thy waye/  
thy fayth hath made the whole.



When he was demaunded of the phari-  
ses, whē the kyngdō of God shuld come:  
he answered the & sayde: The kyngdō of  
God cometh not with waytinge for. Ne-  
ther shall mē saye: Lo here/ lo there. For  
beholde/ the kyngdō of God is w in you.

And he sayde vnto the disciples: The  
dayes will come/ when ye shall desyre to  
se one daye of the sone of mā/ and ye shall  
not se it. And they shall saye to you: Se  
here/ Se there. & o not after the/ nor fo-  
lowe them / for as the lyghtenyng that apereth out of the one  
parte of the heauen/ & shyneth vnto the other parte of heauen:  
So shall þe sone of man be in his dayes. But fyrst must he suffre  
many thynges/ and be refused of this nation.

As it happened in the tyme of Noe: So shal it be in the tyme  
of the sone of man. They ate/ they dranke/ they maryed wyues  
and were maryed/ euen vnto that same daye þe Noe went into  
the arke: and the floud cam and destroyed them all. A yke wyse  
also/ as it chaused in the dayes of Lot. They ate/ they dranke/  
they bought/ they solde/ they planted/ they bylte. And euen the  
same daye that Lot went out of zodom it rayned fyre & bym-  
stone from heauen/ and destroyed them all. After these ensan-  
ples/ shal it be in the daye when the sone of man shal appere.

At that daye he that is on the housse toppe/ & his stuffe in the  
housse: let him not come doune to take it out. And lyke wyse let  
not him that is in the felde/ turne backe agayn to þe he lefte be-  
hind. Remēber Lottes wyse. Whosoever will go about to saue  
his lyfe/ shal lose it/ & whosoever shal lose his lyfe/ shal saue it.

I tell you in that nyght/ ther shal be two in one beed/ the one  
shall be receaved & the other shall be forsaken: Two shall be also  
a grindynge together: the one shall be receaved/ and the other  
forsaken. And they answered and sayd to him: where Lorde.  
And he sayd vnto them: wher so euer the body shal be/ thither  
wyl the egles resorte.

The. xviij.



## The Gospell

Praye and cease not. Of the wycked Iudge. Of the Pharise and the Publican. To chyldren belongeth the kyngdome of God. Of the ryche man that came to Christ. Of him that was blinde.

The. xxv. Chapter.

Et. xxv.  
Lessa. v.

**A**nd he put forth a similitude vnto the / signifyinge that men ought alwayes to praye and not to wery / saying: Ther was a Iudge in a certayne cite / which feared not god ne- ther regarded man. And there was a certayne wedowe in the same cite / which came vnto him sayinge: auenge me of myne aduersary. And he wolde not for a whyle. But afterwarde he sayde to him selfe: though I feare not God / nor care for man / yet because this wedowe troubleth me / I wyll auenge her lest at the laste she come and hagge on me.

And the Lorde sayde / heare what the vnrighteous Iudge sayeth. And shall not God aduenge his electe / which crye daye and nyght vnto him / ye though he deferre them. I tell you he wyll auenge them / and that quickly. ¶

Neuerthelesse / when the sone of man cometh / suppose ye that he shall fynde fayth on the earth.



¶ And he put forth this similitude vnto certayne which trusted in them selues that they were perfecte / & despised other. Two men went vp into the temple to praye: the one a Pharisee & the other a Publican. The Pharisee stode & prayed thus with him selfe. God I thanke the for I am not as other men are / extortioners / vniuste / aduoutrers / or as this Publican. I faste twyse in þe weke. I geue tythe of al that I possesse. And the Publican stode afarre

of / and wolde not lyfte vp his eyes to heaue / but smote his brest sayinge / God be mercifull to me a synner. I tell you / this man departed home to his housse iustified moare then the other. For every man that exalteth him selfe / shalbe brought lowe. And he that humbleth him selfe / shalbe exalted. ¶

mat. xxv.

They brought vnto him also babes / that he shulde touche them. Whē his disciples sawe that / they rebuked the. But Jesus called them vnto him / and sayde. Suffre chyldren to come vnto me / and forbidde them not. For of soche is the kyngdome of God.

of S. Luke.

To. lxxviii.

of God. Verely I saye vnto you: who soeuer receaueth not the kyngdome of God as a chyld: he shall not enter therein. Mat. xli.  
Mar. x. b

**C** And a certayne ruler axed him sayinge: good master / what ought I to do / to obtayne eternall lyfe. Jesus sayde vnto him: Why callest thou me good. No man is good / saue God onely. Thou knowest the comaundementes: Thou shalt not comyt ad- uoutry / thou shalt not kyll / thou shalt not steale / thou shalt not beare false witnes: Honour thy father and thy mother. And he sayde: all these haue I kept fro my youth. When Jesus hearde that / he sayde vnto him: yet lackest thou one thyng. Sell all that thou hast / and distribute it vnto the poore / and thou shalt haue treasure in heauen / and come / and folowe me. When he herde that / he was heuy: for he was very ryche. Exod. xx.

When Jesus sawe him moene / he sayd: with what difficulte shall they which haue ryches enter into the kyngdome of God: it is easer for a camell to goo thorow a nedles eye / then for a ryche man to enter into the kyngdome of God. Then sayd they that hearde that. And who shall then be saued. And he sayde. Chinges which are vnpossible with men / are possible with God.

Then Peter sayde: Lo we haue lefte all / & haue folowed the. And he sayde vnto them: Verely I saye vnto you / there is no man that leaueth housse / other father and mother / other bre- thren / or wyfe / or chyldren / for the kyngdome of Goddes sake / which same shall not receaue moche moare in this worlde / and in the worlde to come lyfe euerlastyng.

D



¶ He toke vnto him twelue / and sayde vnto them. Beholde we go by to Ieru- salem / and all shalbe fulfilled that are wyrtten by the prophetes of the sone of man. He shalbe deliuered vnto the Gen- tyls / and shalbe mocked / and shalbe des- pytfully entreated / and shalbe spitted on: and when they haue scourged him / they will put him to deeth / & the thyrde daye he shall aryse agayne. But they vnder- stode none of these thynges. And this sayinge was hyd from them. And they perceaued not the thyn- ges which were spoken. mat. xx. d  
Mar. x. c.

And it came



## The Gospell

mat. xx. d  
mar. x. g  
And it came to passe as he was come nye vnto Hierico / a certayne blynde man late by the way syde begginge. And whē he hearde the people passe by / he axed what it meant. And they sayde vnto him / that Iesus of Nazareth passed by. And he cryed sayinge: Iesus the sone of Dauid / haue thou mercy on me. And they which went before rebuked him / & he shuld holde his peace. But he cryed so moche the moare / thou sone of Dauid haue mercy on me. And Iesus stode styll / & comaunded him to be brought vnto him. And when he was come neare / he axed him sayinge: What wilt thou & I do vnto the? And he sayd: Lorde that I maye receaue my syght. Iesus sayde vnto him: receaue thy syght: thy fayth had saued the. And immediatly he sawe / and folowed him / prayling God. And al the people / when they sawe it / gaue laude to God. **R**

**¶** Of zacheus the publican. Of the ten seruantes to whom the talentes are geuen. Of the colte that Christ sent for. Iesus bewayled: Jerusalem. Iesus cast out the byers and sellers in the temple.

### The. xix. Chapter. **✠**

**A**nd he entred in & went thorow Hierico. And beholde ther was a man named zacheus / which was a ruler amonge the Publicans / & was ryche also. And he made meanes to se Iesus / what he shuld be: & coulde not for the preece / because he was of a lowe stature. Wherfore he ran before / & ascended vp into a wyld figge tree / to se him: for he shuld come & wape. And whē Iesus came to the place / he loked vp / and sawe him / & sayd vnto him: zache / attonce come doune / for to daye I must abyde at thy housse. And he came doune hastelye and receaued him ioyfully. And whē they sawe that / they al grudged saying: He is gone in to tary with a man that is a synner.

And zache stode forth & sayd vnto the Lorde: beholde Lorde the haulfe of my goodes I geue to the poore / & yf I haue done any man wronge / I wyll restore him fower folde. And Iesus sayde to him: this daye is healthe come vnto this housse / for as moche as it also is become the chyld of Abraham. For the sone of man is come to seke & to saue that which was losse.

mat. xxiii  
mar. x. d  
As they hearde these thinges / he added therto a similitude / because he was nye to Hierusalem / & because also they thought that the kyngdome of God shuld shortly appere. He sayd therfore: **✠** a certayne noble man / went into a farre countre / to receaue him.

## of S. Luke.

## Jo. lxxix.

ceauē him a kyngdom / and then to come agayne. And he called his ten seruantes / & deliuered them ten pounce sayng vnto them: bye and sell tyll I come. But his cytelens hated him / and sent messengers after him sayng: we wyll not haue this man to raygne ouer vs.

**C** And it came to passe / when he was come agayne and had receaued his kyngdome / he comaunded these seruantes to be called to him (to whom he gaue his money) to wytt what euery mā had done. Then came the fyrst sayng: Lorde / thy pounce hath encreased ten pounce. And he sayde vnto him: Well good seruant / because thou wast faythfull in a very litle thinge / take thou auctoryte ouer ten cities. And the other cam sayng: Lorde thy pounce hath encreased fyue pounce. And to & same he sayd / and be thou also ruler ouer fyue cyties.

**D** And the thyrde came and sayde: Lorde / behold here thy pounce / which I haue bepte in a napkyn / for I feared the / because thou art a strait man / thou takest bp & thou laydest not doune / and repest that thou dyddest not so. And he sayd vnto him. Of thyne owne mouth / iudge I the thou euil seruant. Knewest thou that I am a strait mā takyn bp that I layde not doune / and reppnge that I dyd not so? Wherfore then gauest not thou my money into the banke / that at my comynge I myght haue requyred myne owne with hauntage?

And he sayd to them that stode by: take fro him that pounce and geue it him that hath ten pounce. And they sayde vnto him: Lorde he hath ten pounce. I saye vnto you / that vnto all them that haue / it shalbe geuen: & from him that hath not / euen that he hath shalbe taken from him. Moreover those myne enemyes which wolde not that I shulde raygne ouer them / bynge hyther / and slee them before me. And whē he had thus spoken he proceeded forth before / ascendynge vp to Jerusalem. **R**

**C** And it fortunēd / when he was come nye to Bethphage and Bethany / besydes mounte Oliuete / he sent two of his disciples sayng. Go ye into the tounē which is ouer agaynst you. In the which assone as ye are come / ye shall fynde a colte tyed wher on yet neuer man sate. Lofse him and brynge him hyther. And yf any man aske you / why that ye lofse him: thus saye vnto him / the Lorde hath nede of him.

They that

mat. xxiii  
and. xxi.  
mar. lvi. c

mat. xxi. a  
mar. xi. a



## The Gospell



Joh. xij b

They that were sent/wēt their waye and founde even as he had sayde vnto them. And as they were a loosynge the cooite/the owners sayde vnto the: why lobse ye the colte? And they sayde: for the Lorde hath nede of him. And they brought hym to Iesus. And they caste their raymēt on the colte/and set Iesus thereon. And as he went / they spredde their clothes in the waye.

And when he was now come/where he shuld go doune frō the mounte oliuete/the whole multitude of the disciples began to reioyce/ & to labode God with a lowde voyce/for all the myracles that they had sene sayinge: blessed be the kynge p̄ cometh in the name of the Lorde: peace in heauen/ and glory in the hyst. And some of the Pharises of the company sayd vnto him: Master rebuke thy disciples. He answered/ and sayd vnto them: I tell you/ yf these shuld holde their peace: the stones woulde crye.

mat. xxiii  
mar. xii a

✠ And when he was come neare/he behelde the cytie/and wept on it sayinge: yf thou haddest knowē those thinges which belonge vnto thy peace / euen at this thy tyme. But now are they hydde frō thyne eyes. for the dayes shall come vpon the/ that thy enemyes shall caste a bancke aboute the/ & compass the rounde/and kepe the in on euery syde/and make the euen with the grounde/with thy chyldre which are in the. And they shall not leue in the one stone vpon an other / because thou knowest

mat. xxi b  
mar. xj. b.



Esa. lvi.

not the tyme of thy visitation. And he went into the temple/and began to cast oute them that solde therein/ and them that bought/saying vnto the: it is wyrtten: my housse is the housse of prayer: but ye haue made it a den of theues. And he taught dayly in the tēple. ✠ The hye prestes & scribes & p̄ chiefe of the people went aboute to destroye him: but coulde not fynde what to do. for all the people stakke by hym: & gaue him audiece

¶ The. xx.

## of S. Luke.

## Jo. lxxx.

¶ Of the elders that enquired of Christ by what power he dyd those thinges. The parable of the vyneyarde. The question of tribute. Of the Saduces that denyeth the resurrection. The question of Christ agaynst the Pharises.

### ¶ The. xx. Chapter. ✠



¶

And it fortunēd in one of those dayes/as he taught the people in p̄ temple and preached the Gospell: the hye prestes and the Scribes came with the elders & spake vnto him saying: Tell vs by what auctoryte doest thou these thinges? Ether who is he that gaue the this auctoryte? He answered and sayde vnto them: I also will axe you a question/and answer me. The baptyme of Ihon was it frō heuē or of men? And they thought with in them selues sayinge: yf we shall saye frome heauen: he wyll saye / why then beleued ye him not? But and yf we shall saye of men/all the people wyll stōne vs. for they be perswaded that Iohn is a prophete. And they answered that they coulde not tell whence it was. And Iesus sayde vnto them: nether tel I you by what auctoryte I do these thinges.

mat. xxi.  
mar. xj. b

¶

Then beganne he to put forth to the people this symilitude. A certayne man planted a vyneyarde/ & let it forth to fermers and went him selfe into a straunge countre for a greate season. And when the tyme was come/ he sent a seruaūt to his tenautes that they shulde geue him of the frutes of the vyneyarde. And the tenautes dyd bet him / and sent him awaye empty. And agayne he sent yet another seruaunt. And they dyd bete him/and foule entreated him also/and sent him awaye empty. Moreover/ he sent the thyrde to/and him they wounded/ and cast out. Then sayde the lorde of the vyneyarde: what shall I do? I wyll sende my deare sone / him peradventure they wyll reuerence/when they se him.

mar. xxi.  
Esa. v. a.  
Iher. ii. d

¶ But when the fermers sawe him/they thought in them selues sayinge: this is the heyre/come let vs kyll him/that the inheritance maye be oures. And they caste him oute of the vyneyarde/and kyllēd him. Nowe what shall the lorde of the vyneyarde do vnto them? He will come & destroye these fermers/ and will



## The Gospell

and will let oute his byneyarde to other. When they hearde that/they sayde: God forbyd.

**psa. cxlvij.**  
**act. iij. b.**  
**rom. vi. g.**  
**1. the. ii. a.**  
**isa. xxvij.**  
And he behelde them and sayde: what meaneth this then **D** that is wyrtten: The stone that the bylders refused/ & same is made the heed corner stone. Whosoever stumbe at & stone shal be broken: but on whosoever it fall vpon/it will grynde him to powder. And the hye prestes & the scribes the same houre went about to laye hōdes on him/ but they feared & people. For they perceaued that he had spoken this similitude agaynst them.

**mat. xxij.**  
**mar. xij. b.**  
And they watched him/ & sent forth spies/ which shuld sayne them selues perfecte/ to take him in his wordes/ and to deluyer him vnto the power and auctoryte of the debite. And they axed him sayinge: Master/ we knowe that thou sayest and teachest **E** right/ nether consyderest thou any mannes degre/ but teachest the way of God truly. Is it laful for vs to geue Cesar tribute or no? He perceaued their craftyness/ and sayd vnto them: why tempt ye me? Shewe me a peny. Whose ymage & superscription hath it? They answered and sayde: Cesars. And he sayde vnto them: Geue then vnto Cesar/ that which belongeth vnto Cesar: & to God & which pertayneth to God. And they coude not reprove his sayunge before the people. But they maruayled at his answer/ and helde their peace.

**mat. xxij.**  
**mar. xij.**

**den. xxy.**



**Sa** Then cam to him certayne of the **Sa** duces which denye that there is any resurrection. And they axed him sayinge: Master/ Moles wrote vnto vs/ yf any mānes brother dye hauinge a wyfe/ and the same dye without issue: that then his brother shulde take his wyfe/ & rayse vp seed vnto his brother. Ther were seuen brethren/ & the fyrst toke a wyfe/ & dyed without chyliden. And the seconde toke the wyfe/ & dyed chylidlesse. And the thyrde toke her/ and in lyke wyse the resydue of the seuen/ and left no chyliden behynde them/ and dyed. Last of all the womā dyed also. Nowe at the resurrection whose wyfe of them shal he be? For seuen had her to wyfe.

Jesus answered and sayde vnto them. The chyliden of this worlde

## of S. Luke.

**Jo. lxxxi.**

worlde mary wyues/ and are married/ but they which shalbe made worthy to enioye & worlde & the resurrection from deeth/ nether mary wyues nether are married/ nor yet can dye any moare. For they are equall vnto & angels: & are sonnes of God/ in as moche as they are the chyliden of the resurrection. And that the deed shal ryle agayne/ euen Moles signified besydes the bulshe/ when he sayd: the Lorde God of Abraham/ and the **Ero. iij. b.** God of Isaac/ and the God of Jacob. For he is not the God of the deed/ but of them which lue. For all lue in him. Then certayne of the Pharises answered and sayde: Master thou hast well sayde. And after that durst they not axe him any questi- on at all.

**S** Then sayde he vnto them: how saye they that Christ is Da- **mat. xxij.** uid's sone? And Dauid him selfe sayth in the boke of the Psal- **mar. xij. b.** mes: The Lord sayde vnto my Lorde/ syt on my right honde/ **psal. cix.** tyl I make thyne enemy thy fote stole. Seinge Dauid calleth him Lorde: how is he then his sone?

Then in the audience of the people/ he sayde vnto his disci- **mat. xxij.** ples: beware of the Scribes/ which desyre to go in longe clo- **mar. xij. b.** thinge: and loue gretinges in the markets/ and the hyest seates in the synagoges and chiefe rounes at feastes/ which deuoure widowes houses/ & that vnder a coloure of longe prayinge: the same shal receaue greater damnacion.

**Of the poore wedowe that offered two mytes.**  
**Of the destruction of the temple.** Jesus sheweth before the tokens that shal come afore the destruction of Jerusalem. The signes. Watche co- tinually and praye.

## The. xxi. Chapter.

**A** S he behelde/ he sawe the ryche men/ how they cast in **mat. xij. b.** their offeringes into the treasury. And he sawe also a certayn poore widowe/ which cast in thither two mites. And he sayde: of a trueth I say vnto you/ this poore wyddowe hath put in moare then they al. For they al haue of their superfluyte **mat. xxij.** added vnto the offering of God: but she/ of her penury hath cast **mar. xij.** in all the substance that she had.

As some spake of the temple/ how it was garnished with goodly stones and iewels/ he sayde: The dayes will come/ whē of these thinges which ye se/ shall not be lefte stone vpon stone/ that shall not be throbwen downe. And they axed him sayinge: **I** Master



## The Gospell

After when shall these thinges be/ and what signe will there be/ when suche thinges shall come to passe.

And he sayde: take hede that ye be not deceaued. For many will come in my name sayinge: I am he/ and the tyme draweth neare. folowe ye not them therfore. But when ye heare of warre and dissencion/ be not afrayed. For these thynges muste fyist come: but the ende foloweth not by and by. Then sayd he vnto them. Nacion shall ryle agaynst nacion/ and kyngdome agaynst kyngdome/ and greate erthquakes shall be in all quarters/ and hunger/ and pestilence/ and fearful thinges. And greate signes shall there be from heauen.

But before all these/ they shall laye their hondes on you/ and persecute you/ deliueyng you vp to the Synagoges and into prison/ and bringe you before kynges and rulers for my names sake. And this shall chaunce you for a testimoniall. Let it sticke therfore faste in youre hertes/ not once to study before/ what ye shall answer: for I will geue you a mouth & wyrdome/ where agaynst/ all youre aduersaries shall not be able to speake nor replyt. yee and ye shall be betrayed of youre fathers and mothers/ and of youre brethren/ and kynsmen/ and louers/ & some of you shall they put to deeth. And hated shall ye be of all men for my names sake: yet ther shall not one here of your heeddes perishe. With youre patience possesse youre soules.

And when ye se Jerusalem beseged with an hoste/ then vnderstonde that the desolacion of the same is nye. Then let them which are in Jewry fflye to the mountaynes. And let the which are in the middes of it departe oute. And let not them that are in other countreis/ enter ther in. For these be the dayes of vengeance/ to fulfill all that are writte. But wo be to them that be with chylde/ & to them that geue sucke in those dayes: for ther shall be greate trouble in the londe/ & wrath ouer all this people. And they shall fall on the edge of the swearde/ & shall be leed captiue into all nacions. And Jerusalem shall be troden vnder fote of the gentyls/ vntyll the tyme of the gentyls be fulfilled.

And ther shall be signes in the sonne/ and in the mone/ and in the starres: and in the erth the people shall be in soche perplexe/ that they shall not tell which waye to tourne them selues. The see and the waters shall rooze/ and mennes hertes shall fayle

mat. xxiii.  
mar. xiii.  
Dan. ix. g

mat. xxiii.  
2 Bar. xiii.  
esai. ciii. b  
eze. xxxiii.  
Joel. ii. c

of S. Luke.

Jo. lxxxij.



fayle them for feare/ and for lookinge after those thynges which shall come on the erth. For the powres of heauen shall moue. And then shall they se the sone of man come in a clowde with power and greate glory. When these thinges begonne to come to passe: then loke vp/ & lyfte vp youre heddes for youre redemption draweth nye.

And he shewed them a similitude: behold the fygge tree/ and all other trees/ when they shute forth their buddes/ ye se and knowe of youre owne selues that sommer is then nye at honde. So lyke wyse ye (when ye se these thinges come to passe) vnderstonde/ that the kyngdome of God is nye. Verely I saye vnto you: this generation shall not passe/ tyll all be fulfilled. Heauē and erth shall passe: but my wordes shall not passe.

Take hede to youre selues/ lest youre hertes be ouercome with surfetting and dronkenness and cares of this worlde: and that/ that daye come on you vnwares. For as a snare shall it come on all the that sit on the face of the erthe. Wathe therfore continually and praye/ that ye maye obtayne grace to fflye all this that shall come/ and that ye maye stonde before the sone of man.

In the daye tyme/ he taught in the temple/ and at nyght/ he went out/ and had abydinge in the mount oliuete. And all the people came in the mornynge to him in the temple/ for to heare him.

*Christ is betrayed of Judas. Of the easterlambe. The institucio of the Sacrament. Of the stryfe betwene the Apostles which of them shulde be the chiefe. How Christ was troubled in the fleshe. Malchus eare was stryken of. Jesus was led vnto the chiefe preste.*

### The. xxiij. Chapter.

The feast of swete breed dyue nye which is called easter/ & the hye prestes and scribes sought how to kyll him/ but they feared the people. Then entred Satan into Judas/ whose fyr name was Iscariot (which was of the nombre of the twelue) and he went his waye and communed with the hye prestes and officers how he myght betraye hym to them.

I. ii. And

mat. xxvi.  
mar. xiiii.

mat. xxvi.



## The Gospell

And they were glad: and promised to geue him money. And he consented / and sought oportunitie to betraye him vnto them / when the people were awaye.

mat. xxv.  
mar. xliij.

Then came the daye of swete breed / when of necessite the e-  
sterlambe must be offered. And he sent Peter and John saying:  
goo and prepare vs the esterlambe / that we maye eat / They  
sayde to him: where wilt thou / that we prepare. And he sayde  
vnto them. Beholde when ye be entred into the cyte / ther shall  
a man mete you bearynge a pitcher of water / him folowe into  
the houlle that he entreth in / and saye vnto the good ma of the  
houlle. The master sayeth vnto the: where is the gest chamber  
where I shall eat myne esterlambe with my disciples. And he  
shal shew you a greates parloure paved. There make redy. And  
they went and founde as he had sayde vnto them / and made  
redy the esterlambe.

mat. xxv.  
mar. xliij.  
l. 2. 2. 2.

And when the houre was come / he sate doune and the twelue  
Apostles with him. And he sayde vnto them: I haue inwardly  
desyred to eat this esterlambe with you before that I suffre.  
for I saye vnto you / hence forth I wyll not eat of it any more  
vntyll it be fulfilled in the kyngdom of God. And he toke þ cup  
and gaue thanks / and sayde. Take this / and deuyde it among  
you. for I saye vnto you: I wyll not drynke of the frute of the  
vyne / vntyll the kyngdome of God be come.

And he toke breed / gaue thanks / and gaue to them / saying:  
This is my body which is geue for you. This do in the remem-  
braunce of me. A lyke wyse also / when they had supped / he toke  
the cup sayinge: This cup is the newe testament in my bloude /  
which shall for you be shedde.

mat. xxv.  
mar. xliij.  
loh. xliij. c  
l. 2. 2. 2.

yet beholde / the honde of him that betrayeth me / is with me  
on the table. And the sone of man goeth as it is apoynted: But  
wo be to that man by whom he is betrayed. And they began to  
enquire amonge them selues / whiche of them it shulde be / that  
shulde do that.

2. 2. 2. 2.  
2. 2. 2. 2.

✠ And there was a stryfe amonge them / whiche of them  
shulde be taken for the greatest. And he sayde vnto them: the  
kynges of the Gentyls raygne ouer them / and they that beare  
rule ouer them / are called gracious lordes. But ye shall not be  
so: But he that is greatest amonge you / shall be as the yongest:  
and he

## of S. Luke.

Jo. lxxxiij.

& he that is chiefe / shalbe as the minister. For whether is grea-  
ter / he that sitteth at meate: or he that serueth. Is not he that  
sitteth at meate. And I am amonge you / as he that ministrerth.  
ye are they which haue bidden with me in my tēptacions. And  
I apoynt vnto you a kyngdom / as my father hath appoynted  
to me: that ye maye eat and dryncke at my table in my kyng-  
dome / & sit on seates / & iudge the twelue tribes of Israel. ✠

And the Lorde sayde: Simon / Simō beholde / Satan hath  
desired you / to lifte you / as it were wheate: but I haue prayed  
for the / that thy sayth faile not. And when thou arte conuer-  
ted / strengthe thy brethren. And he sayde vnto him. Lorde I  
am redy to go with the into prison / & to deeth. And he sayde:  
I tell the Peter / the cocke shall not crowe this daye / tyll thou  
haue thryle denyed that thou knewest me.

mat. xxv.  
mar. xliij.

And he sayde vnto them: when I sent you without wallet  
and scrippe & shoes: lacked ye any thynge. And they sayd / no.  
And he sayde to them: but now he that hath a wallet let him ta-  
ke it by / & lyke wyse his scrippe. And he that hath no swearde /  
let him sell his coote and bye one. for I saye vnto you / that yet  
that which is wyrtten / must be performed in me: euen with the  
wycked was he nombred. for those thynges which are wyrt-  
ten of me / haue an ende. And they sayde: Lorde / beholde here  
are two swerdes. And he sayde vnto them: it is ynough.

isa. liij.

And he came out / and went as he was wonte / to mounte oli-  
uete. And the disciples folowed him. And when he came to the  
place / he sayde to them: praye / lest ye fall into temptation.

mat. xxv.  
mar. xliij.  
loh. xliij.

And he gate him selfe from them / about a stones cast / & kne-  
led doune / & prayed / sayinge: Father yf thou wilt / withdraue  
this cup fro me. Neuerthelesse / not my wil / but thyne be fulfill-  
ed. And ther appered an angell vnto him from heauen / confor-  
tinge him. And he was in an agony / & prayed somewhat longer.  
And his sweate was lyke droppes of bloud / trickling doune to  
the grounde. And he rose by from prayer and came to his disci-  
ples / and founde them slepinge for sorow / & sayde vnto them:  
why slepe ye. Rise and praye / lest ye fall into temptation.

Whyll he yet spake: beholde / ther came a company / and he  
that was called Judas / one of the twelue / went before them / &  
preased nye vnto Iesus to kysse him. And Iesus sayd vnto him:

l. iij. Judas /



## The Gospell

Judas/betrayest thou the sone of mā with a kysse. When they which were about him sawe what wold folow/ they sayd vnto him. Lorde shall we synge with swerde. And one of the smote a seruaunt of the hyest preste of all/ and smote of his right eare. And Iesus answered & sayde: Suffre ye thus farre forth. And he touched his eare/ and healed him.

mat. xxvi.  
mar. xiiii.  
loh. xviii. Then Iesus sayde vnto the hye prestes & rulers of the temple and the elders which were come to him. Be ye come out/ as vnto a thefe with swerdes & staves. When I was dayly with you in the tēple/ ye stretched not forth hondes agaynst me. But this is euē your very houre/ and the power of darcknes. Then toke they him/ and ledde him/ & brought him to the hye prestes housse. And Peter folowed a farre of.

mat. xxvi.  
mar. xiiii.  
loh. xviii. When they had kyndled a fyre in the myddes of the palys/ & were set doune together/ Peter also sat doune amonge them. And one of the wenches behelde him as he sat by the fyre/ and set good eyesyght on him & sayd: this same was also with him. Then he denyed him sayinge: woman I knowe him not. And after a lytell whyle/ another sawe him and sayde: thou arte also of them. And Peter sayde: man I am not. And about the space of an houre after/ another affirmed sayng: verely euen this felowe was with him/ for he is of Galile/ and Peter sayd: man I wote not what thou sayest. And immediatly whyl he yet spake the cocke crowe. And the Lorde touned backe and looked vpon Peter. And Peter remembred the wordes of the Lorde/ how he sayde vnto him/ before the cocke crowe/ thou shalt denye me thryse. And Peter went out/ and wepte bitterly.

And the men that stode about Iesus/ mocked him/ & smote him/ and blyndfolded him/ & smote his face. And axed him sayinge: axede who it is that smote the. And many other thinges despytfully sayde they agaynst him.

mat. xxvi.  
mar. xv.  
loh. xviii. And as sone as it was daye the elders of the people & the hye prestes & scribes came to gether/ and ledde him into their counsell sayinge: art thou very Christ: tell vs. And he sayd vnto the yf I shall tell you/ ye wyll not beleue. And yf also I axe you/ ye will not answer me oz let me go. Hereafter shall the sone of mā syt on the ryght honde of the power of God. Then sayde they all: Arte thou then the sone of God. He sayde to them: ye saye that I am

of S. Luke.

Jo. lxxxiij.

that I am. Then sayd they: what nede we any further wytnes. We oure selues haue herde of his owne mouth.

He was led to Pylate. He was mocked of Herode. Pylate and Herode were made frendes. Simon of Cyrene was compelled to bere the crosse. Of the women that bewayled Iesus. The manner of his tormētes & deeth. His body was begged & layde in a sepulchre.

**The. xxiij. Chapter.**

**A** And the whole multitude of them arose/ and ledde him vnto Pylate. And they beganne to accuse him sayinge: We haue founde this felowe peruertryng the people/ & forbyddynge to paye tribute to Cesar: saying/ he is Christ a kynge. And Pylate apposed him sayinge: art thou the kynge of the Jewes. He answered him and sayde: thou sayest it. Then sayd Pylate to the hye prestes/ and to the people: I fynde no faute in this mā. And they were the more fearce sayng. He moueth the people/ teachynge thoroowout Jewry/ and beganne at Galile/ euen to this place.

Whē Pylate hearde mencion of Galile he axed whether the mā were of Galile. And as sone as he knewe that he was of Herodes iurisdiction he sent him to Herode/ which was also at Jerusalem in those dayes. And when Herode sawe Iesus/ he was exceedingly glad. For he was desyrous to se him of a lōge season because he had heard many thynges of him/ & trusted to haue sene some miracle done by him. Then questioned he with him of many thynges. But he answered him not one worde. The hye prestes and scribes/ stode forth & accused him straitly. And Herod with his men of warre/ despyled him/ and mocked him/ and arayed him in whyte/ and sent him agayne to Pylate. And the same daye Pylate & Herod were made frendes to gether. For before they were at variapnce.

**23** And Pylate called to gether the hye prestes and the rulers/ and the people/ and sayde vnto them/ ye haue brought this mā vnto me/ as one that peruerterd the people. And behold I haue examined him before you/ and haue founde no faute in this man of those thinges wher of ye accuse him. No nor yet Herod. For I sent you to him/ and lo nothyng worthy of deeth is done to him. I wyll therfore chasten him/ and let him loosse. For of necessity/ he must haue let one loose vnto them at that feast.

And all the people cryed at once sayinge: awaye with him/ & I. iij. Delouer.



## The Gospell

delyuer to vs Barrabas: which for insurreccio made in the cyte and mozt her/ was cast into pteson. Pilate spake agayn to them wyllynge to let Iesus losse. And they cryed sayinge: Crucifye him/ Crucifye him. He sayde vnto them the thyrde tyme. What euill hath he done? I fynde no cause of deeth in him. I will therfore chasten him/ and let him losse. And they cryed with loude voyce/ and required that he myght be crucified. And the voyce of them and of the hye prestes preuailed.

And Pilate gaue sentence that it shulde be as they required and let losse vnto them him that for insurreccion and mozt her was cast into pteson/ whom they desyred/ & deliuered Iesus to do with him what they wolde. And as they ledde him awaye/ they caught one Symon of Syrene/ compynge out of the felde: and on him layde they the crosse/ to beare it after Iesus.

mat. xxvii  
mar. xv. b

Isa. liii. a  
Gala. iii.

Esa. li. a  
Dzec. x. b  
Apo. ix. d

And there folowed him a greate company of people & of women/ whiche women bewayled and lamented him. But Iesus turned backe vnto them/ and sayde: Doughters of Ierusalem/ wepe not for me/ but wepe for your selues/ & for your chyldren. For beholde/ the dayes wyll come/ when men shall saye: happy are the baren and the wombes that neuer bare and the pappes which neuer gaue sucke. Then shall they begynne to saye to the mountaynes/ fall on vs: and to the hylles couer vs. For yf they do this to a grene tree/ what shall be done to the drye?

mat. xxvii  
mar. xv. b  
Ioh. xix. b  
mat. xxvii  
mar. xv. b



And ther were two euill doers ledde w<sup>th</sup> him to be slayne. And whē they were come to the place/ which is called Caluary/ there they crucified him/ and the euill doers/ one on the ryght hond/ & the other on the lyfte. Then sayd Iesus: father forgeue them/ for they wote not what they do. And they parted his raymēt/ & cast lottes. And the people stode and behelde.

And the rulers mocked him with them sayinge: he holpe other mē: let him helpe him selfe/ yf he be Christ & chosen of God. The soudiers also mocked him/ and came and gaue him veneger & sayde: yf thou be that kynge of the Iewes/ saue thy selfe. And his superscription was writte ouer him/ in Greke/ in Latin/ and Hebrew. This is the kynge of

of S. Luke.

Jo. lxxxv.

kynge of the Iewes. And one of the euill doers which hanged rayled on him/ sayinge: If thou be Christ saue thy selfe and vs. The other answered and rebuked him saying: Neither fearest thou God/ because thou art in the same dampnacion? We are righteously punished/ for we receaue according to oure dedes. But this man hath done nothinge amysse. And he sayde vnto Iesus: Lorde remember me when thou comest into thy kyngdome. And Iesus sayde vnto him: Verely I saye vnto the/ to daye shalt thou be with me in paradise.

And it was about the syxt houre. And ther came a darcknes ouer all & londe/ vntyll the nyynth houre/ & the sonne was darkened. And & bayle of the temple dyd rent euē thowow the myddes. And Iesus cryed with a great voyce & sayde: father/ into thy hondes I comende my spirit. And when he thus had sayde he gaue vp the goost. When the Centurion saw what had hapened/ he glorified God saying: Of a suretie this mā was perfecte. And all & people that came together to that syght/ beholdinge the thinges which were done/ smote their brestes/ & returned home. And all his acquayntaūce/ & the womē that folowed him from Galile/ stode a farre of beholdinge these thinges. And behold there was a mā named Ioseph/ a counsellour/ and was a good man & a iuste/ & dyd not cōsent to the counsell and dede of them/ which was of Arimathea/ a cyte of the Iewes: which same also wayted for the kyngdom of God: he wēt vnto Pilate & begged the body of Iesu/ & toke it doune/ & wrapped it in a lynnē clooth/ & layed it in an hewen tounge/ wherin was neuer mā befoze layed. And & daye was the saboth euē & the saboth dyue on. The womē that folowed after which cam with him frō Galile/ behelde the sepulcre & how his body was layed. And they returned & prepared odoures and oyntmentes: but rested the saboth daye/ accordynge to the cōmaundement.

mat. xxvii  
mar. xv.  
Ioh. xix. g

¶ The women visited the sepulchre. Peter ranne vnto the graue.  
¶ Of the pilgrims that went vnto Emaus. Iesus stode in the myddes of his disciples. How Iesus ascended into heauen.

The. xliii. Chapter.

On the morowe after the saboth/ early in & mornynge/ they came vnto the tounge and brought the odoures whiche they had prepared & other women with them. And they found the stone roloed awaye frō the sepulcre/ & went in: but founde not the

mar. xvi.  
Iohn. xx.





mat. xxvii  
mar. ix. 3

not the body of the Lorde Jesu. And it happened/as they were amased therat. Beholde two men stode by them in shynynge vestures. And as they were a frayde/ & bowed doune their faces to the earth: they sayd to the: why seke ye the lyuinge amōge the deed: he is not here but is risen. Remēber how he spake vnto you/ whē he was yet with you in Galile/ sayinge: that the sone of man must be delyuered into the hōdes of synfull mē/ and be crucifyed/ and the thyrde daye rise agayne.

And they remembred his wordes / and returned frō the sepulcre/ and tolde al these thinges vnto the eleuen and to all the remna. It. It was Mary Magdalen and Joanna/ and Mary Jacobi/ and other that were with them/ which tolde these thinges vnto the Apostles/ ad their wordes semed vnto them sayned thinges/ nether beleued they them. Then arose Peter and ran vnto the sepulcre/ and stowed in and sawe the lynnē clothes layde by them selfe/ and departed wondrynge in him selfe at that which had happened. †

† And beholde/ two of them wēt that same daye to a tounē which was from Jerusalem about thre score forlonges/ called Emmaus: & they talked to gether of all these thinges & had happened. And it chaunced/as they comened to gether/ & reasoned that Jesus him selfe due neare/ & wēt with the. But their eyes were holdē/ that they coude not knowe him. And he sayd vnto them: What maner of comunicaciōs are these & ye haue one to another as ye walke/ & are sadde. And the one of them named Cleophas/ answered & sayd vnto him: arte thou only a straunger in Jerusalem/ & haste not knowen the thynges which haue chaunced therin in these dayes. To whō he sayd: what thinges.

And they sayd vnto him: of Jesus of Nazareth which was a Prophet/ myghtie in dede & worde before God/ & al the people. And how & hys prestes/ & oure rulers deliuered him to be cōdēpned to deeth: & haue crucified him. But we trusted & it shuld haue bene he & shuld haue delyuered Israel. And as touchyng al these thinges/ to daye is euē & thyrde daye: & they wer done.

ye and

ye and certayne women also of oure company made vs altonyed/ which came erly vnto the sepulcre/ & founde not his body: and came sayng/ that they had sene a vision of aungels/ which sayde that he was a lyue. And certayne of the which were with vs/ went their waye to the sepulcre/ and founde it euē so as the women had sayde: but him they sawe not.

And he sayde vnto them: O folles and slowe of herte to beleue all that the Prophetes haue spokē. Dought not Christ to haue suffred these thinges/ and to enter into his glory. And he began at Moses/ and at all the Prophetes/ and interpreted vnto them in al scriptures which were wyttē of him. And they due nye vnto the tounē which they wēt to. And he made as though he wolde haue gone further. But they cōstrayned him sayinge abyde with vs / for it draweth towarde nyght / and the daye is farre passed. And he went in/ to tary with them.

And it came to passe as he sate at meate with them / he toke breed/ blessed it/ brake and gaue to them. And their eyes were opened & they knewe him: and he banished out of their syght. And they sayd betwene them selues: dyd not oure hertes burne with in vs/ whyll he talked with vs by the waye/ and as he opened to vs the scriptures. And they roose by & same houre/ and returned agayne to Jerusalem/ and founde the eleuen gathered together/ & them that were with them/ which sayd: the Lorde is risen in dede/ and hath apered to Simon. And they tolde what thinges was done in the waye/ & how they knewe him in breakynge of breed. †

† As they thus spake/ Jesus him selfe stode in the myddes of them / and sayde vnto them: Peace be with you. And they were abashed and afrayde / supposynge that he had sene a sprete. And he sayde vnto them: Why are ye troubled/ ad why do thoughtes aryse in poure hertes. Beholde my hondes and my fete/ that it is euē my selfe. Handle me and se: for spretes haue not flesshe and bones/ as ye se me haue. And when he had thus spoken / he shewed them his hondes and his fete. And whyll they yet beleued not for ioye and wondred/ he sayde vnto them: Haue ye here any meate. And they gaue him a pece of a broyled fyssh/ and of an hony combe. And he toke it/ and ate it before them.

And he sayd

Math.  
xxviii.  
mar. xvi.  
loh. xx. e



## The Gospell

And he sayd vnto them. These are þe wordes which I spake vnto you/whyll I was yet with you: that all muste be fulfilled which were wyttē of me in the lawe of Moyses and in the Prophetes/ & in the Psalmes. Then opened he their wyttēs/ that they myght vnderstonde the scriptures/ and sayde vnto them.

psal. cxviii Thus is it wyttē/ and thus it behoued Christ to suffre/ and to ryse agayne from deeth the thyrde daye / and that repentaunce and remission of synnes shuld be preached in his name amonge all nacions/ & must begynne at Jerusalem. And ye are witness of these thynges. And beholde/ I will sende the promys of my father vpon you. But tary ye in the cyte of Jerusalem/ vntyll ye be endewed with power from an hye.

Acto. i. a.  
ioh. xv. d.

Acto. i. a.  
mar. xvi. b

And he ledde them out into Bethany/ & lyfte bp his hondes/ and blessed them. And it came to passe as he blessed them/ he departed from them/ and was carryed bp into heauen. And they worshypped him/ & returned to Jerusalem with greate ioye/ and were continually in the temple pray- syng and laudynge God: Amen.

Here endeth the Gospell  
of S. Luke.

## John.

John what he was/ is manifest by the thre fyrst Euangelistes. Fyrst Christes Apostle/ and that one of the chiefe. Then Christes nyghynā/ and for his singuler innocencie and softenes/ singulerlye beloued & of singuler familiaritate with Christ/ & euer one of the thre witness of moost secret thinges. The cause of his wyrtynge was certayne heresies that arose in his tyme/ and namely two/ of which one denyed Christ to be verre God/ and the other to be verre mā/ and to be come in the verre fleshe/ & nature of mā. Agaynst which two heresies he wrote both his Gospell/ and also his fyrst pistle/ & in the begynnyng of his Gospell sayth that the worde or thyng was at the begynnyng/ & was with God/ and was also verre God/ and that all thinges was created & made by it/ & that it was also made fleshe: that is to saye/ became verre man. And he dwelt amonge vs (sayth he) and we sawe his glorie.

And in the begynnyng of his pistle he sayth/ we shewe you of the thinge that was from the begynnyng/ which also we heard/ sawe with oure eyes/ and oure handes handled. And agayne we shewe you euerlastynge lyfe/ that was with the father & apared to vs/ & we heard and sawe. &c. In that he sayth that it was from the begynnyng/ and that it was eternal lyfe/ and that it was with God he affirmeth him to be verre God. And that he sayth/ we heard/ sawe and fealte/ he wyrtneeth that he was verre mā also. John also wrote last/ and therfore touched not the storye that the other had copiled. But wyrteth moost of the sayth & promyses/ & of the sermones of Christ. This be sufficiēt cocer- ninge the. iiii. Euangelistes/ & their auctorite & worthynes to be beleued.

The Gospell

## The Gospell of Saynct John the Apostle and Euangelist.

John Baptist bare wytnes of Christ.  
The Jewes enuyred of S. John & he were Christ.  
Of the callynge of Andrew/ Peter/ Philip/ and Nathanael.

The fyrst Chapter. ✠



**I**n the be-  
gynnyng was  
the worde/ and  
þe worde was  
with God: and the worde  
was god. The same was  
in the begynnyng with  
God. All thynges were  
made by it/ & without it/  
was made nothinge that  
was made. In it was ly-  
fe/ & the lyfe was þe lyght  
of mē/ and the lyght shyn-  
eth in the darcknes/ but  
the darcknes comprehen-  
ded it not.

There was a man sent  
frome God/ whose name  
was John. The same cam as a wytnes/ to beare witnes of the  
lyght/ that all mē through him myght beleue. He was not that  
lyght/ but to beare wytnes of the lyghte. That was a true  
lyght which lyghteth all mē that come into þe worlde. He was  
in the worlde/ and the worlde was made by him: and yet the  
worlde knewe him not.

He cam amonge his owne/ and his owne receaued him not.  
But as many as receaued hym/ to them he gaue power to be  
the sones of God/ in that they beleued on his name: which wer  
borne not of bloude/ nor of the wyll of the fleshe/ nor yet of the  
wyll of man: but of God.

And the worde was made fleshe and dwelt amonge vs/ and  
we sawe the glory of it/ as the glory of the only begottē sone of  
the father/ which worde was full of grace and verite. ✠

✠ John bare

Math. i. c  
Luce. ii. d



# The Gospel

✠ John bare witnes of him and cryed sayinge: This was he of whom I spake/he that cometh after me/was before me/because he was y<sup>e</sup> then I. And of his fulnes haue all we receaued/euen grace for grace. For the lawe was geuen by Moses/but grace and trueth came by Iesus Christ. No man hath sene God at any tyme. The only begotten sone/which is in the bosome of the father/he hath declared him. 1.

✠ And this is the recorde of John: when the Jewes sent  
Prestes and Leuites frome Ierusalem/ to aske him/ what arte  
thou. And he cōfessed and denyed not and sayde playnly. I am  
not Christ. And they asked him: what then arte thou Helias.  
And he sayde: I am not. Arte thou a Prophet. And he answe-  
red no. Then sayd they vnto him: what arte thou that we may  
geue an answer to them that sent vs: what sapest thou of thy selfe.  
He sayde: I am the voyce of a cryar in the wyldernes/ make  
strayght the waye of the Lorde/ as sayde the Prophet Elaias.

And they which were sent / were of the pharises. And they  
asked him / and sayd vnto him: why baptyshest thou then / yf thou  
be not Christ / nor Helyas / nether a prophet. John answered  
them sayinge: I baptise with water: but one is come amonge  
you whom ye knowe not / he it is that cometh after me / which  
was before me / whose shoe latchet I am not worthy to vnloose.  
These thinges were done in Bethabera beyöde Iordā / where  
John dyd baptise. ¶

✠ The nexte daye John saue Iesus commynge vnto him/ and sayde: beholde the lambe of God/ which taketh awaye the synne of the worlde. This is he of whom I sayde. After me cometh a man/ which was before me/ for he was yer then I/ and I knewe him not/ but that he shuld be declared to Israel therefore am I come baptisynge with water.

And John bare recorde sayinge: I sawe the sprete descende  
from heauē lyke a doue / & abyde vpon him / & I knewe him not.  
But he that sent me to baptise in water / þe same sayde vnto me:  
vpon whom thou shalt se the sprete descēde & tary styl on him /  
the same is he which baptised with the holy goost. And I sawe  
and bare recorde that this is the sone of God.

The next daye after/ John stode agayne/ and two of his disci-  
ples. And he behelde Iesus as he walked by/ & sayde: beholde  
the lambe

Def. 2.1. a.  
2nd ed. 11/9  
2nd ed. 1. a.  
3rd ed. 11/9

mat. ii. d  
mar. i. b.  
Luc. ii. d

of S. John.

**Fo. lxxviii.**

the lambe of God. And the two disciples herde him speake/ and folowed Iesus. And Iesus turned about/ & sawe them folowe and sayde vnto them: what seke ye. They sayd vnto him: Rabbi (which is to saye by interpretation/ After) where dwellest thou. He saynde vnto them: come and se. They came and sawe where he dwelt: & abode with him that daye. For it was about the tenth houre.

¶ One of the two which herde John speake & folowed Iesus/  
was Andrew Symon Peters brother. The same founde his  
brother Simo fyrst/and sayd vnto him: we haue founde Mes-  
sias/which is by interpretacion/ annoynted: and brought him  
to Iesus. And Iesus behelde him and sayde: thou art Simon  
the sone of Jonas/ thou shalt be called Cephas: which is by in-  
terpretacion/a stone.

The daye folowynge Iesus wolde go into Galile/ & founde Philip/ & sayde vnto him: folow me. Philip was of Bethsaida the cite of Andrey & Peter. And Philip founde Nathanael/ & sayde vnto him. We haue founde him of whom Moyses in the lawe & the Prophetes dyd wyte. Iesus the sone of Ioseph of Nazareth. And Nathanael sayde vnto him: can ther any good thinge come out of Nazareth. Philip sayde to him: come & se.

**¶** Iesus saue Nathanael cominge to him/ & sayde of him. Beholde a ryght Israelite/in whom is no gyle. Nathanael sayde vnto him: where knewest thou me. Iesus answered and sayde vnto him: Before that Philip called the/when thou wast vnder the fygge tree/ I saue the. Nathanael answered & sayde vnto him: Rabbi/thou art the sone of God/thou art the kynge of Israel. Iesus answered and sayd vnto him: Because I sayd vnto the/ I saue the vnder the fygge tree/thou beleuest. Thou shalt see greater thynges then these. And he sayd vnto him. Verely/ verely/ I saye vnto you: her after shall ye see heauen open/ & the angels of God ascendinge & descendinge ouer the sone of man.

¶ Of the marriage in the Lane of Galile.  
Of them that were cast out of the temple.  
How Iesus sayde: destroye ye this temple.

¶ The.ij. Chapter.

**A**ND the thyrde daye / was there a maryage in Cana  
of Galile: and the mother of Iesus was ther. And  
Iesus was called also and his disciples vnto the mariage. And  
when the

Gen. xix.  
Deu. xviii.  
Ezay. xl. c  
and xlv. b  
Iste. xliii.  
ezeccliii  
ad. xxvii  
Wash. u. f.



## The Gospell

whē þ wine failed / þ mother of Iesus sayd vnto him: they haue



no wyne. Iesus sayde vnto her: womā / what haue I to do with þe / myne houre is not yet come. His mother sayde vnto the ministres: whatsoeuer he sayeth vnto you / do it. And ther were standing there / six waterpottes of stone after the maner of the purifying of þe Iewes / containynge two or thre fyngers a pece.

And Iesus sayde vnto them: fylle the waterpottes with water. And they fylled them vp to the brim. And he sayde vnto them: drawe out now / & beare vn

to the gouernour of the feaste. And they bare it. When the ruler of the feast had tasted the water that was turned vnto wyne / & knewe not whence it was (but the ministres which drew the water knew) he called the bydegrome / and sayde vnto him: All men at the begynnynge / set forth good wyne / and whē men be dronke / then that which is worse. But thou hast kept backe the good wyne / vntill now.

This begynnynge of miracles dyd Iesus in Cana of Galile / and shewed his gloze / & his disciples beleued on him. After that he descended into Capernaum / and his mother / & his brethren / and his disciples: but cōtynued not manye dayes there.



And the Iewes ester was euen at honde / and Iesus went vp to Ierusalem / and founde syttinge in the temple those that solde oxen and shepe and dones and chaungers of money. And he made a scourge of small cordes / and draue them all out of the temple / with the shepe and oxen / & powred oute the chaungers money / and ouerthrew the tables / and sayd vnto them that solde dones: Haue these thinges hēce / and make not my fathers

housse an housse of marchaundyse. And his disciples remembred / how that it was wyrtten: the zeale of thyne housse hath euen eaten me.

Then

of S. Iohn.

Jo. Ixxxix.

Then answered the Iewes & sayde vnto him: what token shewest thou vnto vs / sayng that thou doest these thinges. Iesus answered and sayde vnto them: Destroye this temple / & in thye dayes I will reare it vp agayne. Then sayde the Iewes. xlii. yeares was this temple a byldynge: and wilt thou reare it vp in thye dayes. But he spake of the tēple of his body. Allone therfore as he was rylen from deeth agayne / his disciples remembered that he thus sayde. And they beleued the scripture / and the wordes which Iesus had sayde.

When he was at Ierusalem at ester in the feaste / many beleued on his name / when they sawe his miracles whiche he dyd. But Iesus put not him selfe in their hondes / because he knewe all men / and neded not / that any man shulde testify of man. For he knewe what was in man.

Of Nicodemus and Iesus.  
Of the baptyme of Iesus and Iohn.  
The question of purification.

The. iij. Chapter.



There was a mā of the pharises named Nicodemus a ruler amonge the Iewes. The same came to Iesus by night / and sayde vnto him. Rabby / we knowe that þu art a teacher which arte come fro God. For no mā coulde do such miracles as þu doest / except God were with him. Iesus answered & sayde vnto him: Verely / verely I saye vnto the: except a man be bozen a newe / he can not se the kyngdom of God. Nicodemus sayd

vnto him / how can a man be bozen whē he is olde / can he enter into his mothers wombe and be bozen agayne. Iesus answered: verely / verely I saye vnto the: except that a man be bozen of water and of the spirite / he can not enter into the kyngdome of God. That which is bozen of the fleshe / is fleshe: and that whiche is bozen of the spirite / is spirite. Maruaile not that I sayde to þe ye must be boze a newe. The wynde bloweth where he lysteth / and thou hearest his sounde: but canst not tell whēce he cometh and whether he goeth. So is euery man that is bozen of the spirit.

m And Nic



And Nicodemus answered & sayd vnto him: how can these thynges be? Jesus answered and sayd vnto him: art thou a master in Israel/and knowest not these thynges? Verely/bere ly/I saye vnto the/we speake that we knowe/and testify that we haue sene: and ye raceane not oure wytnes. If when I tell you erthly thynges/ye beleue not: how shuld ye beleue/yl I shal tell you of heavenly thynges?

And no man ascendeth vp to heaue/ but he that came doune from heaue/ that is to saye/ the sone of man which is in heauen.

**Num. xxi.** And as Moyses lyfte vp the serpent in the wyldernes/ euen so must the sone of man be lyfte vp/ that none that beleueth in him perishe: but haue eternall lyfe. **R**

**1. ioh. iiii.** For God so loueth the worlde/ that he hath geuen his on- ly sone/ that none that beleue in him/ shuld perishe: but shuld haue euerylastyng lyfe. For God sent not his sone into the worlde/ to condemne the worlde: but that the worlde through him/ myght be saued. He that beleueth on him/ shall not be condemned. But he that beleueth not/ is condemned all redy/ because he beleueth not in the name of the only sone of god. And this is the condemnacio/ that lyght is come into the worlde/ and the men loued darcknes moze then light/ because their dedes were euyl. For every man that euyl doeth/ hateth the lyght: nether cometh to lyght lest his dedes shulde be reprovied. But he that doeth trueth/ cometh to the lyght that his dedes myght be known/ how that they are wrought in God. **R**

After these thynges came Jesus & his disciples into the Jewes londe/ and ther he haunted with them and baptysed. And John also baptysed in Enon besydes Salim/ because ther was moche water there/ and they came & were baptysed. For John was not yet cast into prison.

**D** And there arose a question bitwene Johns disciples & the Jewes about purifying. And they came vnto John/ and sayde vnto him: Rabbi/ he that was with the beyonde Jordā/ to whom thou barest wytnes. Beholde the same baptyseth/ and all men come to him. John answered/ and sayde: a man can receaue no thyng at all except it be geuen him from heauen. ye poure selues are witnesse/ how that I sayde: I am not Christ/ but am sent befoze him. He that hath the byrde/ is the byrdegrom. But the frende

the frende of the byrdegrom/ which stondeth by and heareth him reioyleth greatly of þ byrdegromes voyce. This my toye is fulfylled. He must increace: and I muste decreace.

He that cometh from an hye is aboue all: He that is of the earth/ is of the earth/ and speaketh of the earth. He that cometh from heauen/ is aboue all/ and what he hath sene and hearde/ that he testifieth: but no mā receaueth his testimonye. How be it/ he that hath receaued his testimonie hath set to his seale that God is true. For he whome God hath sent/ speaketh the wordes of God. For God geueth not the sprete by measure. The father loueth the sone/ and hath geue all thynges in to his honde. He that beleueth on the sone/ hath euerylastyng lyfe: and he that beleueth not the sone/ shall not se lyfe/ but the wrath of God abyde on him. **R**

Of the woman of Samarie.  
The rulers sone that was sycke.

The. iiii. Chapter.

**A** Sone as the Lorde had knowledge/ how the Pharisees had herde þ Jesus made and baptysed moo disciples then John (though that Jesus him selfe baptysed not/ but his disciples) he leste Jewry/ & departed agayne into Galile. And it was so that he must nedes go thorow Samaria. Then came he to a cite of Samaria called Sichar/ besydes þ possessio that Jacob gaue to his sone Joseph. And ther was Jacobs well. Jesus then werped in his iorney/ sate thus on the well. **Ge. xlviii**



And it was aboute the sixte houre: & there came a woman of Samaria to drawe water. And Jesus sayd vnto her: geue me dryncke. For his disciples were gone awaye vnto þ tounne to bye meate. Then sayde the womā of Samaria vnto him: how is it/ that þ beinge a Jewe/arest dryncke of me/ which am a Samaritan. Jesus answered & sayde vnto hyr: yf thou knewest the gyfte of God/ & who it is that sayeth to the geue me dryncke/ thou wouldest haue asked of hym/ and he wolde haue geuen the water in y. of lyfe.



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of lyfe. The woman sayde vnto him. Syr thou hast nothyng to drabe wyth / and the well is depe: frome whence then hast thou that water of lyfe? Arte thou greater then oure father Jacob which gaue vs the well / and he him selfe dranke therof / and his chyldren / and his catell?

Jesus answered and sayde vnto hyr: whosoever drinketh of this water / shall thirst agayne. But whosoever shall drynke of the water that I shall geue him / shall neuer be moze a thyrst: but the water that I shall geue him / shall be in him a well of water / springinge bp into everlastinge lyfe. The womā sayd vnto him: Syr geue me of that water / that I thyrst not / nether come hyr ther to drabe. Jesus sayde vnto her. Go and call thy husband / and come hyther. The womā answered & sayd to him: I haue no husband. Jesus sayd to her: Thou hast well sayd / I haue no husband. For thou haste had fyue husbandes / & he whom thou now hast / is not thy husband. That saydest thou truely.

The womā sayde vnto him: Syr I perceaue that thou arte a Prophet. Oure fathers wooshypped in this mountayne: and ye saye that in Ierusalē is the place where men ought to wooshypp. Jesus sayde vnto her: woman beleue me / the houre cometh when ye shall nether in this mountayne nor yet at Ierusalem / wooshypp the father: ye wooshypp ye wote not what / we knowe what we wooshypp. For saluacion cometh of the Jewes. But the houre cometh and is now / when the true wooshyppers shall wooshypp the father in spirite / and in trouthe. For verely such the father required to wooshypp him. God is a sprete / and they that wooshypp him / must wooshypp him in sprete and trouthe.

The woman sayde vnto him: I wot well Messias shall come / which is called Christ. When he is come / he wyll tell vs all thynges. Jesus sayde vnto hyr: I that speake vnto the am he. And euē at that poynte came his disciples / and maruelled that he talketh with the woman: yet no man sayde vnto him / what meanest thou / or why talkest thou with her? The woman then lefte her waterpot / and wēt her waye into the cyte / and sayde to the men. Come se a man which tolde me all thynges that euer I dyd. Is not he Christ? Then they went oute of the cite / and came vnto him.

And in the

## of S. John.

Jo. xxi.

And in the meane whyle his disciples prayed him sayinge: Master / eate. He sayde vnto them: I haue meate to eate / that ye knowe not of. Then sayde the disciples betwene the selues: hath any man brought him meate? Jesus sayde vnto them: my meate is to do the will of them that sent me. And to fynde his worke. Saye not ye: ther are yet foure monethes / & then cometh haruest? Beholde I saye vnto you / lyfte bp youre eyes / & loke on the regions: for they are whyte all redy vnto haruest. And he that repeth receaueth rewarde / & gaddereth frute vnto lyfe eternall: that both he that soweth / and he that repeth myght reioyse to gether. And herin is the sayinge true / that one soweth and another repeth. I sent you to reape that wher on ye bestowed no labour. Other men laboured / and ye are entered into their labours.

¶ Many of the Samaritans of that cite beleued on him / for the sayinge of the woman / which testified: he tolde me all thynges that euer I dyd. Then when the Samaritans were come vnto him they besought him / that he wolde tary with them. And he abode there two dayes. And many moo beleued because of his owne wordes / & sayde vnto the womā: Now we beleue not because of thy sayinge: for we haue herde him oure selues / and knowe þ this is euē in dede Christ the sauour of the worlde.

After two dayes he departed thence / and went awaye into Galile. And Jesus him selfe testified þ a Prophete hath none honoure in his owne countre. Then as sone as he was come into Galile / the Galileas receaued him which had sene al the thynges that he dyd at Ierusalem at the feast. For they wēt also vnto the feast daye. And Jesus came agayne into Cana of Galile / where he turned water into wyne.

¶ And there was a certayne ruler / whose sone was sicke at Capernaum. As sone as the same herde that Jesus was come out of Iewry into Galile / he wēt vnto him / and besought him / that he wolde descende / and heale his sone. For he was euē ready to dye. Then sayde Jesus vnto him: excepte ye se signes & wondres / ye cannot beleue. The ruler sayde vnto him: Syr come awaye or euer that my chyldre dye. Jesus sayde vnto him: Go thy waye / thy sone liueth. And the man beleued the wordes that Jesus had spoken vnto him / and went his waye. And

m iij. anone

mat. xxi. a  
mar. vi. a.  
Luc. iij. c  
mat. iij. b

mar. i. d.  
Luc. iij. c



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anone as he went on his waye / his seruantes met him / and tolde him saying: thy chylde lyeth. Then enquired he of them the houre when he beganne to amende. And they sayde vnto him: yester daye the seuenth houre / the feuer lefte him. And the father knewe þ it was the same houre in which Iesus sayde vnto him: Thy sone lyeth. And he beleued / & al his household. ¶ This is agayne the seconde myracle that Iesus dyd / after he was come out of Jewry into Galile.

¶ Of him that was. xxxviii. yere sycke.  
The Jewes sought Iesus to destroye him.  
Of the resurrection. Search the scripture.  
Wholes accuseth the Jewes.

### The. v. Chapter. ✠



After that ther was a feast of the Jewes / & Iesus went by to Jerusalem. And ther is at Jerusalem / by the slaughterhouse / a pole called in þ Ebze touge / Bethesda / hauinge fyue porches / in which laye a greate multitude of sycke folke / of blynde / halt & wyddered / waitinge for þ mouinge of the water. For an aungel went downe at a certayne ceason into the pole & troubled the water. Who so euer then fyrste after the sterynge of the water / stepped in / was made whole of what so euer disease he had. And a certayne man was there / which had bene diseased. xxxviij. yeaeres. Whē Iesus sawe him lye / & knewe that he now longe tyme hadde bene diseased / he sayde vnto him. Wylt thou be made whole. The sycke mā answered him: Syr I haue no man when the water is troubled / to put me into the pole. But in the meane tyme / whyll I am about to come / an other steppeth doune before me.

And Iesus sayde vnto him: ryse take by thy beed / & walke. And immediatly the man was made whole / and toke by his beed and went. And the same daye was the saboth daye. The Jewes therfore sayde to him that was made whole. It is the Saboth daye / it is not lawfull for the to cary thy beed. He answered them: he that made me whole / sayde vnto me: take by thy beed / & get the hēce. Then axed they him: what mā is that which sayd

## of S. Iohn.

Jo. xiiij.

which sayd vnto the / take by thy beed and walke. And he that was healed / wist not who it was. For Iesus had gotten him selfe aboape / because that ther was preece of people in the place.

¶ And after that / Iesus founde him in the temple / & sayd vnto him: beholde thou arte made whole / synne no more / lest a worse thyng happen vnto the. The man departed and tolde the Jewes that it was Iesus / which had made him whole. ¶ And therfore the Jewes dyd persecute Iesus / and sought the meanes to slea him / because he had done these thynges on the Saboth daye. And Iesus answered them: ¶ my father worketh hidder to / and I worke. Therfore the Jewes sought the moare to kyll him / not only because he hath broken the Saboth: but sayde also that God was his father / and made him selfe equall with God.

¶ Then answered Iesus and sayde vnto them: verely / verely I saye vnto you: the sone can do nothinge of him selfe / but that he seeth the father do. For whatsoeuer he doeth / that doeth the sone also. For the father loueth the sone / and sheweth him all thinges / whatsoeuer he him selfe doeth. And he wil shewe him greater workes then these / because ye shulde maruaile. For lykwylse as the father raysed by the deed / & quickeneth them / euen so the sone quickeneth whom he will. Nether iudgeth the father any man: but hath committed all iudgement vnto the sone / because that all men shuld honoure the sone / euen as they honoure the father.

He that honoureth not the sone / the same honoureth not the father which hath sent him. Verely / verely I saye vnto you: He that heareth my wordes / & beleueth on him that sent me / hath everlastinge lyfe / and shall not come into damnaciō: but is scaped from deeth vnto lyfe.

¶ Verely / verely I saye vnto you: the tyme shall come / & now is / when the deed shall heare the voyce of the sone of God. And they that heare / shall liue. For as the father hath lyfe in him selfe / so lyke wyse hath he geuen to the sone to haue lyfe in him selfe: and hath geuen him power also to iudge / in that he is the sone of man. Maruaile not at this: the houre shall come in the which all that are in the graues / shall heare his voyce / and shall come forth: they that haue done good vnto the resurrection of  
m iij. lyfe:



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lyfe: and they that haue done euill / vnto the resurrection of dampnation. **†**

**†** I can of myne owne selfe do nothyng at all. As I heare / I iudge / & my iudgemēt is iust / because I seke not myne owne wyll / but the wyll of the father which hath sent me. If I beare wytnes of my selfe / my wytnes is not true. Ther is an other that beareth wytnes of me / & I am sure that the wytnes which he beareth of me / is true.

**mat. iii. d** ye sent vnto John / and he bare wytnes vnto the truth. But I receaue not the recoorde of mā. Neuer thelesse / these thynges I saye / that ye myght be safe. He was a burnynge / & a shynynge lyght / and ye wolde for a season haue reioysed in his lyght. But **mat. iii. d** I haue greater wytnes then the wytnes of John. For the workes which the father had geue me to fynishe: the same workes which I do / beare wytnes of me / that the father sent me. And the father him selfe which hath sent me / beareth wytnes of me. ye haue not hearde his voyce at any tyme / nor ye haue sene his shape / therto his wordes haue ye not abydinge in you. For whō he hath sent: him ye beleue not.

**¶** Search the scriptures / for in the ye thynke ye haue eternal lyfe: and they are they which testify of me. And yet wyll ye not come to me / that ye might haue lyfe. I receaue not prayse of mā. But I knowe you / that ye haue not the loue of God in you. I am come in my fathers name / & ye receaue me not. If an other shal come in his owne name / him wil ye receaue. How can ye beleue which receaue honoure one of an other / & seke not the honoure that cometh of God only.

**¶** Do not thynke that I wil accuse you to my father. Ther is one that accuseth you: euē Moses / in whō ye trust. For hath ye beleued Moses: ye wold haue beleue me: for he wrote of me. But sayng ye beleue not his wytyng / how shuld ye beleue my wordes. **†**

**¶** Of the fyue loues & two fysshes. Jesus byd him selfe because the people wolde haue made him kynge. Jesus walked on the see. The people folowed Jesus with shippes. The people required a sygne. Of the heauenly breed.

Many of the disciples of Jesus went backe from him. what Peter sayde to Christ.

### The. vi. Chapter.

**mat. xlii. d**  
**mar. vi. c.**  
**Luc. ix. b** **A**fter these thynges Jesus wēt his waye ouer the see of Galile nye to a cite called Tiberias. And a greate multitude folo-

## of S. John.

To. xliij.

clude folowed him / because they had sene his myracles which he dyd on them that were diseased. And Jesus went vp into a mountayne / and there he sate with his disciples. And efter / a feast of the Jewes was nye. **†**

**23** **†** Then Jesus lyfte vp his eyes / and sawe a greate company come vnto him / and sayde vnto Philip: whence shall we bye breed that these myght eate. This he sayde to proue him: for he him selfe knewe what he wolde do.

Philip answered him / two hondred peny worth of breed are not sufficient for them / that euery man haue a lytell. Then sayd vnto him one of his disciples / Andrew Simō Peters brother. There is a lad here / which had fyue barley loues & two fysshes: but what is that amonge so many. And Jesus sayde: Make the people syt doune: There was moch grasse in the place. And the men sate doune / in nombze / about fyue thousande. And Jesus toke the breed / and gaue thākes / and gaue to the disciples / and his disciples to them that were set doune. And lykewyse of the fysshes as moche as they wolde. When they had eate ynough / he sayd vnto his disciples: gather vp the broken meate that remaineth: that nothyng be loost. And they gathered it to gether / and fylled twelue baskettes with the broken meate of the fyue barley loues / which brokē meate remayned vnto them that had eatē. Then the men / when they had sene the myracle that Jesus dyd / sayde: this is of a trueth the Prophet that shulde come into the worlde. **†**



**¶** When Jesus perceaued that they wold come / & take him vp to make him kynge / he departed agayne into a mountayne him selfe alone. **mat. xliij. mar. vi. f.**

And when euē was come / his disciples went vnto the see & entred into a shippe / and wēt ouer the see vnto Capernaum. And anone it was darcke / & Jesus was not come to them. And the see arose with a greate wynde & blew. And when they had rowen aboute a. xxb. or a. xxx. fur-  
longes / they sawe Jesus walke on the see / and drawe nye vnto the shyp / and were afrayed. And he sayde vnto them: It is I / be not



be not a frayde. Then wolde they haue receaued him into the shyp/ & the shyp was by and by at the londe whither they went.

The daye folowinge/ the people which stode on the other syde of the see/ sawe that there was none other shyp there / saue that one where into his disciples were entred / and that Iesus went not in with his disciples in the shyp: but that his disciples were gone awaye alone. How be it there came other shyppes from Tiberias nye vnto the place/ where they ate breed / when the Lorde had blessed. Then when the people sawe that Iesus was not there nether his disciples / they also toke shippinge / and came to Capernaum sekynge for Iesus.

And when they had founde him on the other syde of the see / they sayde vnto him: Rabbi / when camest thou hyther. Iesus answered them & sayde: verely / verely I saye vnto you: ye seke me / not because ye sawe the myracles: but because ye ate of the loues / and were filled. ¶ Laboure not for the meate which perissheth / but for the meate that endureth vnto euerlastynge lyfe / whiche meate the sone of man shall geue vnto you. For him hath God the father sealed.

Then sayde they vnto him: what shall we do that we myght worke the workes of God. Iesus answered & sayde vnto the. This is the worke of God / that ye beleue on him / who he hath sent. They sayde vnto him: what signe shewest thou then / that we maye se and beleue the. What doest thou worke. Dure fathers dyd eate Manna in the desert / as it is wyrtten: He gaue them breed from heauen to eate. Iesus sayde vnto them: verely / verely I saye vnto you: Moyses gaue you not breed fro heauen: but my father geueth you the true breed from heauen. For the breed of God is he which cometh downe from heauen / and geueth lyfe vnto the worlde.

Exo. xvi.  
Nūe. xli. b  
psa. lxxvii  
Sapl. xvi

Then sayde they vnto him: Lorde / euer more geue vs this breed. And Iesus sayde vnto them: I am the breed of lyfe. He that cometh to me / shall not hunger: and he that beleueth on me shall neuer thirst. ¶ But I sayed vnto you / that ye haue sene me / and yet beleue not. All that the father geueth me / shall come to me: and him that cometh to me / I cast not awaye. For I came downe from heauen: not to do myne owne will / but his will which hath sent me. And this is the fathers will which hath sent me /

sent me / that of all which he hath geuen me / I shulde loose no thyng: but shulde rayse it vp agayne at the last daye. And this is the will of him that sent me: that euery man which seith the sone and beleueth on hym / haue euerlastynge lyfe. And I will rayse him vp at the last daye.

The Jewes then murmured at him / because he sayde: I am that breed which is come downe from heauen. And they sayde: Is not this Iesus the sone of Ioseph / whose father and mother we knowe. How is it then that he sayeth / I came downe from heauen. Iesus answered and sayde vnto them. Murmur not



betwene youre selues. ¶ No mā can come to me / except the father which hath sent me drawe him. And I will rayse him vp at the last daye. It is wyrtten in the prophetes / that they shalbe all taught of God. Euery mā therfore that hath heard and hath learned of the father / cometh vnto me. Not that any man hath sene the father / saue he which is of God: the same hath sene the father.

Mat. xxiij.

Isa. xlvij. a

Verely verely I say vnto you / he that beleueth on me hath euerlastynge lyfe. I am that breed of lyfe. Your fathers dyd eate Manna in the wyldernes and are deed. This is that breed which cometh from heauen that he which eateth of it / shulde also not dye. I am that lyuyng breed which came downe from heauen. If any man eate of this breed / he shall lyue for euer. And the breed that I will geue / is my flesshe / which I will geue for the lyfe of the worlde.

Isa. xlvij.

And the Jewes stroue amonge them selues sayinge: Howe can this felowe geue his flesshe to eate. Then Iesus sayd vnto them. Verely / verely I saye vnto you / except ye eate the flesshe of the sone of man and dryncke his bloude / ye shall not haue lyfe in you. Whosoener eateth my flesshe and drynketh my bloude / hath eternall lyfe: and I will rayse him vp at the last daye.

¶ For my flesshe is meate in dede: and my bloude is dryncke in dede. He that eateth my flesshe / and drynketh my bloude / dwelleth in me / and I in him. As the lyuyng father hath sent me / euen so lyue I by my father: and he that eateth me shall lyue by me.



## The Gospell

by me. This is the bread which came from heauen: not as your fathers haue eaten Manna and are deed. He that eateth of this bread / shall lyue euer. **I**

These thinges sayde he in the synagoge as he taught in Capernaum. Many therfore of his disciples / when they had herde this / sayde: this is an herde sayinge / who can abyde the hearing of it? Jesus knewe in him selfe / that his disciples murmured at it / and sayde vnto them: Doth this offende you? What and yf ye shall se the sone of man ascende vp where he was before? It is the spere that quyeneth / the fleshe proffeteth nothing. The wordes that I speake vnto you / are spere and lyfe. But there are some of you that beleue not. For Jesus knewe from the begynnyng / which they were þe beleued not / & who shulde betraye him. And he sayde: therfore sayde I vnto you: that no man can come vnto me / except it were geuen vnto him of my father.

From that tyme many of his disciples went backe / and walked no moare with him. Then sayde Jesus to the twelue: wyll ye also go awaye? Then Simon Peter answered: Master to whome shall we goo? Thou haste the wordes of eternall lyfe / and we beleue and knowe that thou arte Christ the sone of the lyuynge God. Jesus answered them: Haue not I chosen you twelue / and yet one of you is the deuyll? He spake it of Judas Iscariot the sone of Simon. For he it was that shulde betraye him / and was one of the twelue. **I**

**I** Jesus went pryncely vp vnto the feast. The Jewes marvelled how he knewe the scriptures / and was learned. How the people were deuided for Jesus. How the rulers and Nicodemus dyd contende.

### The. vii. Chapter. **+**

**A**fter that / Jesus wet about into Galile and wolde not goo about in Jewry / for the Jewes sought to kyll him. The Jewes tabernacle feast was at honde. His brethren therfore sayde vnto him: get the hence and go into Jewry / that thy disciples maye se thy workes that thou doest. For there is no man that doeth any thyng secretly / and he him selfe seeketh to be knownen openlye. If thou do soche thynges / shew thy selfe to the worlde. For as yet his brethren beleued not in him.

Then Jesus sayd vnto them. My tyme is not yet come: but poure tyme is alwaye redy. The worlde cannot hate you. But me it hateth / because I testyfe of it / that the workes of it are euyl.

## of S. John.

Jo. xvi.

euyl. Goo ye bp vnto this feast. I wyll not go bp yet vnto this feast / for my tyme is not yet full come. These wordes he sayde vnto them and abode styll in Galile. But assone as his brethren were gone bp / then went he also bp vnto the feast: not openly / but as it were pryncely. Then sought him þe Jewes at the feast / and sayde: where is he? And moche murmurynge was there of him amonge the people. Some sayde: He is good. Moother sayde naye / but he deceaueth the people. How be it no man spake openly of him / for feare of the Jewes. **I**



**I** In the myddes of the feast / Jesus went bppe into the temple and taught. And the Jewes marvelled saying: How knoweth he the scriptures / seynge that he neuer lerned? Jesus answered them and sayde: My doctryne is not myne / but his that sent me: yf any man wyll do his wyll / he shall knowe of the doctryne / whether it be of God / or whether I speake of my selfe. He that speaketh of him selfe / seeketh his owne prayse. But he that seeketh his prayse that sent him / the same is true / and no vnryghtewesnes is in him.

**D**yd not Moses geue you a lawe / & yet none of you kepeth the lawe? Why go ye aboute to kyll me? The people answered and sayde: thou hast the deuyll / who goeth aboute to kyll the? Jesus answered and sayde to them: I haue done one worke / and ye all marueyle. Moses therfore gaue vnto you circumcision: not because it is of Moses / but of the fathers. And yet ye on the Saboth daye circuncise a man. If a man on the Saboth daye receaue circuncision without breakynge of the lawe of Moses: disdayne ye at me / because I haue made a man euery whyt whoale on the Saboth daye? Judge not after the vtter apperaunce: but iudge ryghtewesnes iudgement.

Then sayde some of them of Ierusalem: is not this he whō they go aboute to kyll? Beholde / he speaketh boldly / and they saye nothinge to him. Do the rulers know in dede that this is very Christ? How be it we knowe this man whence he is: but when Christ cometh / no man shall knowe whence he is.

They cryed



## The Gospell

Then cryed Iesus in the temple as he taught saying: ye know me/and whence I am ye knowe. And yet I am not come of my selfe/but he that sent me is true / whō ye knowe not. I knowe him: for I am of him/ād he hath sent me. Then they sought to take him: but no mā layde hōdes on him/ because his tyme was not yet come. Many of the people beleued on him & sayde: whē Christ cometh/ wil he do moo miracles thē this mā hath done.

The pharises hearde that the people murmured suche thyn- ges about him. Wherfore the pharises and hye prestes sent mi- nisters forth to take him. Then sayd Iesus vnto them: yet am I a lytell whyle with you / & then go I vnto him that sent me. ye shall seke me/and shall not fynde me: and where I am/thy- ther can ye not come. Then sayd the Jewes bytweene them sel- ues: whyther wyl he go/that we shall not fynde him. Wyl he go amōge the gentyls which are scattered al abroade/& teache the gentyls/what maner of sayinge is this that he sayd: ye shall seke me/and shall not fynde me: and where I am thither can ye not come.

In the last daye/that great daye of the feaste. Iesus stode & cryed sayinge: If any man thyrst / let him come vnto me and dryncke. He that beleueth on me/as sayeth the scripture/out of his belly shall flowe ryuers of water of lyfe. This spake he of the spirite which they that beleued on him/shulde receaue. For the holy goost was not yet there/because that Iesus was not yet glorified.

Many of the people/whē they hearde this sayinge sayde of a trueth this is a prophet: other sayde / this is Christ/some sayde:shal Christ come out of Galile. Sayeth not the scripture that Christ shall come out of p seed of Dauid/& out of the toun- e of Bethleem where Dauid was. So was ther dissencion a- monge the people about him. And some of them wolde haue ta- ken him: but no man layed hōdes on him.

Then came the ministers to the hye prestes & pharises. And they sayde vnto them: why haue ye not brought him. The ser- uantes answered: neuer man spake as this man doeth. Then answered them the pharises: are ye also disceaued. Doth any of the rulers or of the Pharises beleue on him. But the comen people which knowe not the law/are cursed. Nicodemus sayd vnto them

of S. John.

Jo. xxiij.

vnto them: He that came to Iesus by nyghte/and was one of them. Doth oure lawe iudge any man betore it heare him/and knowe what he hath done. They answered & sayd vnto him/ arte thou also of Galile. Searche ād loke/for out of Galile arys- leth no prophet. And euery mā went vnto his owne hōuse.

**The woman that was taken in adultery.**

Of them that asked Iesus what he was.

How they asked him of his father.

The freedom that Christ promysed to them that belcne in hym.

Of them that sayde Iesus had a deuyll. The Jewes wolde haue stoned hym because he sayde he was afore Abraham was.

**The. viij. Chapter.**



And Iesus wēt vnto mounte Oli- uete: and erly in the mornyng came agayne into the temple/and all the people came vnto him/and he sate doune and taught them. And the Scribes and Pharises brought vnto him a womā ta- ken in aduoutry: and set hyr in the myd- des/and sayde vnto him. Master/ thys woman was taken in aduoutry/euen as the dede was a doinge. Moles in p lawe comaunded vs that suche shuld be stoned. What sayest thou therfore. And this they sayde to tempt him: that they myght haue/ wherof to accused him. Iesus stouped doune/and with his synger wrote on the grounde. And whyll they continued axinge him/he lyfte him selfe bp/and sayd vnto them: let him that is amōge you without synne/cast the fyrste stone at her. And agayne he stouped doune and wrote on the grounde. And allone as they hearde that / they went oute one by one/the eldest fyrst. And Iesus was lefte alone/ and the wo- man standing in the myddes. Whē Iesus had lyfte bp hun selfe agayne/ and sawe no man but the woman/ he sayde vnto hyr. Woman / where are those thyne accusars. Hath no man con- dempned the. She sayde: No man Lorde. And Iesus sayde/ Neither do I condempne the. Go/and synne no more.

Then spake Iesus agayne vnto thē sayinge: I am the lyght of the world. He that foloweth me / shall not walke in dark- nes / but shall haue the lyghte of lyfe. The Pharyses sayde vnto him

leut. xxi. 9

Deu. xv. 9

1. Joh. i. 9



unto him: thou bearest recorde of thy selfe / thy recorde is not true. Jesus answered and sayde vnto them: though I beare recorde of my selfe / yet my recorde is true: for I knowe whence I came and whither I go. But ye can not tell whence I come and whither I go. ye iudge after the fleshe / I iudge noman. And yf I iudge / my iudgemēt is true. For I am not alone: but I and the father that sent me. It is also wyrtten in your lawe / that the testimony of two men is true. I am one & beare wytnes of my selfe / and the father that sent me / beareth wytnes of me: Then sayde they vnto him: where is thy father? Jesus answered: ye nether knowe me / nor yet my father. If ye hadde knowen me / ye shulde haue knowen my father also. These wordes spake Jesus in the tresury / as he taught in the temple / and noman layde hōdes on him / for his tyme was not yet come. ¶



Then sayd Jesus agayne vnto them. ¶ I go my waye / and ye shal seeke me / & I shall dye in your synnes. Whither I go thither can ye not come. Then sayd the Jewes / wyl he kyll him selfe / because he sayth: whither I go / thither can ye not come. And he sayd vnto them: ye are frō beneth / I am from aboue. ye are of this worlde / I am not of this worlde. I sayd therfore vnto you / & ye shal dye in your synnes. For except ye beleue that I am he / ye shal dye in your synnes.

Then sayde they vnto him: who arte thou? And Jesus sayd vnto them: Euen the very same thyng that I saye vnto you. I haue many thinges to saye / and to iudge of you. ye & he that sent me is true. And I speake in the worlde / those thynges which I haue hearde of him. Howe be it they vnderstode not that he spake of his father.

Then sayd Jesus vnto the: when ye haue lyft by an hie the sone of mā / then shal ye knowe & I am he / & that I do nothing of my selfe: but as my father hath taught me / euen so I speake: and he that sent me / is with me. The father hath not leste me alone: for I do alwayes those thinges that please him. ¶ As he spake these wordes / many beleued on him.

✠ Then

✠ Then sayd Jesus to those Jewes which beleued on him. If ye continue in my wordes / then are ye my very disciples / & shal knowe the trueth: & the trueth shal make you free. They answered him: We be Abrahams seede / and were neuer bonde to any man: why sayest thou then / ye shalbe made fre.

Jesus answered them: verely / verely I saye vnto you / that whosoever committeth synne / is the seruaunt of synne. And the seruaunt abydeth not in the housse for euer: But the sone abydeth euer. If & sone therfore shal make you fre / then are ye fre in dede: I knowe that ye are Abrahams seed: but ye seke meanes to kyll me / because my sayinges haue no place in you. I speake that I haue sene with my father: and ye do that which ye haue sene with youre father.

¶ They answered and sayde vnto him: Abraham is oure father. Jesus sayde vnto them. If ye were Abrahams chyldren / ye wolde do the dedes of Abrahā. But now ye go about to kyll me / a man that haue tolde you the trueth which I haue hearde of God: this dyd not Abrahā. ye do the dedes of youre father. Then sayde they to him: we were not borne of fornicacion. We haue one father / which is God. Jesus sayde vnto them: yf God were youre father / then wolde ye loue me. For I proceeded forth and come from God. Nether came I of my selfe / but he sent me. Why do ye not knowe my speache? Eue because ye can not abyde the hearynge of my wordes.

¶ Ye are of youre father the deuyll / and the lustes of youre father ye wil do. He was a murtherer from the begynnyng / and aboode not in the trueth / because ther is no trueth in him. Whē he speaketh alye / then speaketh he of his obone. For he is a lyar / and the father therof. And because I tell you the trueth / therfore ye beleue me not.

✠ Which of you can rebuke me of synne? If I say & trueth / why do not ye beleue me? He that is of God / heareth goddes wordes. ¶ Ye therfore heare thē not / because ye are not of God.

Then answered the Jewes and sayde vnto him: Saye we not well that thou arte a Samaritane and hast the deuyll? Jesus answered: I haue not the deuyll: but I honour my father / & ye haue dishonoured me. I seke not myne obone prayse: but ther is one that seketh and iudgeth.

n Verely





Verely verely I say vnto you/ yf a mā kepe my sayinges/ he shal neuer se deeth. Then sayde the Jewes vnto him. How know we that thou hast þe deuyll. Abraham is deed and also the Prophetes: and yet thou sayest: yf a man kepe my sayunge/ he shal neuer taste of deeth. Art thou greater then oure father Abraham/ which is deed: & the prophetes are deed, whom makest thou thy selfe.

Jesus answered: If I honour my selfe myne honoure is norynge worth. It is my father that honoureth me/ which ye saye/ is your God/ & ye haue not knowen him: but I know him. And yf I shuld say/ I know him not/ I shuld be a lyar lyke vnto you. But I knowe him/ & kepe his sayinge. your father Abraham was glad to se my daye/ & he sawe it and reioysed. Then sayde the Jewes vnto him: thou arte not yet. I. yere olde/ and hast thou sene Abraham. Jesus sayd vnto them: Verely verely I saye vnto you: yer Abraham was/ I am. Then toke they bp stones/ to caste at him. But Jesus byd him selfe/ and went out of the temple. †

Of him that was borne blynde/ and the bysynes that was betwene him and the Pharises.

The. ix. Chapter. †



As Jesus passed by/ he sawe a man which was blynde fro his byrth. And his disciples ased him saying: Master/ who dyd synne: this man or his father & mother/ þe he was borne blynde. Jesus answered: Nether hath this man synned/ nor yet his father & mother: but that þe workes of God shuld be shewed on him. I must worke þe workes of him that sent me/ whyll it is daye. The nyght cometh when noman can worke. As longe as I am in the worlde/ I am the lyght of the worlde.

Asone as he had thus spoken/ he spatte on the grounde and made claye of the spetle/ & rubbed the claye on the eyes of the blynde/

blynde/ and sayde vnto him: Go wesse the in the pole of Syloe/ which by interpretacion/ signifieth sent. He went his waye and wasshed and came agayne seinge. The neighbours & they that had sene him before how that he was a begger/ sayde: is not this he that sate & begged. Some sayde: this is he. Other sayd: he is lyke him.

But he him selfe sayde: I am euē he. They sayde vnto him: How are thyne eyes opened then. He answered & sayde: The mā that is called Jesus/ made claye/ and anoynted myne eyes/ and sayd vnto me: Go to the pole Syloe & wesse. And I wēt and wessed & receaued my syght. They sayd vnto him: where is he. He sayde: I cannot tell.

Then brought they to the pharises/ him that a lytell before was blynde: for it was the Saboth daye whē Jesus made the claye & opened his eyes. Then agayne the Pharises also ased him how he had receaued his syght. He sayde vnto the: He put claye vpo myne eyes & I wasshed/ and do se. Then sayde some of the Pharises: this man is not of God/ because he kepeth not the Saboth daye. Other sayde: how can a mā that is a synner/ do suche miracles. And ther was stryfe amōge the. Then spake they vnto the blynde agayne: what sayst thou of him/ because he hath opened thyne eyes. And he sayd: he is a Prophet.

But the Jewes dyd not beleue of the felowe/ how that he was blynde & receaued his syght/ vntyll they had called the father and mother of him that had receued his syght. And they ased them sayunge: Is this youre sone/ whō ye saye was borne blynde. How doth he now se then. His father and mother answered the & sayde: we wote well that this is oure sone/ & that he was borne blynde: but by what meanes he now seith that can we not tel/ or who hath opened his eyes/ can we not tel. He is olde ynough/ are him/ let him answer for him selfe. Suche wordes spake his father and mother/ because they feared the Jewes. For the Jewes had conspyred al redy that yf any man dyd confesse that he was Christ he shuld be excommunicat out of the synagoge. Therefore sayde his father & mother: he is olde ynough/ are him.

Then agayne called they the mā that was blynde/ and sayd vnto him: Geue God the prayse/ we knowe that this man is a synner.



synner. He answered and sayde. Whither he be a synner or no / I can not tell: One thinge I am sure of / that I was blynde / and now I se. Then sayd they to him agayne. What dyd he to the? How opened he thyne eyes? He answered them / I tolde you yer whyle / and ye dyd not heare. Wherfore wolde ye heare it agayne? Wyl ye also be his disciples? Then rated they hym / and sayde: Thou art his disciple. We be Moses disciples. We are sure that God spake with Moses. This felowe we knowe not from whence he is.

The man answered & sayde vnto them: this is a maruelous thinge that ye wote not where he is / seing he hath opened myne eyes. For we be sure that God heareth not synners. But yf any man be a worshipper of God and do his wyll / him heareth he. Sence the worlde begane was it not hearde that any man opened the eyes of one that was borne blynd. If this man were not of God / he coulde haue done nothyng. They answered & sayde vnto him: thou art all together borne in synne / and dost thou teache vs? And they cast him oute.

Jesus hearde that they had excommunicat him: and asone as he had founde him / he sayde vnto him: dost thou beleue on the sone of God? He answered and sayde / who is it Lorde / that I myght beleue on him? And Jesus sayde vnto him. Thou hast sene him / & he it is that talketh with the. And he sayde: Lorde I beleue: and worshipped him. Jesus sayd: I am come vnto iudgement into this worlde: that they which se not myght se / and they which se myght be made blynde. And some of the pharises which were with him / hearde these wordes & sayde vnto him: are we then blynde? Jesus sayde vnto them. If ye were blynde / ye shulde haue no synne. But now ye saye / we se / therefore your synne remaineth.

*¶ Of the good shepherd and hyred seruaunt.  
Jesus walked in Salomons porche.  
The Jewes toke vp stones to haue stoned him.*

The .x. Chapter. ✠

**U**erely verely I saye vnto you: he that entreth not in by the doze / into the shepfold / but clymeth by some other waye: the same is a thefe & a robber. He that goeth in by the doze is the shepherde of the shepe: to him the porter openeth / & the shepe heare his voyce / and he calleth his owne shepe by name / and leadeth

and leadeth them out. And when he hath sent forth his owne shepe / he goeth before them / and the shepe folowe him for they knowe his voyce. A straüger they wil not folowe / but wyl flye from him / for they knowe not the voyce of straügers. This similitude spake Jesus vnto the. But they vnderstode not what thynges they were which he spake vnto them.

**B** Then sayde Jesus vnto them agayne. Verely verely I saye vnto you: I am the doze of the shepe. All / euē as many as came before me / are theues and robbers: but the shepe dyd not heare them. I am the doze: by me yf any man enter in / he shal be safe / and shal go in and out and fynde pasture. The thefe cometh not but for to steale / kylle and destroye. I am come that they myght haue lyfe / and haue it more abundantly. ✠

**C** ✠ I am the good shepheerd. The good shepheerd geueth his lyfe for the shepe. An hyred seruaunt / which is not the shepheerd / nether the shepe are his owne / seyth the wolfe comynge / and leueth the shepe / and flyeth / and the wolfe catcheth them / and scattereth the shepe. The hyred seruaunt flyeth / because he is an hyred seruaunt / & careth not for the shepe. I am that good shepheerd / & knowe myne / & am knowen of myne. As my father knoweth me: euē so knowe I my father. And I geue my lyfe for the shepe: and other shepe I haue / which are not of this folde. Them also must I brynge / that they maye heare my voyce / & that there may be one flocke & one shepheerde. ✠

**D** Therefore doth my father loue me / because I put my lyfe from me / that I myght take it agayne. No man taketh from me: but I put it adwaie of my selfe. I haue power to put it from me / & haue power to take it agayne: This commaundment haue I receaued of my father. And ther was a dissention agayne amonge the Jewes for these sayinges / and many of them sayd. He hath the deuyll / & is mad: why heare ye him? Other sayde / these are not the wordes of him that hath the deuyll. Can the deuyll open the eyes of the blynde?

**E** ✠ And it was at Jerusalem the feast of the dedicacion / and it was wynter: and Jesus walked in Salomons porche. Then came the Jewes rounde aboute him / and sayd vnto him: How longe dost thou make vs doute? yf thou be Christ / tel vs playnly. Jesus answered them: I tolde you and ye beleue not.

n ii. The

Isa. xl. v.  
ez. xxxiii.  
ez. xxxvii.

ez. xxxvii.

1. mat. iiij.



The woorkes that I do in my fathers name/they beare witnes of me. But ye beleue not/because ye are not of my shepe. As I sayde vnto you:my shepe heare my voyce/and I knowe them/and they folowe me / and I geue vnto them eternall lyfe / and they shall neuer perishe/nether shall any mā plucke them oute of my honde. My father which gaue them me/is greater then all/and no man is able to take them oute of my fathers honde. And I and my father are one.

Then the Jewes agayne toke by stones to stone him w<sup>th</sup> all. Jesus answered them:many good woorkes haue I shewed you fro my father:for which of them wyll ye stone me. The Jewes answered him sayinge. For thy good woorkes sake we stone the not/but for thy blasphemy / & because that thou beyng a man/makest thy selfe God. Jesus answered them: Is it not w<sup>rit</sup>ten in youre lawe: I saye/ye are goddes. If he called them goddes vnto whome the worde of God was spoken ( and the scripture can not be broken ) saye ye then to him/whome the father hath sanctified/and sent into the worlde/thou blasphemest/ because I sayd I am the sone of God. If I do not the woorkes of my father/beleue me not. But yf I do/then though ye beleue not me yet beleue the woorkes / that ye maye knowe & beleue that the father is in me/and I in him.

Agayne they went aboute to take him: but he escaped out of their hōdes/ & wēt awayne agayne beyonde Iordā/into þ place wher John before had baptised/ & ther abode. And many resorted vnto him/ & sayd: John did no miracle:but al thingz þ John spake of this mā/are true. And many beleued on him there.

Of the raylinge agayne of Lazarus. Of the counsell of the Pharises and Priestes agaynst Jesus.

The xi. Chapter.

A Certayne man was sycke/named Lazarus/of Bethanias the toun of Mary & hys syster Martha. It was that Mary which anoynted Jesus with oymēt/and wipped his fete with her heere/whose brother Lazarus was sicke/and his systers sent vnto him sayinge. Lorde beholde/he whō thou louest/is sicke. When Jesus hearde that/ he sayd: this infirmite is not vnto deeth/but for the lakode of God/ that the sone of God myght be prayled by þ reason of it. Jesus loued Martha and her

her syster & Lazarus. Then after he had heard þ he was sicke/ yet abode he two dayes styll in þ same place where he was.

25



Then after that / sayd he to his disciples: let vs go into Iewry agayne. His disciples sayde vnto him: Master / the Jewes lately sought meanes to stone the/and wilt thou go thither agayne. Jesus answered / are ther not twelue houres in the daye. If a mā walke in the daye/he stōbleth not / because he seith the lyght of this worlde. But yf a man walke in the nyght/he stōbleth/because ther is no lyght in him. This sayde he/ &

after that / he sayde vnto them:oure frende Lazarus slepeth/ but I go to wake him out of slepe. Then sayde his disciples: Lorde yf he slepe/he shal do wel ynough. How be it Jesus spake of his deeth:but they thought that he had spoken of the naturall slepe. Then sayde Jesus vnto them playnly / Lazarus is deed/ & I am glad for youre sakes/ that I was not there/because ye may beleue. Neuer thelesse let vs go vnto him. Then sayd Thomas which is called Wydimus / vnto the disciples:let vs also go/that we maye dye with him.

Then went Jesus/and founde that he had lyue in his graue foure dayes already. Bethanie was nye vnto Ierusalē/about xii. furlonges of/and many of the Jewes were come to Martha and Mary/to comforte them ouer their brother. Martha assone as she hearde that Jesus was comynge/went and met him:but Mary sate styll in the housse.

Then sayd Martha vnto Jesus: Lorde yf þ haddest bene here/my brother had not bene deed:but neuer thelesse I knowe þ whatsoeuer þ wilst of God/God wil gene it þ. Jesus sayd vnto her: Thy brother shal ryse agayne. Martha sayd vnto him: I knowe that he shal ryse agayne in the resurreccion at the last daye. Jesus sayde vnto her: I am the resurreccio and the lyfe: he that beleueth on me/ye though he were deed/ yet shall he lyue. And whosoever lyueth and beleueth on me/shall neuer dye. Beleuest þ this. She sayd vnto him:ye Lorde/ I beleue þ thou arte Christ þ sone of God which shuld come into þ worlde.

n uy. And



And asone as she had so sayd / she went her waye and called Mary her syster secretly sayinge. The master is come & calleth for the. And she asone as she hearde that / arose quickly / & came vnto him. Iesus was not yet come into the toune: but was in þe place where Martha met him. The Jewes then which were with her in the house and cōforted her / when they sawe Mary that she rose vp hastily / and went oute / folowed her / sayinge: She goeth vnto the graue / to wepe there.

Then when Mary was come to where Iesus was / and sawe him / she fell doune at his fete / sayinge vnto him: Lorde yf thou haddest bene here / my brother had not bene deed. When Iesus sawe her wepe / & the Jewes also wepe / which came with her / he groned in the sprete / and was troubled in him selfe & sayde: Where haue ye layed him. They sayde vnto him: Lorde come and se. And Iesus wept. Then sayd the Jewes: Beholde how he loued him. And some of them sayd: coulde not he which opened the eyes of the blynde / haue made also / that this man shuld not haue dyed. Iesus agayne groned in him selfe / and came to the graue. It was a caue / and a stone layde on it.

And Iesus sayde / take ye awaye the stone. Martha the syster of him that was deed / sayd vnto him: Lorde by this tyme he stinketh. For he hath bene deed foure dayes: Iesus sayde vnto her: Sayde I not vnto the / that yf thou dydest beleue / thou shuldest se the glozy of God. Then they toke awaye the stone frome the place where the deed was layde. And Iesus lyfte vp his eyes and sayde: father I thanke the because that thou hast hearde me. I wot that thou hearest me allwayes: but because of the people that stonde by I sayde it that they maye beleue / that thou hast sent me.

And whē he thus had spokē / he cryed w a loud voyce. Lazarus come forth. And he that was deed / came forth / boude hand and fote w grauebodēs / & his face was bounde with a napkin. Iesus sayd vnto them: loose him / and let him go. Then many of the Jewes which came to Mary / and had sene the thynges which Iesus dyd / beleued on him. But some of them wēt their wayes to the pharises / & tolde them what Iesus had done.

Then gadered the hye prestes and the pharises a counsell and sayde: what do we. This mā doeth many myzacles: yf we let him



let him scape thus / all men will beleue on him / and the Romaynes shall come and take awaye oure countre and the people. And one of the named Cayphas which was the hye prest that same yea / sayde vnto them: ye perceaue nothyng at all nor yet consyder that it is expedient for vs / that one mā dye for the people / & not that all the people peryshe. This spake he not of him selfe: but beyng hye prest that same yea / he prophesied that Iesus shulde dye for the people / & not for the people only / but that he shuld gader to gether in one the chyldre of God which were scattered abroad. From that daye forth they helde a counsell together / for to put him to deeth.

¶ Iesus therfore walked no more openly amonge the Jewes: but went his waye thence vnto a countre nye to a wyldernes / into a cite called Ephraim / and there haūted with his disciples. And the Jewes ester was nye at honde / and many went out of the countre vp to Jerusalem befoze the ester / to purifye them selues. Then sought they for Iesus / & spake byt wene them selues as they stode in the temple: What thynke ye seynge he cometh not to the feast. The hye prestes and pharyles had geuen a cōmaundement / that yf any man knewe where he were / he shuld shewe it / that they myght take him.

¶ Maria anoynted the fete of Iesus. How the people toke palme in their handes and saluted Christ. Of the Brekes that enquired of Iesus. Iesus came a lyght into the worlde.

¶ The. xij. Chapter. †

¶ When Iesus syxe dayes befoze ester / came to Bethany mat. xxvj. mar. xij. where Lazarus was / which was deed and whom Iesus rayled fro deeth. There they made him a supper / & Martha serued: but Lazarus was one of them that sate at the table with him. Then toke Mary a pounde of oyntmēt called Nardus / perfecte & precious / & anoynted Iesus fete / and wypt his fete with her heer / and the house was fylled of the sauer of the oyntment. Then sayde one of his disciples named Judas Iscariot Simōs sone / which afterwarde betrayed him. why was not this oyntment solde for thye hondzed pence / & geuen to the poore.



poore. This sayde he / not that he cared for þe poore: but because he was a thefe / & kept the bagge / & bare that which was geue. Then sayde Iesus: Let her alone / agaynst þe daye of my buryinge we kept it. The poore alwayes shal ye haue with you / but me shall ye not all wayes haue.

Moche people of the Jewes had knowledg þe he was there. And they came not for Iesus sake only / but þe they might se Lazarus also whom he rayled fro deeth. The hye prestes therfore helde a counsell that they myght put Lazarus to deeth also / because that for his sake many of the Jewes wēt away / and beleued on Iesus.

On the morowe / moche people that were come to the feaste when they hearde that Iesus shulde come to Ierusalem / toke braunches of palme trees and went and met him / & cryed: Hosanna / blessed is he that in þe name of the Lorde / cometh kynge of Israel. And Iesus got a yonge asse & sat thereon / accordinge to that which was wyrtten: feare not daughter of Syon / beholde thy kynge cometh synnyng on an asses coole. These thynges vnderstode not his disciples at the fyrst: but when Iesus was glorified / then remembred they þe suche thynges were wyrtten of him / & that suche thynges they had done vnto him.

Mat. xxi.  
mar. xxi.  
Luc. xix.  
34ch. 12. d

The people that was wth him / whē he called Lazarus out of his graue / & rayled him fro deeth / bare recorde. Therfore met him þe people / because they hearde þe he had done such a miracle. The pharises therfore sayd amōge the selues perceaue ye how we preuaile nothyng. Behold þe world goeth away after him.

There were certayne Grekes amōge them / þe came to praye at the feast: the same came to Philip which was of Bethsaida a cyte in Galile / and desyred him sayinge: Syr we wolde sayne se Iesus. Philip came and tolde Andreu. And agayn Andreu and Philip tolde Iesus. And Iesus answered them sayinge: the houre is come that the sone of man must be glorified.

Mat. x.  
and. xvi.  
mar. viii.

¶ Verely verely I saye vnto you / except the wheate corne fall into the grounde & dye / it bydeth alone. If it dye / it bringeth forth moche frute. He that loueth his lyfe shall destroye it: & he that hateth his lyfe in this world / shal kepe it vnto lyfe eternal. If any mā minister vnto me / let him folow me & where I am / there shall also my minister be. And yf any man minister vnto me / him

me / him wyll my father honoure.

Now is my soule troubled / & what shall I saye. Father deliuer me from this houre: but therfore came I vnto this houre. Father glorify thy name. Then came ther a voyce fro heauen: I haue glorified it and wyll glorify it agayne. Then sayde the people that stode by and hearde / it thoundeth. Other sayd an aungell spake to him. Iesus answered & sayde: this voyce came not because of me / but for youre sakes.

Luc. ix. 2.  
ad. xvii. 5

¶ Now is the iudgement of this worlde: now shal the prince of this worlde be cast out. And I / yf I were lyfte vp from the earth / wyll drawe all men vnto me. This sayde Iesus / signifyinge what deeth he shulde dye. The people answered him. We haue hearde out of the lawe that Christ bydeth euer: and how sayest thou then that the sone of man must be lyfte vp. Who is that sone of mā. Then Iesus sayd vnto them: yet a lytel whyle is the lyght with you. Walke whyll ye haue lyght / lest þe darcknes come on you. He that walketh in the darcke / wotteth not whither he goeth. Whyll ye haue lyght beleue on þe lyght that ye maye be the chyldren of lyght.

psal. cxi. b  
ad. xvi. a  
Esa. xl. c.  
eze. xxxiij.

¶ These thynges spake Iesus and departed / and hyd him selfe from them. And though he had done so many myracles before them / yet beleued not they on him / that the sayinge of Esayas the prophet myght be fulfilled / that he spake. Lorde who shall beleue our saying. And to who is the arme of the lorde opened. Therfore coulde they not beleue / because that Esayas sayth agayne: he hath blynded their eyes and hardened their hertes / that they shulde not se wth their eyes / & vnderstonde with their hertes / and shulde be conuerted / & I shulde heale them. Suche thynges sayde Esayas when he sawe his glorie / & spake of him. Neuerthelesse amonge the chiefe rulers many beleued on him. But because of the pharises they wolde not be a knowen of it / lest they shulde be excommunicat. For they loued the prayse that is geuen of men / more then the prayse that cometh of God.

Esa. liii. a  
Rom. x. d  
Esa. vi. c  
Mat. xxi.  
Mar. xxi.  
Lu. viii. b  
act. xviij.  
rom. xi. d.

¶ And Iesus cryed and sayd: he that beleueth on me / beleueth not on me / but on him that sent me. And he that seeth me / seeth him that sent me. ¶ I am come a lyght into the worlde / that whosoener beleueth on me / shuld not byde in darcknes. And yf any mā heare my wordes & beleue not / I iudge him not. For I came not



## The Gospell

came not to iudge the worlde: but to saue the worlde. He that refuseth me & receaueth not my wordes/hath one that iudgeth him. The wordes that I haue spoken/they shall iudge him in the last daye. For I haue not spoken of my selfe: but the father which sent me/he gaue me a commaundement what I shoulde saye/ & what I shoulde speake. And I knowe that this comaūdemēt is lyfe euerlastyng. What so euer I speake therfore/euen as the father bad me/so I speake. †

† Jesus washed his disciples fete. Judas went forth to betraye him.  
Jesus chargeth vs one to loue another.  
Peter asked Christ whether he went.

### The. xiiij. Chapter. †

**B**Efore the feast of ester whē Jesus knewe that his houre was come/that he shuld departe out of this world vnto the father. When he loued his which were in the worlde/vnto the ende he loued them. And whē the supper was ended/after that the deuyl had put in the hert of Judas Iscariot Simons sone to betraye him: Jesus knowynge that the father had geue al thinges into his hondes/ & that he was come from God/and went to God: he rose from supper/and layde a syde his vpper garmētes/and toke a towell/and gyrd him selfe. After that/he poured water into a basyn/ & begāne to wash his disciples fete/ and to wyppen them with the towell/wherwith he was gyrd.



Then came he to Simon Peter. And Peter sayde to him: Lorde shalt thou wesse my fete. Jesus answered & sayde vnto him: what I do/thou wotest not now but thou shalt knowe hereafter. Peter sayd vnto him: thou shalt not wesse my fete whil the worlde stondeth. Jesus answered him: yf I walsh the not thou shalt haue no parte w me. Simon Peter sayde vnto him: Lorde/not my fete only: but also my hōdes & my heed. Jesus sayde to him: he that is welshed/nedeth not saue to walsh his fete/ & is cleane euery whit. And ye are cleane: but not all. For he knew his betrayer. Therfore sayde he: ye are not all cleane.

After he had welshed their fete/ & receaued his clothes/and was set doune agayn/he sayd vnto them: wot ye what I haue done to you:

## of S. John.

## Jo. ciiij.

done to you: ye call me master & Lorde/ & ye saye wel: for so am I. If I then your Lorde & master haue welshed youre fete/ ye also ought to wesse one anothers fete. For I haue geuen you an ensample/that ye shuld do as I haue done to you. Verely verely I saye vnto you/the seruauit is not greater then his master/nether the messenger greater then he that sent him. Mat. x. c.  
Luk. vi. f.

**C** If ye vnderstonde these thinges/happy are ye yf ye do them I speake not of you all/ I knowe whō I haue chosen. But that the scripture be fulfilled: he that eateth breed with me hath lyfte vp his hele agaynst me. Now tel I you before it come: that whē it is come to passe ye myght beleue that I am he. Verely verely I saye vnto you. He that receaueth whō so euer I sende/receaueth me. And he that receaueth me/receaueth him that sent me. Mat. x. c.  
Luk. x. c.

When Jesus had thus sayd/he was troubled in the sprete/ & testified/saying: verely verely I saye vnto you that one of you shall betraye me. And then the disciples looked one on another/ douting of whō he spake. There was one of his disciples/which leaned on Jesus bosome/whom Jesus loued. To him beckened Simon Peter that he shuld aske who it was of whom he spake. He thē as he leaned on Jesus brest/sayd vnto him: Lorde who is it. Jesus answered/he it is to whom I geue a soppe/ whē I haue deptyt it. And he wet a soppe/ & gaue it to Judas Iscariot Simons sone. And after the supper/Satan entred into him. Mat. xxvi.  
Mar. xiii.  
Luk. xxii.

**D** Then sayde Jesus vnto him: thou doest/do quickly. That wilt no man at the table/for what intēt he spake vnto him. Some of them thought/because Judas had the bagge/that Jesus had sayd vnto him / bye those thynges that we haue nede of agaynst the feast: or that he shuld geue some thinge to the poore. As sone then as he had receaued the soppe / he wēt immediatly out: & it was night. When he was gone out/ Jesus sayde: now is the sone of man glorified. And God is glorified by him. If God be glorified by him/God shall also glorify him/in him selfe: and shall strayght waye glorify him.

† Deare chyldre/yet a lytell whyle am I with you. ye shall seeke me/ & as I sayde vnto the Jewes/whyther I go/whyther can ye not come. Also to you saye I now. A newe comaūdemēt geue I vnto you: ye loue together/as I haue loued you/that euen so ye loue one another. By this shall all men knowe that ye are my



## The Gospell.

are my disciples / yf ye shall haue loue one to another. Simon Peter sayde vnto him: Lorde whyther goest thou. Jesus answered him whyther I go thou canst not folowe me now / but thou shalt folowe me after wardes. Peter sayd vnto him: Lorde / why can not I folowe the now. I will geue my lyfe for thy sake. Jesus answered him wylt thou geue thy lyfe for my sake. Verely / verely I saye vnto the / the cocke shall not crowe / tyll thou haue denyed me thryse.

Thomas sayde he knew not whether Christ went. Judas Thaddeus asked of Christ a question. Christ promyseth to sende his disciples a comforter which is the holy goost.

The. xiiij. Chapter. ✠

**A**nd he sayde vnto his disciples: let not youre hertes be troubled. Beleue in God / and beleue in me. In my fathers house are many mansions. If it were not so / I wolde haue tolde you. I go to prepare a place for you. And yf I go to prepare a place for you / I wil come agayne / & receaue you euen vnto my selfe & where I am / there maye ye be also. And whyther I go ye knowe / and the waye ye knowe.

Thomas sayd vnto him: Lorde we know not whyther thou goest. Also how is it possible for vs to knowe the waye. Jesus sayde vnto him: I am the waye / the truthe & the lyfe. And no man cometh vnto the father / but by me. If ye had knowen me / ye had knowen my father also. And now ye knowe him / and haue sene him.

Philip sayd vnto him: Lorde shew vs the father / and it sufficeth vs. Jesus sayde vnto him / haue I bene so longe tyme with you: and yet hast thou not knowen me. Philip / he that hath sene me / hath sene the father. And how sayest thou then: shew vs the father. Beleuest thou not that I am in the father / & the father in me. The wordes that I speake vnto you / I speake not of my selfe: but the father that dwelleth in me / is he that doeth the workes. Beleue me that I am in the father / & the father in me. At the least beleue me for the very workes sake.

Verely / verely I saye vnto you / he that beleueth on me / the workes that I do / the same shall he do / & greater workes then these shall he do / because I go vnto my father. And whatsoeuer ye are in my name / & wil I do / & the father might be glorified by the sone. If ye shall aske any thinge in my name / I will do it: ✠

✠ If ye

of S. John.

Jo. ciiij.



✠ If ye loue me kepe my commaunde-  
mentes / and I will praye the father / & he  
shal geue you another comforter / that he  
maye byde with you euer / which is the spi-  
rite of truthe whom the worlde cannot re-  
ceave / because the worlde seyth him not /  
neither knoweth him. But ye know him.  
For he dwelleth with you / and shall be in  
you. I wyl not leaue you comfortlesse: but  
wyl come vnto you.

yet a lytel whyle and the worlde seyth  
me no more: but ye shall se me. For I lyue & ye shall lyue. That  
daye shall ye know that I am in my father / and you in me / and  
I in you.

He that hath my commaundementes & kepeth them / the same  
is he that loueth me. And he that loueth me shall be loued of my  
father / and I wyl loue him / and will shewe myne owne selfe to  
him. Judas sayd vnto him (not Judas Iscariot) Lorde what  
is the cause that thou wylt shewe thy selfe vnto vs / & not vnto  
the worlde. Jesus answered and sayd vnto him: yf a man loue  
me and wyl kepe my sayinges / my father also will loue him / &  
we wyl come vnto him / & wyl dwell with him. He that loueth  
me not / kepeth not my sayinges. And the wordes which ye hea-  
re / are not myne / but the fathers which sent me.

**D** This haue I spoken vnto you beyng yet present with you.  
But that comforter which is the holy goost (whom my father wyl  
sende in my name) he shall teache you all thinges / and bryng all  
thinges to youre remembraunce what soener I haue tolde you.

Peace I leue with you / my peace I geue vnto you. Not as  
the worlde geueth / geue I vnto you. Let not youre hertes be  
grieved / neither feare ye. ye haue hearde how I sayd vnto you:  
I go and come agayne vnto you. If ye loued me ye wolde vere-  
ly reioyce / because I sayde I go vnto the father. For the father  
is greater then I. And now haue I shewed you / before it come  
that when it is come to passe / ye myght beleue.

Here after wyl I not talke many wordes vnto you. For the  
ruler of this worlde commeth / and hath noughte in me. But  
that the worlde maye knowe that I loue the father: therefore  
as the

mat. xxv.  
mar. xliij.  
Luc. xxiij.

mat. viij. a  
Mar. xj. c



## The Gospell

as the father gaue me commaundement/euen so do I. I  
kyse let vs go thence.

¶ That Christ is a very vyne.  
Christ commaundeth perfyrt loue to be had.

¶ The. xvi. Chapter. ✠

**I** Am the true vyne/ & my father is an husbände mā. Eue-  
ry bzaūche þ̄ beareth not frute in me/he wil take awaye.  
And euery bzaūche that beareth frute/wil he pouрге/that it  
māy bynge moare frute. Now are ye cleane thorow the wo-  
des which I haue spoken vnto you. Wyde in me/ & let me wyde  
in you. As the bzaūche can not beare frute of it selfe/except it  
wyde in the vyne: no moare can ye/excepte ye abyde in me.

I am the vyne/and ye are the bzaūches. He that abydeþ in  
me/ & I in him/the same bringeth forth moche frute. For with-  
oute me can ye do nothinge. If a man wyde not in me/he is cast  
forth as a bzaūche/and is wyddered:and men gadder it/and  
caste it into the fyre / and it burneth. If ye wyde in me/and my  
wordes also wyde in you: are what ye wyll/and it shalbe done  
to you. ¶ Here in is my father glorified/that ye beare moche  
frute/and be made my disciples.

As the father hath loued me/euen so haue I loued you. Con-  
tinue in my loue. yf ye shal kepe my commaundementes/ye shal  
wyde in my loue/euen as I haue kept my fathers commaunde-  
mentes/and wyde in his loue. These thynges haue I spoken  
vnto you/that my ioye myght remayne in you/and that youre  
ioye myght be full.

¶ This is my commaundemēt: that ye loue together as I  
haue loued you. Greater loue then this hath no mā/then that  
a man bestowe his lyfe for his frendes. ye are my frendes/yf ye  
do what so euer I comaūde you. Hence forth call I you not ser-  
uautes/for the seruaūt knoweth not what his Lorde doeth.  
But you haue I called frendes/for al thinge that I haue heard  
of my father I haue opened to you.

ye haue not chosen me/ but I haue chosen you and ordeyned  
you/that ye go and bynge forth the frute/and that youre frute/  
remayne/that what so euer ye shal axe of the father in my na-  
me/he shulde geue it you. ¶

¶ This comaūde I you/that ye loue to gether. yf the world  
hate you

of S. John.

Jo. xv.

hate you/ye knowe that he hated me before he hated you. If ye  
were of the worlde/the worlde wolde loue his owne. Now be it  
because ye are not of þ̄ worlde/but I haue chosen you out of the  
worlde/therfore hateth you the worlde. Remēber the sayinge  
that I sayd vnto you/the seruaūt is not greater then þ̄ Lorde.  
If they haue persecuted me/so will they persecute you. If they  
haue kept my sayinges/so will they kepe youre.

mat. xxiii.  
ad. r. c.

**B**ut all these thinges will they do vnto you for my names sa-  
ke/because they haue not knowen him that sent me. If I had  
not come & spoken vnto them/they shulde not haue had synne:  
but now haue they nothyng to cloke their synne with all. He  
that hateth me / hateth my father. If I had not done workes  
amonge them which none other mā dyd/they had not had syn-  
ne. But now haue they sene/and yet haue hated both me & my  
father: euen that the sayinge myght be fulfilled that is wyrtte  
in their lawe: they hated me without a cause. ¶

psa. cxiii

¶ But when the cōforter is come/whom I will sende vnto  
you fro the father/which is the sprete of trueth/ which proce-  
deth of the father/he shal testifie of me. And ye shal beare wit-  
nes also/because ye haue bene with me from the beginninge.

¶ The resurrection of Christ.

To whome he appered after he rose.

How he comitted his Gospell to his disciples to preache.

How he was receaued into heauen.

¶ The. xvi. Chapter.

**T**hese thynges haue I sayde vnto you/because ye shulde  
not be offended. They shal excommunicat you: yee the  
tyme shal come that whosoever killeth you/ wyll thynke that  
he doth God seruice. And suche thynges will they do vnto you/  
because they haue not knowen the father nether yet me. But  
these thynges haue I tolde you/ that when the houre is come/  
ye myght remember them/that I tolde you so. ¶ These thyn-  
ges sayde I not vnto you at the beginning/because I was pre-  
sent with you.

Luke.  
xxiii. g  
Math.  
xxiii.

**B**ut now I go my waye to him that sent me / and none  
of you axeth me: whither goest thou. But because I haue sayd  
suche thynges vnto you/your hertes are full of sorowe. Ne-  
uerthelesse I tell you the trueth/it is expedient for you that I  
go awaye. For yf I go not awaye/that cōforter wyll not co-  
me vnto you



me vnto you. But yf I departe / I wil sende him vnto you. And when he is come / he will rebuke the worlde of synne / & of righte welnes / and of iudgement. Of synne / because they beleue not on me: of righte welnes / because I go to my father / and ye shall se me no moare: and of iudgemēt / because the chiefe ruler of this worlde / is iudged all ready.

I haue yet many thynges to saye vnto you: but ye cannot heare them away now. How be it whē he is come (I meane the sprete of truthe) he wil leade you into al trueth. He shal not speake of him selfe: but whatsoener he shal heare / that shal he speake / & he will shewe you thinges to come. He shal glorify me / for he shall receaue of myne and shal shewe vnto you. All thinges that the father hath are myne. Therfore sayde I vnto you / that he shall take of myne / and shewe vnto you. †

† After a whyle ye shal not se me / and agayne after a whyle ye shall se me: for I go to the father. Then sayd some of his disciples betwene them selues: what is this that he sayth vnto vs / after a whyle ye shall not se me / & agayne after a whyle ye shall se me: and that I go to the father. They sayd therfore: what is this that he sayth after a whyle / we cannot tell what he sayth. Iesus perceaued that they wolde axe him / & sayde vnto them: This is it that ye enquyre of / bitwene youre selues / & I sayde after a whyle ye shall not se me / & agayne after a whyle ye shall se me. Verely / verely I saye vnto you: ye shall wepe and lamēt / and the worlde shall reioyce. ye shall sorowe: but youre sorowe shalbe turned to ioye.

A womā whē she trauallyeth hath sorowe / because her houre is come: but assone as she is deliuered of the chylde / she remembreth no moare the anguysshe / for ioye that a man is borne into the worlde. And ye now are in sorowe: but I will se you agayne / and youre hertes shall reioyce / and youre ioye shall no man take from you. † And in that daye shal ye axe me no question. † Verely / verely I saye vnto you / whatsoener ye shall axe the father in my name / he wil geue it you. Hytherto haue ye axed no thynge in my name. Axe & ye shall receaue it: that youre ioye maye be full.

These thinges haue I spokē vnto you in prouerbes. The tyme shall come whē I shall no moare speake to you in prouerbes: but I

but I shall shewe you playnly fro my father. At that daye shall ye axe in my name. And I saye not vnto you that I wyll speake vnto my father for you. For the father him selfe loueth you / because ye haue loued me / and haue beleued that I came out from God. I went out from the father / & came into the worlde / and I leue the worlde agayne / and go to the father.

His disciples sayde vnto him: lo now speakest thou playnly / and thou vnest no prouerbe. Now knowe we that thou vnderstondest all thynges / and nedest not that any man shuld axe the any question. Therfore beleue we that thou camst from God. † Iesus answered them. Now ye do beleue: Beholde the houre draweth nye / & is all ready come that ye shalbe scattered euery man his wayes / & shall leaue me alone. And yet am I not alone for the father is with me.

These wordes haue I spoken vnto you / that in me ye might haue peace. For in the worlde shal ye haue tribulation: but be of good cheare / I haue ouertome the worlde.

¶ The prayer of Iesus for them whome he had geuen to him.

¶ The. xviij. Chapter. †

These wordes spake Iesus / & lyfte vp his eyes to heauē / & sayde: fath er the houre is come / glorify thy sone / that thy sone maye glorifye the: as thou hast geuen him power ouer all fleshe / that he shulde geue eternall lyfe to as many as thou hast geuen him. This is lyfe eternall / that they myght knowe the / that only very God / & whom thou hast sent Iesus Christ.

I haue glorified the on the erth. I haue synysshed the worke which thou gauest me to do. And now glorify me thou father with thyne oone selfe / with the glozy which I had with the yer the worlde was. I haue declared thy name vnto the men whiche thou gauest me out of the worlde. Thyne they were & thou gauest them me / and they haue kept thy sayinges. Nowe they knowe that all thinges what soeuer thou hast geuen me / are of the. For I haue geuen vnto them the wordes whiche thou gauest me / and they haue receaued them / and knowe surely that I came out from the: and do beleue that thou dydest send me.

I praye for them / & praye not for the worlde: but for the which thou hast geuen me / for they are thyne. And all myne are thyne

mat. viij. a  
and. xxi. c  
mar. xij. c  
luc. xij. d  
Iaco. i. a.

mat. xxij.  
mar. xij.

o. ij. and thyne



and thine are myne / & am glorified in them. And now am I no moare in the worlde / but they are in the worlde / and come to the. **†** Wholy father kepe in thine obone name / them which thou hast geuen me / that they maye be one / as we are. Why I was with them in the world / I kepte them in thy name. Those that thou gauest me / haue I kepte / & none of them is lost / but that lost chyld / that the scripture myght be fulfilled.

Mat. xiii

Now come I to the / & these wordes speake I in the worlde / that they myght haue my ioye full in them. I haue geue them thy wordes / and the worlde hath hated them / because they are not of the worlde / euen as I am not of the worlde. I desyre not that thou shuldest take them out of the worlde : but that thou kepe them from euyl. **†** They are not of the worlde / as I am not of the worlde. Sanctifye the with thy trueth. Thy saying is trueth. As thou dyddest send me into the world / euen so haue I sent them into the worlde / & for their sakes sanctifye I my selfe / that they also might be sanctified thorow the trueth.

I praye not for them alone : but for them also which shall beleue on me thorow their preachinge / that they all maye be one / as thou father arte in me / and I in the / that they maye be also one in us / that the worlde maye beleue that thou hast sent me. And that glory that thou gauest me / I haue geuen them / that they maye be one / as we are one. I in them / and thou in me / that they maye be made perfecte in one / and that the worlde maye knowe that thou hast sent me / & hast loued them as thou hast loued me.

Father / I will that they which thou hast geuen me / be with me where I am / that they maye see my glory which thou hast geuen me. For thou louedest me before the making of the worlde. O righteous father / the very worlde hath not knowen the : but I haue knowen the / and these haue knowen that thou hast sent me. And I haue declared vnto them thy name / and wil declare it / that the loue wherewith thou hast loued me / be in them / and that I be in them.

**¶** Jesus is betrayed. The Jewes fell backe to the erth at the worde of Christ. Peter strycke of the eare of Malchus. Jesus was led to Annas and Cayphas / and from them to Pilate.

**¶** The. xliij. Chapter. **†**

When

**¶** When Jesus had spoken these wordes / he went forth with his disciples ouer the broke Cedron / where was a garden into the which he entred with his disciples. Judas also which betrayed him / knewe the place : for Jesus ofte tymes resorted thither with his disciples. Judas then after he had receaued a bonde of men / and ministers of the hye prestes & pharises / came thither with lanterns & syrbondes and wepens. Then Jesus knowunge all thynges that shulde come on him / went forth and sayde vnto them / whom seke ye. They answered him : Jesus of Nazareth. Jesus sayde vnto them : I am he.

mat. xxvi.  
mar. xliij.  
lu. xxij. d.  
mat. xxvi.  
mar. xliij.  
lu. xxij. e

**¶** Judas also which betrayed him / stode with the. But as sone as he had sayd vnto them / I am he / they went backe wardes and fell to the grounde. And he axed them agayne : whome seke ye. They sayde : Jesus of Nazareth. Jesus answered : I sayd vnto you / I am he. If ye seke me / let these go their way. What the saying myght be fulfilled which he spake : of the which thou gauest me / haue I not lost one.

Simon Peter had a sweard / and dyue it / and smote the hye prestes seruaunt / and cut of his ryght eare. The seruautes name was Malchus. Then sayde Jesus vnto Peter : put vp thy swearde into the sheath : shal I not drinke of the cup which my father hath geuen me. Then the company and the Captayne / and the ministers of the Jewes toke Jesus and bounde him / & led him away to Anna fyrst : for he was father in lawe vnto Cayphas / which was the hye preste the same yere. Cayphas was he that gaue counsel to the Jewes / that it was expedient that one man shulde dye for the people.

**¶** And Simon Peter folowed Jesus & another disciple : that disciple was knowen of the hye preste / and went in with Jesus into the pallys of the hye preste. But Peter stode at the doore without. Then went out that other disciple which was knowen vnto the hye preste / and spake to the damsell that kept the doore / and brought in Peter. Then sayde the damsell that kept the doore vnto Peter : Arte not thou one of this mannes disciples. He sayde : I am not. The seruautes and the ministers stode there / and had made a fyre of coles : for it was colde : and they warmed them selues. Peter also stode amonge them and warmed him selfe.

mat. xxvi.  
mar. xliij.  
lu. xxij. f

o. iij. The



## The Gospell

The hye preste axed Iesus of his disciples & of his doctrine. Iesus answered him: I spake openly in þe worlde. I neuer taught in the synagoge and in the temple whyther all the Jewes resorted/and in secrete haue I sayde nothinge: why axest thou me? Are them which heard me/what I sayde vnto them. Beholde they can tel what I sayde. When he had thus spokē/ one of the ministers which stode by/ smote Iesus on the face/ sayinge: answerest thou the hye preste so? Iesus answered him. If I haue euill spoken/ beare witnes of the euill: If I haue well spoken/ why smytest thou me? And Annas sent him bounde vnto Cayphas the hye preste.

Simon Peter stode and warmed him selfe: And they sayde vnto him: arte not thou also one of his disciples? He denyed it/ and sayde: I am not. One of the seruantes of the hye preste (his cosyn whose eare Peter smote of) sayde vnto him: dyd not I se the in the garden with him? Peter denyed agayne: and immediately the cocke cride.

Then led they Iesus frome Cayphas into the hall of iudgement. It was in the morninge/ and they them selues went not into the iudgement hall lest they shuld be defyled/ but that they myght eate the paschal lambe. Pylate then wēt out vnto them and sayde: what accusation bringe ye agaynst this man? They answered and sayd vnto him. If he were not an euill doer/ we wold not haue deliuered him vnto the. Then sayd Pylate vnto them: take ye him/ and iudge him after youre owne lawe. Then the Jewes sayd vnto him. It is not lawefull for vs to put any mā to deeth. That the wordes of Iesus myght be fulfilled which he spake/ signifyinge what deeth he shuld dye.

Then Pylate entred into the iudgement hall agayne/ and called Iesus/ & sayd vnto him: arte þu the kynge of the Jewes? Iesus answered: sayst thou that of thy selfe/ or dyd other tell it the of me? Pylate answered: Am I a Jewe? Thyne owne nation & hye prestes haue deliuered the vnto me. What hast thou done? Iesus answered: my kyngdome is not of this worlde. If my kyngdome were of this worlde/ then woulde my mynisters suerly fyght/ that I shulde not be deliuered to the Jewes/ but now is my kyngdome not from hence. Pylate sayde vnto him: Arte thou a kynge then? Iesus answered: Thou sayest that I am a

## of S. Iohn.

## Jo. c. viij.

am a kynge. For this cause was I borne / & for this cause came I into the worlde / that I shuld beare witnes vnto the trueth. And all that are of the trueth heare my voyce. Pylate sayd vnto him: what thinge is trueth? And when he had sayd that/ he went out agayne vnto the Jewes/ & sayde vnto them: I fynde in him no cause at all. ye haue a custome/ that I shulde deliuer you one lobbe at ester. Wil ye that I lobbe vnto you the kynge of the Jewes? Then cryed they all agayne sayinge: Not him/ but Barrabas: that Barrabas was a robber.

¶ Iesus was condemned to the deeth of the crosse.  
Of them that stode by the crosse. Iesus was thrust in with a spear.  
Ioseph begged the body of Iesus and buried it.

### The. xix. Chapter.

¶ Then Pylate toke Iesus and scourged him. And the soldiers wounde a crowne of thornes & put it on his heed. And they dyd on him a purple garment/ and sayd: hallo kynge of the Jewes: & they smote him on the face. Pylate went forth agayne/ & sayde vnto them: beholde I bringe him forth to you/ that ye maye knowe/ that I fynde no faute in him. Then came Iesus forth wearinge a crowne of thorne and a robe of purple. And Pylate sayde vnto them: beholde the man. When the hye prestes & ministers sawe him/ they cryed sayinge: crucify him/ crucify him. Pylate sayde vnto them. Take ye him and crucify him: for I fynde no cause in him. The Jewes answered him. We haue a lawe/ and by oure lawe he ought to dye: because he made him selfe the sone of God.

¶ When Pylate heard that saying/ he was the moare afrayde/ and went agayne into the iudgement hall/ and sayde vnto Iesus: whence arte þu? But Iesus gaue him none answer. Then sayd Pylate vnto him. Speakest thou not vnto me? Knowest thou not that I haue power to crucify the/ and haue power to lobbe the? Iesus answered: Thou couldest haue no power at all agaynst me/ except it were geuen the from aboue. Therefore he that deliuered me vnto þu/ is moare in synne. And fro thence forth sought Pylate meanes to lobbe him: but þe Jewes cryed saying: yf thou let him go/ þu arte not Celsars frende. For whoso euer maketh him selfe a kynge/ is agaynst Cesar.

¶ When Pylate hearde that sayinge/ he brought Iesus forth/ and sate doune to geue sentence/ in a place called the pauement: but in

mat. xxvi.  
mar. xlii.  
lu. xxiij. g

mat. xxvi.  
mar. xv. a  
lu. xxiij. g

mat. xxvi.  
mar. xv. b  
lu. xxiij. g

mat. xxvi.  
mar. xv. b  
lu. xxij.

mat. xxvi.  
mar. xv. b



## The Gospell

but in the Hebrue tōge / Sabbath. It was þe saboth eue which falleth in the ester feast / & about þe sixte houre. And he sayde vnto þe Jewes: beholde your kynge. They cryed / away with him away wth him / crucify him. Þe plate sayd vnto them. Shal I crucify your kynge. The hye prestes answered: we haue no kynge but Cesar. Then deliuered he him vnto them / to be crucified.

**mat. xxv. 11**  
**mar. xv. 16**  
**lu. xxiii. 32**  
And they toke Iesus / and led him away. And he bare his crosse and went forth into a place called the place of deed meng scolles / which is named in Hebrue / Golgotha. Where they crucified him / and two other with him / on ether syde one / & Iesus in the myddes. And Þe plate wrote his tyle / and put it on the crosse. The wyrtynge was: Iesus of Nazareth / kynge of the Jewes. This tyle reed many of the Jewes. For þe place where Iesus was crucified / was nye to the cyte. And it was wyrtten in Hebrue / Greke & Latyn. Then sayde the hye prestes of the Jewes to Þe plate: wyrtte not kynge of the Jewes: but that he sayd / I am kynge of the Jewes. Þe plate answered: what I haue wyrtten / that haue I wyrtten.

**mat. xxv. 11**  
**mar. xv. 16**  
**lu. xxiii. 32**  
Then the souldiers / when they had crucified Iesus / toke his garmentes & made foure partes / to euery souldier a parte / and also his cote. The cote was without seme / wrought vpon thoroowoute. And they sayd one to another. Let vs not deuyde it / but caste lottes who shall haue it: That the scripture myght be fulfilled which sayeth. They departed my rayment amonge them / and on my cote dyd cast lottes. And the souldiers dyd such thynges in dede.

**psal. xxi.**

Then stode by the crosse of Iesus his mother / & his mothers systre / Mary the wyfe of Cleophas / and Mary Magdalene. When Iesus sawe his mother / & the disciple stondynge whom he loued / he sayde vnto his mother: woman beholde thy soue. Then sayd he to the disciple: beholde thy mother. And fro that houre the disciple toke her for his owne.

**psal. lxxviii**  
After that when Iesus perceyued that all thinges were performed: that the scripture myght be fulfilled / he sayd: I thyrst. Ther stode a vessell full of beneger by. And they fylled a sponge with beneger and wounde it about with ylope / and put it to his mouth. Alsone as Iesus had receaued of the beneger / he sayde: It is fyneshed / and bowed his heed / and gaue up the goost.

The Jewes

## of S. John.

No. cix.

**I** The Jewes then because it was the saboth eue / that the bodyes shuld not remayne vpon the crosse on the saboth daye (for that saboth daye was an hye daye) besought Þe plate that their legges myght be broken / and that they myght be taken doune. Then cam the souldiers and brake the legges of the fyrst / and of the other which was crucified with Iesus. But whē they came to Iesus / and sawe that he was deed alredy they brake not his legges: but one of the souldiers with a spere thrust him into the syde / and forth with came ther out bloud and water.

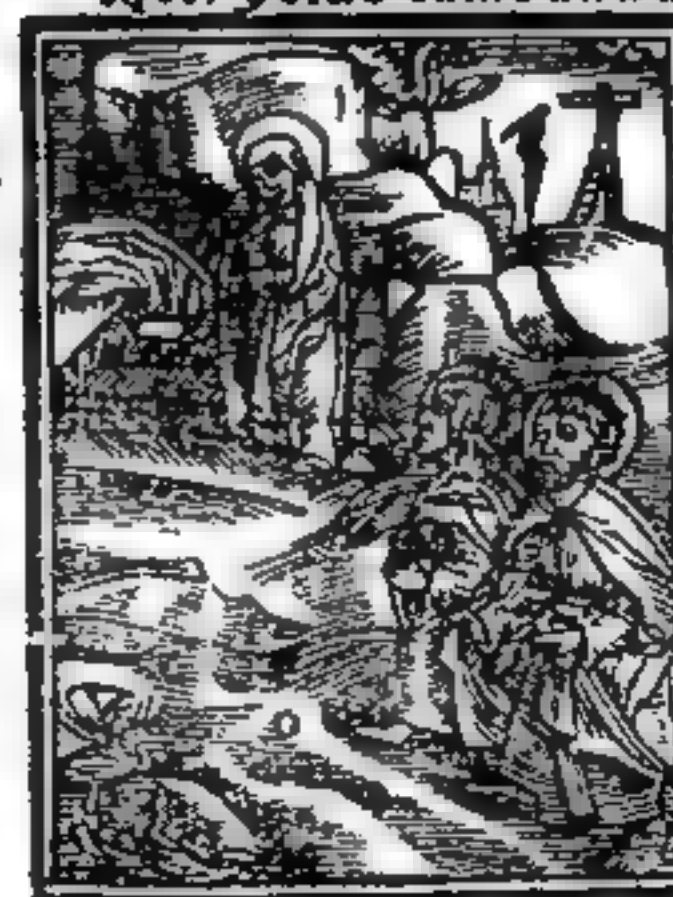
And he that sawe it / bare recorde / & his recorde is true. And he knoweth that he sayth true that ye myght beleue also. These thinges were done that þe scripture shuld be fulfilled. ye shall not breake a bone of him. And agayne another scripture sayth: They shall loke on him / whom they pearled.

**2to. xxi.**  
**Wile. ix. 6**  
**zech. xii.**

**G** After þe Ioseph of Arimathia (which was a disciple of Iesus: but secretly for feare of the Jewes) besought Þe plate þe he might take doune the body of Iesus. And Þe plate gaue him licēce. And there came also Nicodemus which at the begynnynge came to Iesus by nyght / & brought of myrrre & aloes myngled together aboute an hundred ponde wayghte. Then toke they the body of Iesu / & wounde it in lynnē clothes with the odoures / as the maner of the Jewes is to bury. And in the place where Iesus was crucified / was a garden / & in the garden a newe sepulcre / wherein was neuer mā layde. There layde they Iesus because of the Jewes saboth eue / for the sepulcre was nye at honde.

**mat. xxv. 11**  
**mar. xv. 16**  
**lu. xxiii. 32**

The resurrection of Christ. Mary Magdalene came fyrst to the graue / and to hyr appered Christ fyrst. As the disciples were gathered to gether / Iesus came and appered vnto them.



The. xx. Chapter.

**A** The morow after the saboth daye came Mary Magdalene early / whē it was yet darcke / vnto the sepulcre and sawe the stone takē away from the tounge. Then she ranne / & came to Simon Peter and to the other disciple whom Iesus loued / and sayd vnto them. They haue taken away the Lorde out of the tounge / & we canot tel where they haue layde him. Peter wēt forth & that other disciple

**mat. xxv. 11**  
**lu. xxiii. 32**



## The Gospell

disciple & came vnto the sepulcre. They ranne bothe to gether/ and that other disciple dyd out runne Peter/ and came fyrst to the sepulcre. And he stouped doune and sawe the linnen clothes lyng/ yet went he not in. Then came Simō Peter folowinge him/ and went into the sepulcre/ & sawe the linnen clothes lyng/ and the napkyn that was about his heed / not lyng with the linnen clothe/ but wrapped to gether in a place by it selfe. Then went in also that other disciple which came fyrst to the sepulcre/ and he saw and beleued. For as yet they knew not the scriptures/ that he shulde rylse agayne fro deeth. And the disciples went aboaye agayne vnto their owne home.

mat. xxvii  
mar. xvi b



† Mary stode without at the sepulcre weeping. And as she wept/ she bowed her selfe into the sepulcre and sawe two angels in whyte syttinge/ the one at the heed and the other at the fete/ where they had layde the body of Jesus. And they sayde vnto her/ woman why wepest thou. She sayde vnto them/ for they haue taken awaye my Lorde / and I wote not wher they haue layd him. When she had thus sayd/ she turned her selfe backe and sawe Jesus stondynge/ & knewe not that it was Jesus. Jesus sayd vnto her/ woman why wepest thou/ whom seekest thou. She supposynge that he had bene the gardener/ sayde vnto him. Syr yf thou haue bozne him hence tell me where thou hast layd him/ that I maye fet him. Jesus sayd vnto her/ Mary/ She turned her selfe/ and sayde vnto him/ Rabboni which is to saye master. Jesus sayde vnto her/ touch me not/ for I am not yet ascended to my father/ But go to my brethren & saye vnto them/ I ascende vnto my father & your father/ to my God & your God. Mary Magdalene came and tolde the disciples that she had sene the Lorde/ and that he had spoken suche thynges vnto her.

me. xxviii  
mar. xvi. c  
lu. xxiii  
i. cor. xv. a

† The same daye at nyght/ which was the morow after the sabbath daye/ whē the doores were shut/ where the disciples were assembled to gedder for feare of the Jewes/ came Jesus & stode in the myddes/ and sayd to them / peace be with you. And whē he had so sayde/ he shewed vnto them his syde. Then were the disciples

## of S. John.

Jo. ii.

disciples glad whē they sawe the Lorde. Then sayde Jesus to them agayne/ peace be with you. As my father sent me/ euen so sende I you. And when he had sayde that/ he brethed on them/ and sayd vnto them. Receaue the holy goost. Whosoever synnes ye remyt/ they are remytted vnto them. And whosoever synnes ye retayne/ they are retayned.

† But Thomas one of the twelue/ called Didymus/ was not with the when Jesus came. The other disciples sayd vnto him/ we haue sene the Lorde. And he sayd vnto them/ except I se in his hondes the print of the nayles/ and trust my honde into his syde/ I wyll not beleue.

mat. xxi.

And after. viij. dayes agayne his disciples were with in/ and Thomas with them. Then came Jesus when the doores were shut/ and stode in the myddes and sayde/ peace be with you.

After that sayde he to Thomas/ bynge thy fynger hyther/ and se my hondes/ & bynge thy honde and trust it into my syde and be not saythlesse / but beleuyng. Thomas answered and sayde vnto him/ my Lorde/ & my God. Jesus sayde vnto him. Thomas/ because thou hast sene me/ therfore thou beuest/ happy are they that haue not sene/ and yet beleue.

And many other signes dyd Jesus in the presence of his disciples/ which are not wyrtten in this boke. These are wyrtten that ye might beleue/ that Jesus is Christ the sone of God/ and that in beleuyng ye myght haue lyfe thowgh his name.

† To Peter and other that were a fysshinge dyd Christ appere agayne. To Peter he gave commaundement to fede his shepes and lambes. Christ shewed before vnto Peter what deed he shulde dye.



† The. xxi. Chapter. After the Jesus shewed him selfe agayne at the see of Tyberias. And on this wyse shewed he him selfe. There were together Simon Peter and Thomas which is called Didymus/ & Nathanael of Cana a cite of Galile/ & the sones of zebedee/ & two other of the disciples. Simon Peter sayd vnto the/ I go a fysshinge. They sayde vnto him/ we also will go with the. They wēt their waie & entred into a shippe strayght waie/ & that nyght caught they nothing. But whē



## The Gospell

But when the mornynge was now come / Jesus stode on the shore: neuer thelesse the disciples knewe not that it was Jesus. Jesus sayde vnto them: syng haue ye any meate. They answered him/ no. And he sayd vnto them: cast out the net on þ right syde of the ship / and ye shall fynde. They cast out / & anon they were not able to drawe it for the multitude of fyllhes.

Then sayde the disciple whom Jesus loued / vnto Peter: It is the Lorde. When Simon Peter hearde þ it was the Lorde he gyrded his mantell to him (for he was naked) and sprang vnto the see. The other disciples came by shippe: for they were not farre from londe / but as it were two hondred cubites / and they drew the net with fyllhes. Asone as they were come to londe they sawe hoot coles and fyllhe layd ther on / and breed. Jesus sayde vnto them: bringe of þ fyllhe which ye haue now caught. Simon Peter stepped forth and drew the net to londe full of greate fyllhes / an hondred and. liii. And for all ther were so many / yet was not the net broken. Jesus sayde vnto them: come & dyne. And none of the disciples durst ace him: what arte thou. For they knewe that it was the Lorde. Jesus then came and toke breed / and gaue them / & fyllhe lykewyse. And this is now the thyrde tyme that Jesus appered to his disciples / after that he was risen agayne from deeth. f.

When they had dined / Jesus sayde to Simon Peter: Simon Ioanna / louest thou me more then these. He sayde vnto him: ye Lorde / thou knowest / that I loue the. He sayde vnto him: fede my lambes. He sayde to him agayne the secōde tyme: Simon Ioanna / louest thou me. He sayde vnto him: ye Lorde thou knowest that I loue the. He sayd vnto him: fede my shepe. He sayde vnto him the thyrde tyme: Simon Ioanna / louest thou me. And Peter sorowed because he sayde to him þ thyrde tyme / louest thou me / and sayd vnto him: Lorde / thou knowest all thinge / thou knowest that I loue the. Jesus sayd vnto him: fede my shepe.

Verely verely I saye vnto the / when thou wast yonge / thou gerdest thy selfe / & walkedst whither thou woldest: but when thou arte olde / thou shalt stretch forth thy hōdes / and another shall gyrd the / and leade the whither thou woldest not. That spake he signyfinge by what deeth he wold glorify God.

And when

## of S. John.

Jo. xxi.

And when he had sayde thus / he sayde vnto him: & folowe me. Peter turned aboute / and sawe that disciple whom Jesus loued folowynge: whiche also leued on his brest at supper and sayde: Lorde which is he that shall betraye the. When Peter sawe him / he sayde to Jesus: Lorde what shall he here do. Jesus sayd vnto him: yf I wol haue him to tary tyll I come / what is that to the: folowe thou me. Then wēt this sayinge abroode amonge the brethren / that that disciple shulde not dye. yet Jesus sayde not to him / he shall not dye: but yf I will that he tary tyll I come / what is that to the. The same disciple is he / which testifyeth of these thynges / and wrote these thynges. And we knowe / that his testimony is true. f. There are also many other thynges which Jesus dyd: the which yf they shulde be wyrtten euery one / I suppose the worlde coulden not containe the booke that shulde be wyrtten.

Here endeth the Gospell of  
Saynt John.

Thereafter folowe the Actes of  
the Apostles / made by  
Saynt Luke.

The Actes



# The Actes of the Apostles

Wrytten by Saynct Luke the  
Euangelist/which was present at  
the doynges of them.

After Christ was ascended/ the disciples remayned together. The first  
sermone of Peter. The ende of Judas. How the lot fell on Matthias.

## The first Chapter.



**I**n the for-  
mer treatise (deare fre-  
de Theophi-  
lus) I haue wrytten of  
all that Iesus began to  
do & teache / vntyll the  
daye/ in whiche he was  
taken vp / after that he  
(thorow the holy goost)  
had geue comāundemē-  
tes vnto the Apostles/  
whiche he had chosen/ to  
whō also he shewed him-  
selfe alyue after his pas-  
sion by many tokēs/ ap-  
perynge vnto the four-  
ty dayes/ and speakynge

of the kyngdom of God/ & gathered them to gether/ & comāun-  
ded them/ that they shuld not departe from Ierusalem: but to  
wayte for the promys of the father / wherof ye haue hearde of  
me. For Iohn baptised with water: but ye shalbe baptised with  
the holy goost / and that with in this fewe dayes. When they  
were come together/ they axed of him sayng: Lorde wilt thou  
at this tyme / restore agayne the kyngdome to Israel. And he  
sayde vnto them: It is not for you to knowe the tymes/ or the  
seasons which the father hath put in his owne power: but ye shal  
receaue power of the holy goost which shal come on you And ye  
shall be witneses vnto me in Ierusalem/ and in all Iewry and  
in Samary/ and euen vnto the worldes ende.

And whē he had spoken these thinges/ whill they behelde/ he  
was taken

of the Apostles.

Jo. xxi.

was taken vp and a cloude receaued him vp out of their syght.  
And whyle they looked stedfastly vp to heaue as he wēt/ beholde  
two men stode by them in whyte apparell/ whiche also sayde: ye  
men of Galile whye stand ye egasynge vp into heaue. This same  
Iesus which is taken vp from you into heauen / shall so come/  
euen as ye haue sene him go into heauen. ¶

Then returned they vnto Ierusalem from mount Olpue **Act. xxiij**  
whiche is nye to Ierusalem conteyninge a saboth dayes iorney.  
And whē they were come in/ they wēt vp into a parlet/ where  
abode booth Peter and James / Iohn and Andreto/ Philip  
and Thomas/ Bartlemew & Mattheu/ James the sone of Al-  
pheus/ and Simon zelotes/ and Judas James sone. These all  
continued with one accorde in prayer and supplicacion with the  
women and Mary the mother of Iesu/ and with his brethzen.

¶ And in those dayes Peter stode vp in the myddes of the  
disciples and sayde (the nōunbre of names that were together  
were aboute an hondred and twenty) ye men and brethre this  
scripture must haue nedes bene fulfilled which the holy goost  
thorow the mouth of Dauid spake before of Judas which was  
gyde to them that toke Iesus. For he was nōunbred with vs/  
and had obtayned fellowship in this ministracion. And the same  
hath now possessed a plot of groude with the rewarde of iniquite  
and when he was hanged/ brast a sondre in the myddes/ and all  
his bowels gushed oute. And it is knowen vnto all the inhabi-  
ters of Ierusalem: in so moche that that felde is called in their  
moother tonge Acheldema/ that is to saye/ the bloud felde.

¶ It is writtē in the booke of Psalmes: his habitaciō be voyde/ &  
no mā be dwellinge therein: & his Bisshoprycke let another take.  
Wherfore of these mē which haue cōpanyed with vs/ al the tyme  
that the Lorde Iesus wēt in & out amōge vs/ beginnyng at the  
baptyme of Iohn vnto that same daye the he was takē vp fro vs/  
must one be ordeyned to beare witnes wth vs of his resurrecciō.

And they apoynted two/ Ioseph called Barsabas (whose syr  
name was Iustus) and Mathias. And they prayed / sayinge:  
thou Lorde which knowest the hertes of al mē/ shewe toether  
of these two thou hast chosen/ that the one may take the roume  
of this ministracion and Apostleshippe/ frome which Judas by  
transgression fell that he might go to his owne place. And they  
gaue forth

psalm. xl  
Job. xviij.  
mat. xxvij

psa. lxxviii  
psal. cxvii

Act. xxiij



gane forth their lottes/and the lot fel on Mathias/and he was counted with the eleuen Apostles. **†**

**¶** How the disciples receaued the holy goost. How they spake with diuerse tounes. The people wondred at the/and thought them drunken. At the preachynge of Peter were conuerted a great multitude. How goodes were comen amonge the Apostles.

The.ij. Chapter. **†**

**¶** When the fyfth dawe was come/ they were all with one accordinge together in one place. And sodely there came a sounde from heauen/as it had bene the commynge of a myghty wynde/and it fylled all the housse wher they sate. And ther appered vnto them clouen tounes/lyke as they had bene fyre/ & it sate vpon eache of them: and they were all fylled with the holy goost/and begane to speake with other tounes/euen as the spirit gaue them utteraunce.

And there were dwellinge at Ierusalem Jewes deuoute men which were of all nacions vnder heaue. When this was noyed aboute/the multitude came to gether & were astonyed/because that every man hearde them speake his owne tounge. They wondred all and marueyled sayinge amonge them selues/ Beholde/are not all these which speake of Galile? And how heare we euey man his owne tounge wherin we were bozen? Mathias/ Cyrenes and Cilicynes/and the inhabitants of Mesopotamia/of Iewry & of Capadocia/of Pontus & Asia/Phrygia/Pamphilia/and of Egypte/ and of the partes of Lybia which is besyde Syrene/and straungers of Rome/ Jewes & conuertes/ Grekes and Arabians: we haue hearde them speake with oure owne tounes the greate workes of God. **†** They were all amazed/and wondred sayinge one to another: what meaneth this? Other mocked them sayinge: they are full of newe wyne.

**†** But Peter stepped forth with the eleuen/and lyfte vp his voyce/ & sayde vnto them: ye me of Iewry/and all ye that inhabit Ierusalem: be this knowe vnto you and with youre eares heare my wordes. These are not drunken as ye suppose: for it is yet but the thyrde houre of the daye. But this is that which was spoken by the prophete Iohel: It shall be in the laste dayes sayth God: of my spirite I will powre out vpon all fleshe. And your sonnes and youre daughters shall prophesy/ & youre yonge men shall se visions/and youre olde men shall dreame dreames. And on my

And on my seruautes/and on my honde maydes I will powre out of my sprete in those dayes/and they shall prophesie. And I will shewe wonders in heaue aboue/ & tokens in y<sup>e</sup> erth beneth/ bloud & fyre/and the vapour of smoke. The sonne shall be turned into darcknes/and the mone into bloud/before that greate and notable dawe of the Lorde come. And it shall be/that whosoever shall call on the name of the Lorde shall be saued. **†**

**¶** Ye men of Israel heare these wordes: Jesus of Nazareth <sup>rome. x. 2</sup> a man approued of God amonge you with myracles/wonders and signes which God dyd by him in the myddes of you/as ye your selues knowe: him haue ye take by the hondes of vnrighteous persones/after he was deliuered by the determinat counsell and fore knowledge of God/and haue crucified and slayne/whom God hath rayled vp & lobed the sorowes of deeth/ because it was impossible that he shuld beholde of it. For Dauid <sup>psal. cv.</sup> speaketh of him: Afore honde I sawe God alwayes before me. For he is on my right honde/that I shuld not be moued. Therfore dyd my herte reioyce/ and my tounge was glad. Whosoever also my fleshe shall rest in hope/ because thou wylt not leue my soule in hell/nether wylt suffer thyne holpe to be corruption Thou hast shewed me the wayes of lyfe/and shalt make me full of ioye with thy countenance. **†**

**¶** Men and brethren/let me frely speake vnto you of the patriarke Dauid: For he is both deeth and buryed/and his sepulchre <sup>iii. re. ii. b</sup> remayneth with vs vnto this dawe. Therfore seynge he was a Prophet/ & knewe that God had sworne with an othe to him/that the frute of his loynes shuld syt on his seat (in that Christ shuld ryle agayne in the fleshe) he sawe before/and spake of the resurrection of Christ/ that his soule shulde not be left in hell/nether his fleshe shulde be corruption. This Jesus hath God rayled vp/wherof we all are witnesses.

Sence now that he by the right honde of God exalted is/ & hath receaued of the father y<sup>e</sup> promyse of the holy goost/he hath shewed forth that which ye now se & heare. For Dauid is not ascended into heaue/but he sayd: The Lorde sayde to my Lorde <sup>psal. cix.</sup> syt on my ryght honde/batyll I make thy foes thy fote stole. So therfore let all the housse of Israel knowe for a surety/that God hath made the same Jesus who ye haue crucified/Lorde p. and Christ



and Christ. When they hearde this/they were pricked in their hertes/and sayde vnto Peter and vnto the other apostles: ye men & brethren/what shal we do. Peter sayd vnto them: repēt & be baptysed every one of you in the name of Iesus Christ for the remission of synnes / & ye shall receaue the gyfte of the holy goost. For the promyse was made vnto you & to your chyldren and to all that are a farre/euen as many as the Lorde our God shal call. And with many other wordes bare he wytnes and exhorted them sayinge: Saue your selues from this vntowarde generation. Then they that gladly receaued his preachynge/ were baptised: and the same daye/ther were added vnto them about thye thousande soules.

And they contynued in the apostles doctrine & fellowship/ & in breakynge of bread/and in prayer. And feare came ouer euery soule. And many wondres and signes were shewed by the Apostles. And all that beleued kepte them selues to geder/and hadde thynges comen/and solde their possessions and goodes/ and departed them to all men/as euery man hadde nede. And they contynued dayly with one accorde in the temple/and brake bread in euery houlse / and dyd eate their meate to gether/ with gladnes and synglenes of herte praylinge God / and had fauour with al the people. And the Lorde added to the congregation dayly suche as shulde be saued.

*The halt is cured in the name of Christ.  
Peter had nether golde ner siluer.  
The sermon of Peter.*

The. iij. Chapter.

**P**eter and John went vp to geder into the temple at the synthe houre of prayer. And ther was a certayne man halt from his mothers wombe/whom they brought and layde at the gate of the temple called beutyfull/to ake almes of them that entred into the temple. Which same when he sawe Peter and John/that they wolde into the temple/despyred to receaue an almes. And Peter fastened his eyes on him with John and sayde: loke on vs. And he gaue hede vnto them/ trustynge to receaue some thyng of them. Then sayd Peter: Siluer & golde haue I none/ such as I haue/ geue I the. In the name of Iesus Christ of Nazareth rise vp & walke. And he toke him by the right honde/and lyfte him vp. And immediatly his fete & ancle bones receaued

receaued strenght. And he sprang / stode & also walked & entred with them into the temple/ walkinge & leapyng & laudyng God.

And al the people sawe him walke and laude God. And they knewe him/ that it was he which late & begged at the beutyfull gate of the temple. And they wondred & were sore astonied at what which had happened vnto him. And as the halt which was healed heide Peter and John / all the people rāne amased vnto them in Salomons porche.

**W**hen Peter sawe that/ he answered vnto the people. Ye men of Israel/ why maruayle ye at this/ or why loke ye so steadfastly on vs/ as though by oure owne power or holynes/ we had made this man go. The God of Abraham/ Isaac & Jacob/ the God of oure fathers had glorified his sone Iesus/ whom ye deliuered/ and denyed in the presence of Pilate/ when he had iudged him to be lobosed. But ye denyed the holy and iust/ and desyred a mozt herar to be geuen you and kylled the Lorde of lyfe/ whom God hath rayled fro deeth/ of the which we are witneses. And his name thorow the sayth of his name/ hath made this man sound/ whom ye se and knowe. And the sayth which is by him/ hath geuen to him this health in the presence of you all.

mat. xxvii  
mar. xv. c  
luc. xxiii. c  
ioh. xviii. 3

**A**nd now brethren I boote well that thorow ignorance ye dyd it/ as dyd also your heddes. But those thynges which God before had shewed/ by the mouth of al his Prophetes/ how that Christ shuld suffre/ he hath thus wyse fulfilled. Repēt ye therefore & turne/ that your synnes maye be done away / & whē the tyme of refresshing cometh/ which we shal haue of the presence of the Lord/ & whē God shal send him/ which before was preached vnto you/ & is to wit Iesus Christ/ which must receaue heuē vntyll the tyme & all thynges/ which God had spokē by the mouth of al his holy prophetes sence he wolde begā/ be restored agayn.

For Moyses sayde vnto the fathers: A Prophet shal the Lorde poure God rayle vp vnto you/ euen of poure brethren lyke vnto me: him shal ye heare in all thynges whatsoeuer he shal saye vnto you. For the tyme wil come/ that euery soule which shal not heare that same prophet/ shal be destroyed from amonge the people. Also all the prophetes from Samuel & thence forth/ as many as haue spoken/ haue in lyke wyse tolde of these dayes.

ocu. xviii

**Y**e are the chyldren of the Prophetes and of the couenaunt/

p. iij. which



which God hath made vnto our fathers/sayinge to Abraham:  
 Cūe in thy seed shal all kynredes of þe erth be blessed. First vnto  
 you hath God rayled by his sone Iesus / & him he hath sent to  
 blysse you/þe every one of you shuld turne fro your wyckednes.

**P**eter and John was presoned. Peter & John were presoned because  
 they confessed Christ to be the only sayour. The answer of Peter at his  
 examination. Peter and John were forbydden to preache Christ. The  
 prayer of the Apostles. All thynges were comen.

The. iiii. Chapter.

**A**s they spake vnto the people/the prestes and the rular  
 of the temple/& the Saduces came vpon them/takynge  
 it greuouly that they taught the people & preached in Iesus/  
 the resurreccion from deeth. And they layde bondes on them/  
 and put them in holde vntyll the next daye/for it was now euē  
 tyde. How be it many of them which herde the wordes beleued  
 and the nūmbe of the men was aboute fyue thousande.

And it chaūed on the morow that their rulars & elders and  
 scribes:as Annas the chiefe preste and Cayphas and John and  
 Alexāder and as many as were of the kynred of the hye prestes  
 gathered together at Jerusalem/& set the other before them/&  
 axed:by what power or in what name haue ye done this syg.

**T**hen Peter full of the holy goost sayd vnto them:ye rulars  
 of the people/& elders of Israel/yf we this daye are examined  
 of the good dede done to the sycke man / by what meanes he is  
 made whoale:be it knowē vnto you all/and to the people of Is-  
 rael/that in the name of Iesus Christ of Nazareth/whō ye cru-  
 cified/and whom God rayled agayne from deeth:euē by him  
 doth this mā stonde here present before you whole. This is the  
 stone cast a syde of you bylders/which is set in the chiefe place of  
 the corner. Nether is there saluaciō in any other. Nor yet also  
 is ther any other name geuē to mē wherem we must be saued.

**W**hen they sawe the boldnes of Peter & John / and vnder-  
 stode that they were vnlearned mē & laye people/they maruey-  
 led/and they knew them/that they were with Iesu:and behol-  
 ding also the mā/which was healed stonde with them:they  
 coude not saye agaynst it. But they commaūded them to go a  
 syde out of the counsell/& coucelled amonge them selues sayinge:  
 what shall we do to these men: for a manifest signe is done by  
 them/& is openly knowen to all them that dwell in Jerusalem  
 and we

and we cānot denye it. But that it be nopsed no further amonge  
 the people / let vs threaten and charge them that they speake  
 hence forth to no man in this name.

**A**nd they called them/and comaūded them that in no wyse  
 they shuld speake or teache in the name of Iesu. But Peter and  
 John answered vnto them & sayde: whether it be ryght in the  
 syght of God/to obeye you moare then God/iudge ye. for we  
 cannot but speake that which we haue sene & herde. So threa-  
 tened they them and let them go/and founde nothyngē how to  
 punishe them/because of the people. for all mē lauded God for  
 the myracle which was done:for the mā was aboute forty yere  
 olde/on whom this myracle of healyngē was shewed.

**A**llone as they were let go/ they came to their selowes/ and  
 shewed all that the hye prestes and elders had sayde to them.  
 And when they hearde that/they lyfte by their voyces to God  
 with one accorde/and sayde: Lorde/ thou arte God which hast  
 made heauen and erth/the see and all that in them is/which by  
 the mouth of thy seruānt Dauid hast sayde: why dyd the he-  
 then rage/and the people ymagen bayne thynges. The kynges  
 of the erth stode vp/and the rulars came together/agaynst the  
 Lorde and agaynst his Christ.

**F**or of a trueth/agaynst thy holy chyldē Iesus whome thou  
 hast anoynted/both Herode and also Pocius Pylate/ with the  
 gentyls & the people of Israel gaddered them selues to gether  
 for to do whatsoeuer thy bondes & thy counsell determined be-  
 fore to be done. And now Lorde/ beholde their threateninges/  
 and graunte vnto thy seruantes with all confydence to speake  
 thy worde. So that thou stretch forth thyne honde that hea-  
 lingē and signes and wonders be done by the name of thy holy  
 chyldē Iesus. And allone as they had prayed/ the place moued  
 where they were assembled to gether / and they were all fylled  
 with the holy goost/& they spake the worde of God boldly.

**A**nd the multitude of them that beleued/were of one hert/  
 and of one soule. Also none of thē sayde/that any of the thynges  
 which he possessed/was his owne: but had all thynges comen  
 And with greate power gaue the Apostles witnes of the resur-  
 reccion of the Lord Iesu. And greate grace was with them al.  
 Nether was there any amonge them/that lacked. for as many

p. iij. as were

psal. cxvii  
 mat. xxi.  
 mar. xxi. a  
 luc. xx. c  
 eia. xxviii  
 i. pte. ii. a  
 Ro. ix. g.

psal. ii. a



as were possessors of landes or houses / solde them and brought the pryce of the thynges that were solde / and layde it doune at the apostles fete. And distribucion was made vnto euery man accordyng as he had nede. ¶

And Ioses which was also called of the apostles / Barnabas (that is to saye / the sone of consolacion) beyng a Leuite / and of the countre of Cypers had lande / and solde it & layde the pryce doune at the apostles fete.

**¶** Ananias & Saphira his wyfe was slayne for lyenge to the holy goost. How wonderfull myracles God dyd by the bondes of the apostles. How the apostles were prisoned and deliuered agayne by the aungell of God. God is rather to be obeyed then men. The counsell of Samariel. The apostles ceased not preachinge.

The. v. Chapter.

**A** Certayne mā named Ananias with Saphira his wyfe solde a possessiō / and kepte away parte of the pryce (his wyfe also beyng of counsel) and brought a certayne parte / and layde it doune at the apostles fete. Then sayd Peter: Ananias / how is it that sathan hath fylled thyne hert / that thou shuldest lye vnto the holy goost / and kepe away parte of þe pryce of the lyuelod: Pertayned it not vnto the only / and after it was solde / was not the pryce in thyne owne power. Howe is it that thou hast conceaued this thyng in thyne herte. Thou hast not lyed vnto men / but vnto God. Whē Ananias hearde these wordes he fell doune and gaue vp the goost. And great feare came on all them that these thynges hearde. And the yonge men rose vp / and put him a parte / and carped him out / and buryed him.

And it fortunēd as it were aboute the space of. iij. houres after that his wyfe came in / ygnorant of that which was done. And Peter sayd vnto her: Tell me / gaue ye þe lōde for so moche. And she sayd: ye / for so moche. Then Peter sayd vnto her why haue ye agreed to gether / to tempt the spirit of the Lorde. Beholde the fete of them which haue buryed thy husbāde / are at the doze / and shall cary the out. Then she fell doune strayght waye at his fete & yeldd vp the goost. And the yonge men came in / and founde her deed / and carped her out / and buryed her by her husbāde. And great feare came on all the congregacion / and on as many as hearde it.

By the bondes of the apostles were many signes & wonderes. ¶

shewed amonge the people. And they were all together with one accorde in Salomons porche. And of other durste no man ioyne him selfe to them: neuer the later þe people magnified the. The nōmbr of them that beleued in the Lorde both of men & women / grewe more and more: in so moche that they broughte the sycke into the stretes / and layde them on beddes and palletes / that at the lest waye the shadowe of Peter when he came by myght shadowe some of them. There came also a multitude out of the cyties round about / vnto Ierusalē / bryngyng sycke folkes / and them which were vexed with vncleane spirites. And they were healed euery one.

**D** Then the chiefe preste rose vp and al they that were with him (which is the secte of the Saduces) and were full of indignaciō and layde bondes on the apostles / and put them in the common prison. But the aungell of the Lorde by nyght opened the prison dores / and brought them forth / and sayde: go / steppe forth / and speake in the temple to the people all the wordes of this lyfe. When they hearde that / they entred into the temple early in the mornynge and taught.

The chiefe preste came & they that were w<sup>th</sup> him / & called a coucel to geder / & al þe elders of the chyldre of Israel & sent to þe prison to fet the. When þe ministres came & founde the not in the prison they retourned & told sayng: þe prison found we shut as sure as was possible: & the keepers stondyng without before þe dores. But whē we had opened / we found no mā within. Whē the chiefe preste of all & the ruler of the tēple & the hye prestes herde these thynges / they doutēd of them / wher vnto this wolde growe.

**E** Then came one and shewed them / beholde the men that ye put in prison / stonde in the temple / and teache the people. Then wēt the ruler of the temple with ministers / and brought them without violence. For they feared the people / lest they shuld haue bene stoned. And whē they had brought them / they set them before the counsell. And the chiefe preste axed them sayinge: dyd not we steaytely comaund you that ye shulde not teache in this name. And behold ye haue fylled Ierusalē with your doctrine / and ye intende to bryng this mans bloud vpon vs.

Peter and the other apostles answered and sayd: We ought more to obey God then men. The God of oure fathers raysed



bp Jesus / whom ye slewe and hanged on tree. Him hath God  
lyfte bp with his right honde / to be a ruler and a saviour / for to  
geue repentance to Israel and for geuene of synnes. And we  
are his recordes concerninge these thinges & also the holy goost  
whom God hath geue to them & obey him. When they hearde  
that / they claue a sunder: & sought meanes to slee them. Then  
stode ther bp one in the counsell / a pharisey named Gamaliel / a  
doctoure of lawe / had in auctorite amonge all the people & com-  
maunded to put the apostles a syde a lytel space / and sayd vnto  
them: Men of Israel take hede to your selues what ye entende  
to do as touchyng these men. Before these dayes rose bp one  
Theudas bostyng him selfe / to whō resorted a nombre of men  
about a foure hondred which was slayn / and they all which be-  
leued him were scatred abroode and brought to nought. After  
this man / arose ther bp one Judas of Galile / in the tyme when  
tribute began / & drew awaye moche people after him. He also  
perysshed: and all euen as many as harkened to him are scat-  
red abrood.

And nowe I saye vnto you: refrayne your selues from these  
men / let them alone. for yf the counsell of this worke be of men /  
it will come to nought. But & yf it be of God ye cannot destroy  
it / least haply ye be founde to stryue agaynst God. And to him  
they agreed / and called the apostles / & bet them / and comaun-  
ded that they shulde not speake in the name of Jesu / and let  
them go.

And they departed from the counsell / reioysyng that they  
were counted worthy to suffre rebuke for his name. And dayly  
in the temple & in euery house they ceased not / teachyng and  
preachyng Jesus Chyrt.

**¶** Now. vii. deacones were chosen to minister to the poore.  
The accusacion of Steppyn.

**¶** The. vii. Chapter.

**I**n those dayes as a nombre of the disciples grewe / ther  
arose a grudge amōge the Grekes agaynst the Hebrues  
because their wyddowes were despised in a dayly ministringe.  
Then the twelue called the multitude of the disciples to ge-  
ther and sayde: it is not mete that we shulde leaue the worde of  
God & serue at the tables. wherfore brethren loke ye oute a-  
monge you

monge you seuen mē of honest repoyte and full of the holy goost  
and wysdome / which we maye apoynte to this nedful busynes  
But we will geue oure selues continually to prayer / and to the  
ministracion of the worde. And the sayinge pleased the whole  
multitude. And they chose Steuen a man full of fayth & of the  
holy goost / and Philip / & Prochorus / and Nichanos / and Ti-  
mon / and Permeas / & Nicholas a couerte of Antioche. which  
they set before the apostles / and they prayed & layde their hon-  
des on them.

**¶** And the worde of God encreased / and the nōmbre of the di-  
sciples multiplied in Jerusalem greatly / and a greate company  
of the prestes were obedient to the fayth. & And Steuen full  
of fayth and power / dyd great wondrous and miracles amonge  
the people. Then ther arose certayne of the synagoge / whiche  
are called Lybertines and Syrenites / and of Alexandria / and  
of Cilicia and Asia and disputed with Steuen. And they could  
not resist the wysdome / & the spirit / with which he spake. Then  
sent they in men / which sayde: we haue hearde him speake blas-  
phemous wordes agaynst Moyses / and agaynst God. And  
they moued the people and the elders and the scribes: & came  
vpon him and caught him / and brought him to the counsel / and  
brought forth false witnessses which sayd. This man ceaseth not  
to speake blasphemous wordes agaynst this holy place and the  
lawe: for we hearde him saye: this Jesus of Nazareth shall de-  
stroye this place / and shall chaunge the ordinaunces which Mo-  
ses gaue vs. And all that sate in the counsell / looked stedfastly on  
him / and sawe his face as it had bene the face of an aungell.

**¶** The sermon of Steppyn.  
Steppyn is stoned to deeth and prayeth for his enemyes.  
Saul consented to his deeth.

**¶** The. vii. Chapter.

**¶** Then sayde the chese prest: is it euen so. And he sayde: ye  
men / brethren and fathers / harken to. The God of glo-  
ry appered vnto our father Abraham whyll he was yet in Me-  
sopotamia / before he dwelt in Charran / & sayd vnto him: come  
out of thy countre / and from thy kynred / & come into the londe /  
whiche I shall shewe the. Then came he oute of the londe of  
Chaldey / and dwelt in Charran. And after that / allone as his  
father was deed: he brought him into this lande / in whiche ye  
now dwel



## The Actes

now dwel/and he gaue him none inheritaunce in it/no not the bredeth of a fote: but promysed that he wolde geue it to him to possesse/and to his seed after him/whē as yet he had no chylde.

God herely spake on this wyse/that his seed shuld be a dweller in a straunge londe/ & that they shuld kepe thē in bōdage & en-  
Gen. xvi.  
Gen. xxi.  
Gen. xxv.  
Gen. xxxi. treatethē euyl. iiii. C. yeres. But þ nation to whō they shalbe in bōdage will I iudge/sayd God. And after that shall they come forth/ & serue me in this place. And he gaue him the couenaunt of circuncision. And he begat Isaac/ & circuncised him the. viij. daye/ and Isaac begat Jacob/ & Jacob the twelue Patriarkes.

And the Patriarkes hauyng indignacion solde Joseph into Egypte. And God was with him/and deliuered him out of all his aduersites/and gaue him fauoure and wysdom in the sight of Pharaos kyng of Egypte/ whiche made him gouernour ouer Egypte/and ouer all his householde.

Then came there a verth over all the lōde of Egypt & Canaan/and great affliction/ that our fathers founde no sustenaunce. But when Jacob herde that there was corne in Egypt/he sent oure fathers fyrst. And at the secōde tyme/ Joseph was knowē of his brethē/ & Joseph kyndred was made knowne vnto Pharaos. Then sent Joseph & caused his father to be brought and all his kynne/ thre score and. xv. soules. And Jacob descended into Egypt/and dyed both he and our fathers/ and were trāslated into Sichem/ & were put in the sepulcre that Abraham bought for money of the sones of Emor/at Sichem.

When þ tyme of þ promes dyue nye (whiche God had sworne  
Exod. i. a to Abraham) the people grewe & multiplied in Egypte/tyll another kyng arose which knew not of Joseph. The same dealte fittely with oure kyndred/ & euyl intreated oure fathers/and made them to cast oute their yonge chylde/that they shuld not remayne alyue. The same tyme was Moses borne/and was a proper chylde in the syght of God/whiche was noysshed bp in his fathers housse thre monethes. When he was cast out/Pharaos daughter toke him bp/and noysshed him bp for her owne sone. And Moses was lerned in all maner wysdome of the Egyptians/ & was myghty in dedes and in wordes.

And when he was full fourty yere olde/ it came into his hert to byset his brethē the chyldezen of Israel. And when he sawe  
 one of them

## of the Apostles.

Jo. cxviii.

one of them suffre wronge/he defended him/and auenged his quarel that had the harme done to him/ & smote the Egyptian For he supposed his brethzen wolde haue vnderstōde/how that God by his hōdes shulde saue them. But they vnderstode not.

**D** And the nexte daye he shewed him selfe vnto them as they stroue/and wolde haue set them at one agayne sayinge: Syys/ ye are brethē/why hurte ye one another. But he that dyd his neighbour wronge/thrust him awaye sayinge: who made the a ruler and a iudge amōge vs: what wilt thou kyll me/as thou dyddest the Egyptian yester daye. Then fled Moses at that sayinge/and was a stranger in the londe of Madian/where he begat two sones.

And when. xl. yeres were expired / ther appered to him in the wyldernes of mounte Syna / an aungell of the Lorde in a flamme of fyre in a bulshe. Whē Moses sawe it/he wondred at the sight. And as he dyue neare to beholde/ þ voyce of the Lord came vnto him: I am the God of thy fathers/the God of Abraham/the God of Isaac / and the God of Jacob. Moses trembled and durst not beholde. Then sayde the Lorde to him: Put of thy shoues fro thy fete/for the place where þ stondest is holy ground. I haue perfectly sene the afflictio of my people which is in Egypte/ & I haue heard their grōnyng/ & am come doune to deliuer them. And now come & I will sende the into Egypte.

**E** This Moses whom they forsoke sayinge: who made the a ruler and a iudge: the same God sent bothe a ruler and a deliuerer / by the hondes of the aungell which appered to him in the bulshe. And the same brought them out the wynged wōddes and signes in Egypt/and in the reed see & in the wyldernes. xl. yeres. This is that Moses which sayde vnto the chylde of Israel. A Prophet shall the Lorde poure God rayse bp vnto you of youre brethzen/lyke vnto me/him shall ye heare.

This is he that was in the congregacion / in the wyldernes with the aungell which spake to him in the mounte Syna/and withoure fathers. This man receaued the worde of lyfe to geue vnto vs/to whom oure fathers coude not obeye/but cast it from them/and in their hertes turned backe agayne into Egypte / sayinge vnto Aaron: Make vs goddes to go before vs. For this Moses that brought vs out of the londe of Egypte/  
 we wote

Gen. xvi.  
Gen. xxi.  
Gen. xxv.  
Gen. xxxi.

Gen. xxx.  
and. xxxv.  
Gen. xli.  
Gen. xlii.

Gen. xlii.  
Gen. xlii.

Gen. xlii.  
Gen. xlii.  
Gen. xlii.

Exo. ii. a.

Exo. ii. c.

Exo. iii. a.

Exo. vii.  
Exo. viii.  
Exo. ix.  
Exo. x.  
Exo. xi.  
Exo. xii.

Exo. xxi.



we wrote not what is become of him. And they made a calfe in those dayes / & offered sacrifice vnto the ymage: and reioyced in the workes of their owne hondes.

Then God turned him selfe & gaue them bp / that they shuld worship the starres of the skye / as it is wrytten in the booke of the prophetes. O ye of the house of Israel / gaue ye to me sacrifices & meate offerings by the space of xl. yeares in the wyldernes: And ye toke vnto you the tabernacle of Moloch / and the starre of youre god Remphan / figures which ye made to worshippe them. And I will translate you beyonde Babylon.

Oure fathers had the tabernacle of witness in þe wyldernes / as he had apointed them speakyng vnto Moses / that he shuld make it accordyng to the fashion that he had sene. Which tabernacle our fathers receaued / & brought it in with Josue into the possession of the Gentyls / which God drawe out before the face of oure fathers vnto the tyme of Dauid. Which founde fauour before God / & wolde sayne haue made a tabernacle for the God of Jacob. But Salomon bylt him an housse.

How be it / he that is hiest of all / dwelleth not in templeis made with hondes / as sayth the Prophet. Heauē is my seate / and erth is my fote stole / what housse will ye bylde for me sayth the Lorde: or what place is it that I shuld rest in: hath not my hōde made all these thynges.

ye stiffnecked and of vncircumcised hertes and eares: ye haue alwayes resysted the holy goost: as youre fathers dyd / so do ye. Which of þe Prophetes haue not youre fathers persecuted: And they haue slayne them / which shewed before of the cōmynge of that Just / whome ye haue nowe betrayed and mordered. And ye also haue receaued a lawe by the ordinance of aungels and haue not kept it.

Whē they herde these thynges / their hertes claue a sunder / and they gnashed on him with their tethe. But he beyng full of the holy goost / looked bp stedfastly with his eyes into heauen / and sawe the glorie of God / and Jesus stondyng on the righte honde of God and sayde: beholde / I se the heuens open / & the sone of man stondyng on the ryght honde of God. Then they gaue a shute with a loude voyce / & stopped their eares & ranne vpon him all at once / & cast him oute of the cite / and stoned him.

And the

And the witnesses layde doune their clothes at a yonge manes fete named Saul. And they stoned Steuen calling on and sayyng: Lorde Jesu receaue my spete. And he kneeled doune and cryed with a loude voyce: Lorde laye not this synne to their charge. And when he had thus spoken / he fell a slepe.

How the congregacion was persecuted. The buryenge of Stephen. Saul made hauocke of the congregacion. Philip preached in a cite of Samaria. Of Simon Magus. Whom obtayneth not the gyfte of God. Philip converted the Eneche.

The. viij. Chapter.

**S**aul had pleasure in his deeth. And at that tyme there was a great persecuciō agaynst the cōgregacion which was at Jerusalem / & they were all scattered abroade thorow out the regions of Jedy and Samaria / except the Apostles / Then deuout men dressed Steuen / and made great lamentacion ouer him. But Saul made hauocke of the congregacion / and entred into euery housse and drew out both man and woman / and thrust them into prison. How be it they that were scattered abroade / went euery where preachyng the worde. Then came Philip into a cite of Samaria / and preached Christ vnto them. And the people gaue hede vnto those thynges which Philip spake / with one accorde / in that they herde and sawe the miracles which he dyd. For vncleue spretes cryyng with loude voyce / came oute of many that were possessed of them. And many taken with pallsies / & many that halted / were healed. And ther was great ioye in that cite. And ther was a certayne mā called Simon / which before tyme in the same cyte / bled witche crafte and bewitched the people of Samarie / sayyng that he was a man that coude do greates thynges. Whom they regarded / fro the lest to the greatest / sayyng: this felowe is the great power of God. And him they set moche by / because that of longe tyme he had mocked them with sorcery. But allone as they beleued Philippes preachyng of the kyngdom of God and of the name of Jesu Christ / they were baptised both men and women. Then Simon him selfe beleued also / and was baptised / and continued with Philip / and wondred beholding the miracles and signes / which were shewed.

When the Apostles which were at Jerusalem / herde saye that Samaria had receaued the worde of God: they sent vnto them Peter



them Peter and John. Which when they were come / prayed for them that they myght receaue the holy goost. For as yet he was come on none of them: But they were baptised only in the name of Christ Iesu. Then layde they their hondes on them / & they receaued the holy goost. **F**

When Simon sawe / that thorow layinge on of the Apostles hondes on them / the holy goost was geue: he offered them money saying: Geue me also this power / that on whom soeuer I put the hondes / he maye receaue the holy goost. Then sayde Peter vnto him: thy money perissh with the / because thou whest that þ gyfte of God maye be obteyned with money. Thou hast nether parte nor fellowshipe in this busynes. For thy hert is not ryght in the syght of God. Repent therfore of this thy wyckednes / & praye God that the thought of thyne hert maye be forgiven the. For I perceaue þ thou arte full of bytter gall / and wrapped in inquite.

Then answered Simon and sayd: praye ye to the Lorde for me / that none of these thinges which ye haue spokē / fall on me. And they when they had testified & preached the worde of the Lorde returned toward Ierusalem / and preached the Gospell in many cyties of the Samaritans.

Then the aungell of the Lorde spake vnto Philip saying: aryse & go toward myddedaye vnto þ waye that goeth doune from Ierusalē vnto Gaza / which is in the desert. And he arose and went on. And beholde a mā of Ethiopia which was a chamberlayne / & of greate auctorite wth the Candace quene of the Ethiopians / and had the rule of all her treasure / came to Ierusalem for to praye. And as he returned home agayne syttinge in his charet / he rede Clay the Prophete.

Then the sprete sayde vnto Philip: goo neare and ioynē thy selfe to yonder charet. And Philip rāne to him / and hearde him rede the prophet Clayas / and sayde: Understandest thou what thou redest. And he sayde: howe can I / excepte I had a gyde. And he desyred Philip that he wold come vp and syt with him:

**Esa. liij. c** The tenoure of the scripture which he redde was this. He was ledde as a shepe to be slayne: & lyke a lambe dōme before his shearer / so opened he not his mouth. Because of his humblenes / he was not esteemed: who shall declare his generacion: for his lyfe is taken

is taken frome the erthe. The chamberlayne answered Philip and sayde: I praye the / of whom speaketh the Prophete this / of him selfe / or of some other man.

**G** And Philip opened his mouth / and begāne at the same scripture / and preached vnto him Iesus. And as they wēt on their waye / they cam vnto a certayne water / and the chamberlayne sayde: Se here is water / what shall let me to be baptised. Philip sayde vnto him: yf thou beleue with all thyne hert / þ mayst. He answered and sayde: I beleue that Iesus Christ is the sone of God. And he comaunded the charet to stonde still. And they went doune both into the water: bothe Philip & also the chamberlayne / and he baptysed him. And assone as they were come oute of the water / the sprete of the Lorde caught awaye Philip / that the chamberlayne sawe him no moare. And he went on his waye reioysinge: but Philip was founde at Azotus. And he walked thorowoute the countre preachynge in their cities / tyll he came to Cesarea. **F**

**E** Saul had a commission to persecute the congregacion. Now Paul was conuerted and baptysed by Ananias / and preached at Damasco. Now he escaped from Damasco and came to Ierusalem to the Apostles. Eneas was healed by Peter. Tabytha was rayfed frō deeth by Peter.

The. ix. Chapter. **+**

**A** And Saul yet brethunge out threateninges & slaughter agaynst the disciples of the Lorde / went vnto the hie preste / & desyred of him letters to Damasco / to the synagoges: that yf he fownde any of this waye / whether they were men or women / he myght bringe them bounde vnto Ierusalem. But as he ioyned & was comē nye to Damasco / sodenly there shyned rounde about him a lyght from heauē / and he fell to the earth / and hearde a voyce sayinge to him: Saul / Saul / why persecutest thou me. And he sayd: what arte þ Lorde. And the Lorde sayde: I am Iesus whom thou persecutest / it shall be harde for the to kycke agaynst the pycke. And he bothe tremblyng and astonyed sayd. Lorde / what wilt thou haue me to do. And the Lorde sayd vnto him: aryse and go into the cyte / and it shall be tolde the what thou shalt do.

**B** The men whiche ioyned with him / stode amased / for they hearde a voyce / but sawe no mā. And Saul arose frō the earth / and opened his eyes / but sawe no man. Then ledde they him by the honde

**Sala. i. b.**

**1. Cor. xv. 11. Cor. xij**



the honde & brought him into Damasco. And he was. iij. dayes without syght/ & neither ate nor dranke. And there was a certayne disciple at Damasco named Ananias/ & to him sayde the Lorde in a vision: Ananias. And he sayde: Beholde I am here Lorde. And the Lorde sayd vnto him: aryse & go into the strete which is called Strayght/ & seke in the house of Judas/ after one called Saul of Tharsus. for beholde he prayeth/ and hath sene in a vision a man named Ananias comynge vnto him/ and puttynge his hondes on him/ that he myght receaue his syght.

Then Ananias answered: Lorde/ I haue herde by many of this mā/ how moch euyl he hath done to thy saynctes at Jerusalem/ and here he hath auctorite of the hye prestes to bynde all that call on thy name. The Lorde sayd vnto him: go thy wayes for he is a chosen vessel vnto me / to beare my name before the Gentyls & kynges and the chyldre of Israel. For I will shewe him how great thinges he must suffre for my names sake.

Ananias went his waye and entred into the house/ and put his hondes on him and sayde: brother Saul/ the Lorde that appered vnto the in the waye as thou camest/ hath sent me: that thou myghtest receaue thy syght / and be fylled with the holpe goost. And immediatly there fell frome his eyes as it had bene scales/ and he receaued syght/ and arose and was baptised/ and receaued meate and was comforted.

Then was Saul certayne dayes with the disciples whiche were at Damasco. And streyght way he preached Christ in the Synagoges/ how that he was the sone of God. All that herde him/ were amased & sayde: is not this he þe spoyled them which called on this name in Jerusalem/ & came hyther for the intent that he shulde bynge them bounde vnto the hye prestes? But Saul encreased in strenght/ and confounded the Jewes which dwelt at Damasco/ affirmynge that this was very Christ.

And after a good whyle/ the Jewes toke counsell together/ to kyl him. But their laying awayte was knowen of Saul. And they watched at the gates/ daye and nyght to kyl him. Then the disciples toke him by nyght/ and put him thorow the wall/ and let him doune in a basket.

And whē Saul was come to Jerusalem/ he assayed to cople him selfe with the disciples / and they were all afrayde of him/ and beleued

and beleued not that he was a disciple. But Barnabas toke him and brought him to the Apostles/ and declared to them how he had sene the Lorde in the waye/ and had spoken with him: and how he had done boldely at Damasco in the name of Jesu. And he had his cōuersacion with them at Jerusalem/ and quyt him selfe boldly in the name of the Lorde Jesu. And he spake & disputed with the Grekes: and they went about to flee him. But when the brethren knewe of that/ they brought him to Cesaria and sent him forth to Tharsus. Then hadde the cōgregacions rest thorowout all Iebory and Galyle and Samary/ and were edified/ and walked in the feare of the Lorde / and multiplied by the comforte of the holy goost.

And it chaunced as Peter walked throughout all quarters he came to the Saynctes which dwelt at Lydda. And ther he founde a certayne mā named Eneas/ which had kepte his bed viij. yeres sycke of the pallie. Then sayd Peter vnto him: Eneas/ Iesus Christ make the whole: aryse & make thy bed. And he arose immediatly. And all that dwelt at Lydda & Asaron/ sawe him/ and tourned to the Lorde.

Ther was at Joppe a certayne womā (which was a disciple named Tabitha/ which by interpretation is called Dorcas) the same was full of good woorkes and almes dedes/ which she dyd. And it chaunced in those dayes / that she was sycke and dyed. Whē they had welshed her and layd her in a chamber. Because Lydda was nye to Joppa / and the disciples had herde that Peter was there/ they sent vnto him desiring him that he wold not be greued to come vnto them.

Peter arose and came with them. And when he was come/ they brought him into the chāber. And all the wyddowes stode round about him/ wepyng & shewynge the cotes and garmētes which Dorcas made whyll she was with them. And Peter put them all forth/ and kneeled doune and prayed & turned him to the body and sayde: Tabitha/ aryse. And se opened her eyes/ and when she sawe Peter/ sat vp. And he gaue her the hōde & lyft her vp/ and called the saynctes and wyddowes/ and shewed her alpye. And it was knowen thorowout all Joppa/ & many beleued in the Lorde. And it fortunied that he tarped many dayes in Joppa with one Simon a tanner.

¶ Of Cornelius



Of Cornelius the capayne.  
The vision of Peter.  
Peter wolde not be worshipped.

The .x. Chapter.

**T**her was a certayne man in Cesarea called Cornelius/  
a capayne of the souldiers of Italy/a deuoute mā:and  
one that feared God with all his housholde/which gaue moche  
almes to the people / & prayde God alwaye. The same salwe in  
a vision evidently aboute the nynthe houre of the daye/an aungell  
of God coming in vnto him/& saying vnto him: Cornelius/  
Whē he looked on him/he was afrayd & sayd/what is it Lorde:  
He sayde vnto him. Thy prayers and thy almeses are come vp  
into remembraunce before God. And now sende men to Joppa/  
and call for one Simon named also Peter. He lodgeth with  
one Simon a tanner/whose housse is by the see syde. He shal tell  
the/what thou oughtest to do. When the aungell whiche spake  
vnto Cornelius/was departed/he called two of his housholde  
seruautes/and a deuoute souldier of them that wayted on him:  
and tolde them all the mater/and sent them to Joppa.

On the morowe as they wēt on their iorney and dreyne nye  
vnto the cyte/Peter wēt vp by the toppe of the housse to pray  
about the .vi. houre. Then waxed he & hongred/& wolde haue  
eaten. But whyll they made redy:He fell into a traunce/& saw  
heauen opened/and a certayne vessel come doune vnto him/as  
it had bene a greete shete/knytt at the .iiij. corners/and was let  
doune to the earth/where in were al maner of .iiij. footed beastes  
of the earth/and bermen and wormes / and foules of the ayer.  
And ther came a voyce to him:ryse Peter/kill & eate. But Peter  
sayde:God forbyd lorde/for I haue neuer eaten any thyng  
that is comen or vncleane. And the voyce spake vnto him agayn  
the seconde tyme:what God hath clenched/that make thou not  
comen. This was done thysle/and the vessel was receaued vp  
agayne into heauen.

Whyle Peter mused in him selfe what this vision whiche he  
had sene meant:beholde/the men which were sent from Corne  
lius/had made inquirance for Simons housse/and stode before  
the doore. And called out one & asked whether Simon which was  
also called Peter were lodged there. Whyll Peter thought on  
this vision / the sprete sayde vnto him: beholde/men seke the:  
arise ther

arise therfore/get the doune/ & go with them/& doute not: for  
I haue sent them. Peter went doune to the men whiche were  
sent vnto him from Cornelius/& sayde. Beholde/ I am he whō  
ye seke/what is the cause wherfore ye are come. And they sayd  
vnto him. Cornelius the capayne a iust man/and one that fea  
reth God/and of good reporte amonge all the people of the Je  
wes / was warned by an holy aungell to sende for the into the  
housse/and to heare wordes of the. Then called he them in/and  
lodged them.

**A**nd on the morowe Peter went awaye with them/and cer  
tayne brethren from Joppa accompanied him. And the thyrde  
daye entred they into Cesaria. And Cornelius wayted for the/  
and had called to gether his kynsmē/and speciall frendes. And  
as it chaunced Peter to come in / Cornelius met him / and fell  
doune at his fete/and worshipped him. But Peter toke him vp  
sayinge stonde vp:for euē I my selfe am a man. And as he tal  
ked with him he came in / and founde many that were come to  
gether. And he sayde vnto them:ye know how that it is an vn  
lawfull thinge for a man that is a Jewe/ to cōpany or come vnto  
to an alient/but God hath shewed me that I shuld not call any  
man comen or vncleane:therfore came I vnto you without say  
inge naye/allone as I was sent for. I am therfore/for what in  
tent haue ye sent for me.

**A**nd Cornelius sayde: This daye now .iiij. dayes I fasted ad  
at the nynthe houre I prayde in my housse:and beholde/a man  
stode before me in bryght clothynge and sayde: Cornelius/ thy  
prayer is hearde & thyne almes dedes are had in remembraunce  
in the syght of God. Send therfore to Joppa/ & call for Simon  
whiche is also called Peter. He is lodged in the housse of one Si  
mon a tanner by the see syde/the whiche allone as he is come shal  
speake vnto the. Then sent I for the immediatly:and thou hast  
well done for to come. Now are we all here present before God  
to heare all thinges that are comaunded vnto the of God.

**T**hen Peter opened his mouth & sayde:Of a trueth I per  
ceauē/that God is not parciall/but in all people he that feareth  
him and worketh ryghtewesnes/ is accepted with him.

ye knowe the preachynge that God sent vnto the chyldre of  
Israel/preachyng peace by Iesus Christ/ which is Lorde ouer  
all thinges

Act. x. d.  
ii. par. xii.  
iob. xxiij.  
Sap. vi. b.  
eccl. xxxv.  
Rom. ii. b.  
Gal. ii. b.  
Eph. vi. b.  
Col. iii. b.  
1. Pet. i. c.



all thynges. ⁊ which preachynge was publyshed thorowout al Jewrye/ ⁊ beganne in Galile/ after the baptyme which John preached / howe God had annoynted Iesus of Nazareth with the holy goost/ and with power. which Iesus went aboute doynge good/ and healyng all that were oppressed of the deuyls/ for God was with him. And we are wytnesses of all thynges which he dyd in the londe of the Jewes and at Ierusalē: whom they slew/ ⁊ honged on tree. Him God reysed bp the thyrde daye and shewed him openly/ not to all the people/ but vnto vs wytnes chosen before of God: which ate and dronke with him/ after he arose frō deeth. ⁊ And he comaunded vnto vs to preache vnto the people ⁊ testifye/ that it is he ⁊ is ordered of God a iudge of quicke ⁊ deed. To him geue all ⁊ prophetes wytnes/ ⁊ thorow his name/ al ⁊ beleue in him/ shall receaue remissō of synnes. ⁊

Whyle Peter yet spake these wordes: the holy goost fell on all them which herde the preachinge. And they of the circumcision which beleued/ were astonied/ as many as came with Peter/ because that on the Gentyls also was shedd oute the gyfte of the holy goost. for they herde them speake with tonges and magnify God. Then answered Peter: can any man forbyd water/ that these shulde not be baptised/ whiche haue receaued the holy goost as well as we. And he comaunded them to be baptised in the name of the Lorde. ⁊ Then prayde they him/ to tarry a feawe dayes.

¶ Howe Peter was rebuked of the apostles for preachinge Christ vnto the Gentyls. Barnabas was sent to Antioche to preache. Agabus shewed of a dearth to be in Jewry.

The. xi. Chapter.

**A**nd the apostles and the brethren that were thorowout Jewry/ herde saye that the hethē had also receaued the worde of God. And whē Peter was come bp to Ierusalē/ they of the circumcision reasoned with him saying: Thou wentest in to men vncircumcised/ andatest with them.

Then Peter began ⁊ expounded the thyng in order to them saying: I was in the cyte of Toppa prayinge/ and in a traunce: I sawe a vision: a certen vessel descende: as it had bene a large linnen clothe: let doune from heauen by the fower cornes: ⁊ it came to me. Into the which when I had fastened myne eyes: I considered ⁊ sawe fowerfoted beastes of the earth/ ⁊ vermes

wormes/ ⁊ foules of the ayer. And I herde a voyce sayinge vnto me: aryle Peter/ slep ⁊ eate. And I sayd God forbyd Lorde for nothinge comē or vncleane/ hath at any tyme entred into my mouth. But the voyce answered me agayne frō heauē/ count not thou those thynges comen/ whiche God hath clenfed. And this was done thre tymes. And all were take bp agayne into heauē.

**B** And beholde immediatly ther were thre men come vnto the housse where I was sent from Cesarea vnto me. And the sprete sayde vnto me/ that I shuld go with them/ without doutinge. Wherouer these sixe brethren accompanied me: ⁊ we entred into the māsh housse. And he shewed vs/ how he had sene an aungell in his housse/ which stode ⁊ sayde to him. Send men to Toppa/ and call for Simon/ named also Peter: he shall tell the wordes wherby both thou ⁊ all thyne housse shalbe saued. And as I beganne to preache/ the holy goost fell on them/ as he dyd on vs at the beginnyng. Then came to my remembraunce the wordes of the Lorde/ how he sayd: John baptised in water/ but ye shalbe baptised with the holy goost. For as moche then as God gaue them lyke gyftes / as he dyd vnto vs/ when we beleued on the Lorde Iesus Christ: what was I/ that I shuld haue withstode God. When they hearde this/ they helde their peace and glorified God/ sayinge: then hath God also to the Gentyls graunted repentance vnto lyfe.

**C** They which were scattered abroad thorow the affliction that arose aboute Steuen / walked thorowout tyll they came vnto Phenices ⁊ Cypers ⁊ Antioche preachynge the worde to no man/ but vnto the Jewes only. Some of them were men of Cypers and Syrene/ which when they were come into Antioche/ spake vnto the Grekes/ ⁊ preached the Lorde Iesus. And the honde of the Lorde was with them/ and a greate nōumbr beleued and turned vnto the Lorde.

**D** Tydings of these thynges came vnto the eares of the congregation/ which was in Ierusalem. And they sent forth Barnabas/ that he shulde goo vnto Antioche. Which when he was come ⁊ had sene the grace of God/ was glad/ ⁊d exhorted them all/ that with purpose of hert/ they wold continually cleaue vnto the Lorde. For he was a good man / and full of the holpe goost and sayth: and moche people was addcd vnto the Lorde. Then

q. iij. departed



departed Barnabas to Charlus/for to seke Saul. And whē he had founde him/he brought him vnto Antioche. And it chaunced that a whole yere they had their conuersacion with the congregacion there/and taught moche people:in so moche that the disciples of Antioche were the fyrst that were called Chysten.

In those dayes came prophetes from Ierusalem vnto Antioche. And ther stode bp one of them/named Agabus/and signified by the sprete/that ther shulde be greate dertyth throughout all the worlde/which came to passe in the Emproure Claudius dayes. Then the disciples every man accordunge to his abylyte/purposed to sende socoure vnto the brethren which dwelt in Iewry. Which thinge they also dyd / & sent it to the elders/by the hondes of Barnabas and Saul.

¶ Herode put James to deeth and put Peter also in prison.  
How the congregacion prayed for Peter.  
How the aungell of the Lorde deliuered Peter oute of prison by nyght.  
How he went to the house of Mary the mother of John called Marke.  
How he was stryken to deeth of the aungell of the Lorde.

The. xij. Chapter. ✠

**I**n that tyme Herode the kynge stretched forth his handes to bere certayne of the congregacion. And he kylled James the brother of John with the swerde & because he sawe that it pleased the Jewes/he proceded forther/and toke Peter also. Then were the dayes of swete breed. And when he hadde caught him/he put him in prison/and deliuered him to. iij. quarters of souldiers to be kepte/entendinge after ester to bringe him forth to the people. Then was Peter kepte in prison. But prayer was made without ceasynge of the congregacion/vnto God/for him. And when Herode wolde haue brought him oute vnto the people/the same nyght slepte Peter bitwene two souldiers/bounde with two chaynes/& the keepers before the doze kepte the prison.

And beholde the aungell of the Lorde was there present/and a lyght shyned in the lodge. And he smote Peter on the syde/& steryd him bp sayinge:arise bp quickly. And his cheynes fell of from his hōdes. And the aungell sayde vnto him:gyrde thy selfe and bynde on thy sandales. And so he dyd. And he sayd vnto him:cast thy mantle aboute the/& folow me. And he came out and folowed him & wist not/that it was truth which was done by the

by the aungell/but thought he hadde sene a vision. When they were past the fyrst and the seconde watche/they came vnto the yron gate/that ledeth vnto the cyte/whiche opened to them by his owne accorde. And they went out and passed thorow one strete/and by and by the aungell departed from him.

**E** And whē Peter was come to him selfe he sayd:nobo I knowe of a surety that the Lorde hath sent his aungell/& hath deliuered me out of the honde of Herode/& frome all the waytynge for of the people of the Jewes. And as he considered the thinge/he came to the house of Mary & mother of one John/which was called Marke also/wher many were gadered to gether in prayer. As Peter knocked at & entry doze/a damsell came forth to herke/named Rhoda. And whē she knewe Peters voyce/she opened not the entre for gladnes/but ran in & tolde how Peter stode before the entre. And they sayd vnto her:& art mad. And she bare them doune that it was euen so. Then sayde they:it is his aungell. But Peter continued knockynge. And when they had opened the doze/ & sawe him/ they were astonied. And he beckened vnto them w the honde/ to holde their peace/& tolde them by what meanes the Lorde had brought him oute of the prison. And he sayd:go she to these thinges vnto James and to the brethren. And he departed and went in another place.

**D** Affone as it was daye / there was no lytell a do amonge the souldiers/what was becom of Peter. When Herode had called for him/ & found him not/he examined the keepers/ & comaūded to departe. And he descended fro Iewry to Cesarea/and there abode. Herode was displeased w them of Tyre & Sydon. And they came all at once/& made intercession vnto Blastus the kynges chamberlen/& desyred peace/because their cōtrei was nourished by the kynges londe. And bpō a daye apoynted Herode arrayed him in royall apparell/& set him in his seate/ & made an oracion vnto them. And & people gaue a shute sayunge:it is the voyce of a God & not of a man. And immediatly the aungell of the Lorde smote him/because he gaue not God the honoure/& he was eaten of wormes/and gaue bp the goost.

And the worde of God grewe & multiplyed. And Barnabas and Paul returned to Ierusalem/whē they had fulfilled their office/& toke with them John/which was also called Marcus.

q. iij. Barnabas



Barnabas & Paul are sent to preache. Barlesd resisted Paul & Barnabas. Sergius Paulus was converted. The sermō of Paul at Antioche. How the Jewes resisted the truith.

The. xiiij. Chapter.

**T**here were at Antioche in the cōgregaciō certayne prophetes & teachers: as Barnabas & Simō called Nigir and Lucius of Cerene/and Manahen Herode the Tetrarkes noyselowe / & Saul. As they ministred to the Lorde & fasted/ the holy goost sayde: separate me Barnabas and Saul/ for the worke where vnto I haue called thē. Thē fasted they & prayed/ and put their hondes on them/ and let them go. And they after they were sent of the holy goost / came vnto Seleucia/ & from thence they sayled to Cyprius. And whē they were come to Salamine/ they shewed the worde of God in the synagoges of the Jewes. And they had John to their minister.

When they had gone thorowout the yle vnto the cyte of Paphos/ they founde a certayne soxcerer/ a false prophet which was a Jewe/ named Bariesu/ which was with the ruler of the countre one Sergius Paulus a prudent man. The same ruler called vnto him Barnabas & Saul/ & desyred to heare the worde of God. But Elemas the soxcerar (for so was his name by interpretation) withstode them / and sought to turne awaye the ruler from the fayth. Then Saul which also is called Paul beyng full of the holy goost set his eyes on him/ and sayde: O full of all subtiltie & disseytfulnes/ the chyld of the deuyl/ & the enemy of all righteousnes/ thou ceaseest not to peruert the strayght wayes of the Lorde. And now beholde the honde of the Lorde is vpon the / and thou shalt be blynde & not se the sonne for a season. And immediatly ther fell on him a myste and darcknes / & he wēt aboute sekynge thē that shulde leade him by the honde. Then the ruler whē he sawe what had happened/ beleued and wondred at the doctrine of the Lorde.

When they that were with Paule/ were departed by shippe fro Paphus/ they came to Perga a cyte of Pamphilia: & there John departed fro them / and returned to Ierusalē. But they wādred thorow the countres/ from Perga to Antioche a cyte of the countre of Cilicia/ & went into the synagoge on the Saboth daye and sate doune. And after the lawe & the prophetes were redde/ the rulers of the synagoge sent vnto thē saying: ye me and bre-

and brethren/ if ye haue any sermō to exhorthe the people/ say on. Then Paul stode vp & bekened with the honde/ and sayde: Men of Israel/ and ye that feare God/ geue audiēce. The God of this people chose our fathers / and exalted the people when they dwelt as straungers in the lōde of Egypt / & with a myghty arme brought them oute of it/ and aboute the tyme of. xl. yea res suffred he their maners in the wyldernes. And he destroyed viij. nations in the lōde of Canaan/ and deuēded their lōde to them by lot. And afterwarde he gaue vnto them iudges about the space of. iiii. C. & l. yeres vnto the tyme of Samuēl the prophet. And after that/ they desyred a kynge/ and God gaue vnto them Saul the sonne of Cis / a man of the tribe of beniamin/ by the space of. xl. yeres. And after he had put him doune/ he set vp Dauid to be their kynge/ of whom he reported saying: I haue founde Dauid the sonne of Jesse/ a mā after myne owne hert/ he shall fulfill all my will.

Of this mannes seed hath God (accoordynge to his promes) brought forth to the people of Israel/ a sauour/ one Iesus/ whē John had fyrst preached before his commynge the baptyme of repentance to Israel. And whē John had fulfilled his course/ he sayde: whom ye thynke that I am / the same am I not. But beholde ther cometh one after me / whose shooes of his fete I am not worthy to loose.

**E** ye men and brethren/ chyldren of the generacion of Abraham/ & whosoever amonge you feared God/ to you is this word of saluacion sent. The inhabitants of Ierusalem & their rulers/ because they knewe him not / nor yet the voyces of the prophetes which are redde euery Saboth day/ they haue fulfilled thē in condempnyng him. And whē they founde no cause of deeth in him/ yet desyred they pplate to kyll him. And whē they had fulfilled all that were writtē of him/ they toke him doune from the tree and put him in a sepulchre. But God rayled him agayne from deeth/ and he was sene many dayes of them which came with him from Galile to Ierusalem. Which are his witneses vnto the people.

And we declare vnto you / how that the promes made vnto the fathers/ God hath fulfilled vnto vs their chyldre/ in that he rayled vp Iesus agayn Ieue as it is writtē in the fyrst psalme: Thou

Ero. i. a.  
Ero. xiiij.

ero. xvi. a

tohu. xliij.  
Iudi. iij. d  
i. re. viij. a  
i. reg. ix. c  
and. x. a.  
psalm.  
lxxvii.  
i. reg. xvi.

Esa. xli. a.

mat. lliij. a  
Mar. i. a.  
Lu. iij. a.  
Mar. i. a.

mat. xxvii  
mar. xv.  
Lu. xxiiij.  
Iob. xij. c.  
Marth.  
xxviiij.  
Mar. xvi.  
lu. xxiiij.  
Iob. xx.



## The Actes

**Psalm. li.** Thou arte my sone/this same daye begat I the. **Is. cccxviii.** And concerning that he repled him vp from deeth/nowe no moze to returne to corruption/he sayde vnto this wyse: The holy promyses made to Dauid/I will geue the saythfully to you. **Isa. lv. b.** Wherfore he sayth also in another place: Thou shalt not suffre thyne holpe to se corruption. **Psalm. xvi.** Now be it Dauid after he had in his tyme fulfilled the will of God/he slepte and was layde with his fathers and sawe corruption. **1 Reg. i. b.** But he whō God rayled agayn/sawe no corruption.

Be it knowen vnto you therfore ye men and brethren/that thorow this mā is preached vnto you the forgeuenes of synnes: and that by him/all that beleue/are iustified frome all thinges from which ye could not be iustified by the lawe of Moyses. **Abel. i. b.** Beware therfore lest that fall on you/which is spokē of in the Prophetes: Beholde ye despylers/and wonder/and perishe ye: for I do a worke in youre dayes/which ye shall not beleue/ys a mā wolde declare it you.

When they were come out of the Synagoge of the Jewes/the gētyls besought that they wold preache the worde to them **Act. xlii.** bitwene the Saboth dayes. When the congregacion was broken bp/many of the Jewes and berseous conuerteres folowed Paul & Barnabas/which spake to them and exhorted them to contynue in the grace of God. And the nexte saboth daye came almost the whoale cyte to gether/to heare the worde of God. When the Jewes sawe the people/they were full of indignaciō and spake agaynst those thinges which were spokē of Paul spekyng agaynst it/ad raylinge on it/Then Paul and Barnabas waxed bolde/& sayde: it was mete that the worde of God shuld fyrst haue bene preached to you. But seyng ye put it from you/and thynke youre selues vnwoorthy of euerlastyng lyfe: lo/ we turne to the Gētyls. For so hath the Lorde comaunded vs: I haue made the a lyght to the Gētyls/that thou be saluacion vnto the ende of the worlde.

The Gētyls hearde and were glad and glorified the worde of the Lorde/& beleued euen as many as were ordeyned vnto eternall lyfe. And the worde of the Lorde was publyshed thorowout all the region. But the Jewes moued the worshypfull and honorable women and the chiefe men of the cite/and rayled **2 Cor. x. b.** persecution agaynst Paul and Barnabas/& expelled them oute of their **2 Cor. vi. b.** of their

## of the Apostles.

Jo. cxxvi.

of their costes. And they shooke of the duste of their fete agaynst them/and came vnto Iconium. And the disciples were fylled with ioye and with the holy goost. **1**

**¶** At Iconium were converted both Jewes and Gentyles. The vnbeleuing Jewes moued debate. Now Paul fled to Lystra. A creple is healed. To Paul and Barnabas wolde the me of Lystra haue offered sacrifice. Now Paul was stoned and lefte for deed. Paul & Barnabas ordeyned preachers in euery congregacion.

### The. xiii. Chapter.

**A** And it fortuned in Iconium that they went both to gether into the synagoge of the Jewes/& so spake/that a gret multitude both of the Jewes and also of the Grekes beleued. But the vnbeleuing Jewes/steryd bp and vniquieted the myndes of the Gētyls agaynst the brethren. Longe tyme abode they there & quyt them selues boldly with the helpe of the Lorde/which gaue testimony vnto the worde of his grace/and caused signes and wondres to be done by their hōdes. The people of the cite were deuided: and parte helde with the Jewes/and parte with the Apostles.

**B** When ther was a faulte made both of the Gētyls and also of the Jewes with their rulers/to put the to shame & to stone them/they were ware of it/and fled vnto Lystra and Derba/cities of Lyaonia/and vnto the region that lyeth round aboute/and there preached the Gospel. And ther late a certayne mā at Lystra weake in his fete/beinge creple frō his mothers wombe/and neuer walkyd. The same hearde Paul preache. Which behelde him & perceaued that he had sayth to be whole/and sayd with a loude voyce: stond bp/ryght on thy fete. And he stert bp/& walked. And when the people sawe/what Paul had done/they lyfte bp their voyces/sayinge in the speache of Lyaonia: Goddes are come doune to vs in the lyknes of me. And they called Barnabas Jupiter/and Paul Mercurius/because he was the preacher. Then Jupiters Preste/which dwelt before their cite/brought oxen and garlondes vnto the churche porche/and wolde haue done sacrifice with the people.

**C** But when the Apostles/Barnabas and Paul herde that/they rent their clothes/& ran in amonge the people/cryng & saying: syrs/why do ye this. We are mortall me lyke vnto you/& preache vnto you/that ye shuld turne frō these baunties vnto the ly



## The Actes

*psal. cxlv. apo. xiii.* the lyvinge God/ which made heauē and earth and the see and all that in them is: the which in tymes past suffred all naciōs to walke in their own wayes. Neuerthelesse he lefte not him selfe with oute witnes/ in that he shewed his benefites/ in geuyng vs rayne from heauen & frutesfull seasons/ syllinge oure hertes with fode & gladnes. And with these sayinges/ scale refrayned they the people/ that they had not done sacrifice vnto them.

Thyther came certayne Jewes from Antioche & Iconium/ and optayned the peoples consent/ & stoned Paul/ & drewe him out of the cyte/ supposynge he had bene deed. How be it as the disciples stode round about him he arose vp & came into the cite. And the nexte daye he departed with Barnabas to Derba. After they had preached to that cite/ & had taught many/ they returned agayne to Lystra/ & to Iconiū and Antioche/ & strengthened the disciples soules/ exhortynge them to contynue in the fayth/ affirmynge that we must thorow moche tribulacion/ entre into the kyngdome of God. And they ordered them elders by election in euery cōgregacion/ & prayde and fasted/ & comended them to God on whom they beleued.

And they went thorowout Pisidia & came to Pamphilia/ & whē they had preached the worde of God in Perga/ they descended into Attalia/ & thence departed by shippe to Antioche/ from whēce they were deliuered vnto the grace of God/ to þe worke which they had fulfilled. Whē they were come & had gathered the cōgregacion together/ they reherſed all þe God had done by them/ & how he had opened the doore of fayth vnto the Gētyls. And there they abode longe tyme with the disciples.

*Of the false Apostles that thought circūcision to be a necessary thyng. The determinaciō of the apostles as touching the dissenciō of circūcision The dissencion betwene Paul and Barnabas.*

### The. xv. Chapter.

**W**hen came certayne from Ierowp/ & taught the brythē: Excepte ye be circūcised after the maner of Moles/ ye cannot be saued. And when there was ryſen dissencion and disputynge not a lytell vnto Paul and Barnabas agaynst them. They determined that Paul and Barnabas/ & certayne other of them shulde ascende to Ierusalem vnto the Apostles and elders/ aboute this question. And after they were brought on their waye

## of the Apostles.

Jo. cxxviij.

their waye by þe cōgregaciō/ they passed ouer Phenices & Samaria/ Declaryng the conuerſiō of the Gētyls/ & they brought great ioye vnto all the brythē. And whē they were come to Ierusalē/ they were receaued of the congregacion & of the Apostles & elders. And they declared what thynges God had done by them. Then rose vp certayne of the secte of the Pharises/ which dyd beleue/ sayng/ that it was nedfull to circūcise them and to enioye them to kepe the lawe of Moles. And the Apostles and elders came to geder to reason of this matter.

**B** And when ther was moche disputynge/ Peter rose vp and sayde vnto them: ye men & brythē/ ye knowe how that a good whyle agoo/ God chose amonge vs that the Gētyls by my mouth shulde heare the worde of the Gospell and beleue. And God which knoweth the herte/ bare them witnes/ and gaue vnto them the holy goost/ euen as he dyd vnto vs/ and he put no difference bitwene them and vs/ but with fayth purified their hertes. Now therfore why tempte ye God/ that ye wolde put a yoke on the disciples neckes/ which nether oure fathers nor we were able to beare. But we beleue that thorow the grace of the Lorde Jesu Christ/ we shalbe saued/ as they do. Then all the multitude was pleased and gaue audiēce to Barnabas and Paul/ which tolde what signes and wondres God had shewed amonge the Gētyls/ by them.

**C** And when they helde their peace James answered sayinge: Men and brythren herke vnto me. Simon tolde howe God at the begynnyng dyd visit the Gētyls/ and receaued of them/ people vnto his name. And to this agreyth the wordes of the prophetes/ as it is wrytten. After this I will retorne/ and will bylde agayne the tabernacle of Dauid which is fallen doune/ and that which is fallen in dekey of it/ wil I bylde agayne/ and I wil set it vp/ þe residue of men myght seke after the Lord/ & also the Gētyls vpo whō my name is named sayth the Lord/ which doth al these thynges: knowē vnto God are all his workes frō the begynnyng of the worlde. Wherfore my sentēce is/ þe we trouble not thē which frō amonge the Gētyls/ are turned to God: but that we wryte vnto them/ that they abstayne them selues from filthynes of ymages from fornicaciō/ from strangiſyd and frō bloude. For Moles of olde tyme hath in euery cite that preache



preache him / & heis rede in the synagoge every saboth daye.

Then pleased it the Apostles & elders with the whole cōgregation / to sende chosyn mē of their owne company to Antioche with Paul and Barnabas. They sent Judas called also Barsabas / and Syllas / which were these men amonge the brethren / and gaue them letters in their hondes / after this maner.

The Apostles / elders and brethren send gretynge vnto the brethren which are of the Gentyls in Antioche / Syria & Cilicia. For as moche as we haue herde that certayne which departed frō vs / haue troubled you with wordes / & cōbzed your myndes sayng. ye must be circumcised & kepe the lawe / to whō we gaue no such cōmandement. It semed therfore to vs a good thinge when we were come together with one accorde / to send chosyn mē vnto you / with our beloued Barnabas & Paul / mē that haue ieoperded their lyues for the name of our Lorde Iesu Christ. We haue sent therfore Judas & Syllas / which shal also tell you the same thinges by mouth. For it semed good to the holy goost and to vs / to put no greuous thinge to you / more then these necessary thinges: that is to saye that ye abstayne frō thinges offered to ymages / frō bloud / from stranglyd & fornicacion. Frome which yf ye kepe youre selues / ye shall do well. So fare ye well.

Whē they were departed / they came to Antioche: & gaddred the multitude together / & deliuered the pistle. When they had rede it / they reioyced of that consolacion. And Judas & Syllas beyng prophetes / exhorted the brethren with moche preachinge and strenghted them. And after they had tarped there a space / they were let go in peace of the brethren vnto the Apostles. Not withstandinge it pleased Syllas to abyde there still. Paul and Barnabas continued in Antioche teachyng & preachyng the worde of the Lorde with other many.

But after a certayne space / Paul sayd vnto Barnabas. Let vs go agayne and bisyte oure brethren in euery cyte where we haue shewed the worde of the Lorde / and se how they do. And Barnabas gaue counsell to take with them John / called also Marke. But Paul thought it not mete to take him vnto their cōpany which departed frō them at Pamphilia / and went not with them to the worke. And the dissencion was so warpe betwene them / that they departed a sunder one frome the other: so that

so that Barnabas toke Marke and sayled vnto Cyprus. And Paul chose Syllas and departed / deliuered of the brethren vnto the grace of God. And he went thorow all Cyria & Cilicia / stablyshyng the congregacions.

*¶ Timothy was circumcised. Timothy went forth with Paul. & a vision of Paul. Of the woman of Lydia. How the spirite was cast oute of the mayde that prophesied. How Paul and Syllas were beaten with rods / and cast into prison. How they prayed the Lorde in prison. Of the earthquake. The keeper of the prison was baptised with all his household. How the rulers wold haue had them gone their wayes / but they wolde not.*

The. xvi. Chapter.

¶ Then came he to Derba and to Lystra. And beholde a certayne discipule was there named Timotheus / a womā's sone which was a Jewes / and beleued: but his father was a Greke. Of whom reported well the brethren of Lystra and Iconium. The same Paul wolde that he shoulde go forth with him / and toke and circumcised him because of the Jewes which were in those quarters: for they knewe all / that his father was a Greke. As they went thorow the cyties / they deliuered them the decrees for to kepe / ordeyned of the Apostles and elders / which were at Jerusalem. And so were the congregacions stablyshed in the fayth / and encreased in numbere dayly.

¶ When they had gone thorowout Phrygia / and the region of Galacia / and were forbydden of the holy goost to preache the worde in Asia / they came to Mysia / and sought to go into Bithynia. But the sprete soffred them not. Then they went ouer Mysia / & cam doune to Troada. And a vision appered to Paul in the nyght. There stode a mā of Macedonia / and prayed him sayng: come into Macedonia and helpe vs. After he had sene the vision / immediatly we prepared to go into Macedonia / certified that the Lorde had called vs / for to preache the Gospell vnto them. Then loosed we for the frome Troada / and with a strayght course came to Samothracia / and the nexte daye to Neapolum / and from thence to Philippos / which is the chiefe cite in the partes of Macedonia / and a fre cite.

¶ We were in that cite abydinge a certayne dayes. And on the Saboth dayes we went out of the cyte besydes a ryuer where mē wer wont to praye. And we sate doune & spake vnto the women which resorted thither. And a certayne womā named Lydia a seller of purple / of the cyte of Thyatira / which worshipped God / gaue



God/gaue his audience. whose hert the Lorde opened that he attended vnto the thynges/which Paul spake. when he was baptised and her household/he besought vs sayinge: yf ye thinke that I beleue on the Lorde/come into my house/and abyde there. And he constrained vs.

And it fortuned as we went to prayer/a certayne damsel possessed with a sprete that prophesied/met vs/which brought her master and masters moche hauntage with prophesyinge. The same folowed Paul and vs and cryed / sayinge: these men are the seruantes of the most hye God/whiche shewe vnto vs the waye of saluaciō. And this dyd he many dayes. But Paul not content/turned aboute and sayd to the sprete. I comaunde the in the name of Iesu Christ/that thou come oute of her. And he came oute the same houre.

And when her master & mastres sawe that the hope of their gaignes was gone/they caught Paul & Syllas/and dreyne them into the market place vnto the rulers/ & brought them to the officers sayng. These men trouble our cite/which are Jewes and preache ordinaunces/which are not lafull for vs to receaue/nether obserue / seynge we are Romayns. And the people ranne on them/and the officers rent their clothes/and comaunded them to be beaten with rodde. And when they had beatē them sore/they cast them into prison/comaundyng the iaylar to kepe them surely. Which iaylar when he had receaued suche comaundement / thrust them into the inner prison/ and made their fete fast in the stockes.

At mydnyght Paul & Syllas prayed & lauded God. And the prisoners herde the. And sodely ther was a great erthquake/so that the foundation of the prison was shaken/ & by and by all the doores opened & euery mannes bondes were loosed. When the keeper of the prison waked out of his slepe & sawe the prison doores open/he dreyne out his swearde & wold haue kyled him selfe supposinge y prisoners had bene fledde. But Paul cryed with a loude voyce sayng: do thy selfe no harme/ for we are all here.

Then he called for a lyght and sprāge in & came tremblyng/ and fell doune before Paul/ & Syllas/ & brought them oute and sayd: Syr/ what must I do to be saued. And they sayd: beleue on the Lorde Iesus/ and thou shalt be saued & thy household. And they

And they preached vnto him the worde of the Lorde/and to all that were in his house. And he toke them the same houre of the nyght & washed their woundes/and was baptised with all that belonged vnto him strayght waye. When he had brought them into this house/he set meate before them/ & ioyed that he with all his household beleued on God.

And when it was daye / the officers sent the ministers sayng / let those men go. The keeper of the prison tolde this sayng to Paul/the officers haue sent worde to loose you. Now therfore get you hence and go in peace. Then sayde Paul vnto them: they haue beaten vs openly vncondempned/ for all that we are Romayns/and haue cast vs into prison:and now wolde they sende vs awaye pruely. Naye not so/but let them come them selues and set vs oute. When the ministers tolde these wordes vnto the officers / they feared when they hearde that they were Romayns/and came and besought them:& brought them oute/and desyred them to departe oute of the cyte. And they went oute of the prison and entred into the house of Aledia/and when they had sene the brethren/ they comforted them and departed.

¶ Paul preached Christ to the Thessalonians.  
The vnbeleuyng Jewes wolde haue kyled Paul.  
The Thessalonians searched dayly the scriptures.  
How Paul fled to Athens.  
Paul preached Christ to the Athenians.  
How Dionysius and many other were conuerted.

The.cxij. Chapter.

As they made their iorney thorow Amphipolis/ & Apolonia/they came to Thessalonica where was a synagoge of the Jewes. And Paul as his maner was/went in vnto them/and thre sabboth dayes declared out of the scripture vnto them/openinge and alleginge that Christ must nedes haue suffered & risen agayne from deeth/& that this Iesus was Christ/whom (sayde he) I preache to you. And some of them beleued & came & companied with Paul and Syllas:also of the honorable Grekes a greate multitude & of the chiefe women/not a fewe.

But the Jewes which beleued not/hauyng indignaciō/toke vnto them euill men which were vagaboundes / and gadered a company/and set all the cite on a roore/and made a saute vnto the house of Jason/& sought to bynge them out to the people.

r. But when



But when they founde them not / they dyue Jason & certayne brethren vnto the heedes of the cyte crying: these / that trouble the worlde are come hydder also / which Jason hath receaued pynely. And these all do contrary to the decrees of Cesar / affirminge an other kynge / one Jesus. And they troubled þ people and the officers of the cyte / when they hearde these thynges. And when they were sufficiently answered of Jason and of the other / they let them go.

And the brethren immediatly sent awayne Paul and Syllas by nyght vnto Berrea. Which when they were come thither / they entred into the synagoge of the Jewes. These were the noblest of by the amonge them of Thessalonias whiche receaued the worde with all diligence of mynde / and searched the scriptures dayly whether those thynges were euē so. And many of the beleeued: also of worshipfull women which were Grekes / and of men not a fewe. When the Jewes of Thessalonias had knowledge that the worde of God was preached of Paul at Berrea they came and moued the people there. And then by and by the brethren sent awayne Paul to go as it were to the see: but Syllas and Timotheus abode there still. And they þ gyded Paul / brought him vnto Attens / & receaued a comaundement vnto Syllas & Timotheus for to come to him at once & came their waye.

Whyl Paul wayted for them at Attens / his sprete was moued in him / to se þ cyte geue to worshippinge of ymages. Then he disputed in the synagoge with the Jewes / and with the deuout persones / and in the market dayly with them that came vnto him. Certayne Philosophers of the Epicures and of the Stoyckes / disputed with him. And some ther were which sayd what wyl this babler saye. Other sayd: he semeth to be a tydinges bringer of newe deuyls / because he preached vnto them Jesus and the resurrection. And they toke him / and brought him into Marselstrete sayinge: maye we not knowe what this newe doctrine wherof þ speakest / is: for thou bringest straunge tydinges to our eares. We wolde know therfore what these thynges meane. For all the Attensians and straungers whiche were there / gaue them selues to nothyng eise / but ether to tell or to heare newe tydinges.

Paul stode in the myddes of Marselstrete and sayde / ye men of Attens

of Attens / I perceaue that in all thynges ye are to superstitious. For as I passed by & behelde the maner how ye worshypp your goddes / I founde an aultre wherin was wyrtten: vnto the brenknowen God. Whom ye then ignorantly worship him shewe I vnto you: God that made the worlde & all that are in it / seynge that he is Lorde of heauen & earth / he dwelleth not in temples made with hondes / nether is worshipped with mennes hondes / as though he neded of any thyng / seynge he him selfe geueth lyfe & bzeeth to all men euery where / & hath made of one bloud all nacions of mē / for to dwell on all the face of the earth / & hath assigned before / how longe tyme / and also the endes of their inhabitiō / that they shud seke God / yf they myght fele & fynde hym though he be not farre from euery one of vs. For in him we lyue / moue & haue our beyng / as certayne of youre owne poetes sayd. For we are also his generacion. For as moche then as we are the generacion of God / we ought not to thynke that the godhed is lyke vnto golde / siluer or stone / grauen by crafte and ymaginacion of man.

And þ tyme of this ignorance God regarded not. But now he byddeth all men euery where repent / because he hath apoynted a daye / in the which he will iudge the worlde accordynge to ryghtewesnes / by that man whom he hath apoynted / and hath offered sayth to all men / after that he had raysed him fro deeth.

When they hearde of the resurreccio from deeth / some mocked / and other sayde: we will heare the agayne of this matter. So Paul departed fro amonge them. How be it certayne men claue vnto Paul & beleeued / amonge the which was Dionysius a senatour / & a woman named Damaris / & other w them.

How Paul abode at Corinthum with Aquila and Priscilla. Paul was a maker of tentes. Paule was accused afore Gallio. How Paul shere his head at Chērea. How Apollos preached Christ.

The. xliij. Chapter.

After that Paul departed fro Attens & came to Corinthum / & founde a certayne Jewe named Aquila / bozne in Pothus / laty come fro Italie with his wyfe Priscilla / because that the Emperour Claudius had comaunded all Jewes to departe fro Rome / & he dreyue vnto them. And because he was of þ same crafte / he abode w thē & brought their crafte was to make tētes. And he preached in þ synagoge euery sabbath daye r.ij. and exhort



and exhorted the Jewes and the gentyls.

When Silas & Timotheus were come from Macedonia/ Paul was constrayned by the sprete to testifie to the Jewes that Jesus was very Christ. And when they sayde contrary & blasphemed/ he shoke his rayment and sayde vnto them: your bloud vpon youre owne heades / and from hence forth I go blamelesse vnto the gentyls. And he departed thence / & entred into a certayne mannes housse named Justus a worshipper of God / whose housse ioyned harde to the synagoge. Now he it one Crispus the chiefe ruler of the synagoge beleued on the Lorde with al his housholde / and many of the Corinthians gaue audience / and beleued and were baptised.

Then spake the Lorde to Paul in the nyght by a vision: be not afrayde / but speake / and holde not thy peace: for I am with the / and noman shall inuade the that shal hurte the. For I haue moche people in this cite. And he continued there a yere and six monethes / and taught them the worde of God.

When Gallio was ruler of the countre of Achaia the Jewes made insurreccio with one accorde agaynst Paul / & brought him to the iudgement seate sayinge: this felow counceletly men to worship God contrary to the lawe. And as Paul was about to open his mouth / Gallio sayde vnto the Jewes: yf it were a matter of wronge / or an euill dede (o ye Jewes) reason wolde that I shulde heare you: but yf it be a question of wordes / or of names / or of youre lawe / loke ye to it youre selues. For I wil be no iudge in soche matters / and he draue them from the seate. Then toke all the Grekes Sosthenes the chiefe ruler of the Synagoge / and smote him befoze the iudges seate. And Gallio cared for none of tho thinges.

Paul after this / taried there yet a good whyle / and then toke his leaue of the brethren / and sayled thence into Cicia / Priscilla and Aquila at companyinge him. And he shoke his heed in Cenchrea / for he had a bowe. And he came to Ephesus & leste them there: but he him selfe entred into the Synagoge / and reasoned with the Jewes. When they despyred him to tary longer tyme with them / he consented not / but bad them fare well sayinge: I must nedes at this feast that cometh / be in Jerusalem: but I will returne agayne vnto you / yf God will. And he departed from

from Ephesus and came vnto Cesarea: and ascended & saluted the cōgregation / & departed vnto Antioche / & when he had taried there a whyle he departed. And went ouer all the countre of Galacia & Phrygia by order / strengthinge all the disciples.

And a certayne Jewe named Apollos borne at Alexandria / came to Ephesus / an eloquent man / & myghty in the scriptures. The same was inscymed in the waye of the Lorde / ad he spake feruently in the sprete / and taught diligently the thinges of the Lorde / and knew but the baptyme of John only. And the same began to speake boldly in the synagoge. And when Aquila and Priscilla had hearde him / they toke him vnto them / and expounded vnto him the waye of God more perfectly.

And when he was dysposed to go into Achaia / the brethren wrote / exhortynge the disciples to receaue him. After he was come thither / he holpe them moche which had beleued thoroowe grace. And myghtely he ouercame the Jewes / & that openly / shewing by the scriptures that Jesus was Christ.

Paul preached at Ephesus.  
How the vncleane spirit tare the exorcistes.  
Of the booke that were burned / and the pyce of them.

The. xij. Chapter.

Fortuned whyll Apollos was at Corinthum / that Paul passed thoroowe the byper coostes and came to Ephesus / and founde certayne disciples / and sayde vnto them: haue ye receaued the holy goost sence ye beleued. And they sayde vnto him / no: we haue not hearde whether there be anye holy goost / or no. And he sayd vnto them: wherwith were ye then baptised. And they sayde: with Johns baptyme. Then sayde Paul: John verely baptised with the baptyme of repentance / sayinge vnto the people that they shuld beleue on him / which shuld come after him: that is on Christ Jesus. When they hearde that they were baptised in the name of the Lorde Jesu. And Paul layde his hondes vpon them / and the holy goost came on them / and they spake with tounges / and prophesied / and all the men were aboute twelue.

And he went into the synagoge / ad behaued him selfe boldly for the space of thre monethes / disputynge & geuyng them exhortacions of the kyngdome of God. When dyuers were harde herted and beleued not / but spake euill of the waye / and

that be



that before the multitude he departed from them/and sepe-  
rated the disciples. And he disputed dayly in the scole of one called  
Cyranus. And this continued by the space of two yeaeres: so  
that they which dwelt in Asia/heard the worde of the Lorde Je-  
su/bothe Jewes and Grekes. And God wrought no small my-  
racles by the honde of Paul: so that fro his body: were brought  
vnto the sycke/nakyns or partelettes/and the diseases depar-  
ted from them/and the euill spretes went out of them.

Then certayne of the vagabounde Jewes exorcistes / toke  
vpon them to call ouer them which had euill spretes/the name  
of the Lorde Iesus sayinge. We adiuere you by Iesu who Paul  
preacheth. And ther were seuen sones of one Sceua a Jewe &  
chefe of the prestes which dyd so. And the euill sprete answered  
and sayde. Iesus I know/and Paul I know: but who are ye.  
And the man in whom the euill sprete was / ranne on them/ &  
ouercame them/and preuayled agaynst them/so that they fled  
out of that housse naked and wounded. And this was knowen  
to all the Jewes and Grekes also / whiche dwelt at Ephesus/  
and feare came on them al/and they magnified the name of the  
Lorde Iesus.

And many that beleued / came and confessed/ & shewed their  
workes. Many of them whiche vsed curious craftes/brought  
their bookes and burned them before all men / and they counted  
the pryce of them/ & founde it fiftie thousande silverlinges. So  
mightely grewe the worde of God/and preuayled. After these  
thynges were ended/ Paul purposed in the sprete/ to passe ouer  
Macedonia and Achaia/and to go to Jerusalem saying: After  
I haue bene there/ I must also se Rome. So sent he into Ma-  
cedonia two of them that ministred vnto him Timotheus and  
Erastus: but he him selfe remayned in Asia for a season.

The same tyme ther arose no lytell a do aboute þ waye. For  
a certayne mā named Demetrius/a siluer Smyth / which made  
syluer schynnes for Diana / was not a lytell beneficiall vnto the  
craftes men. whiche he called together with the workemen of  
like occupacion/and sayde: Syrs/ye knowe that by this crafte  
we haue vantage: Moreouer ye se and heare / that not alone  
at Ephesus/ but all most thorowlye oute all Asia/this Paul hath  
perswaded and turned awaye moche people sayinge/ that they  
be not

be not goddes which are made with hondes. So that not only  
this oure crafte cometh into parell to be set a nought: but also  
that the temple of the greate goddas Diana shulde be despyled  
and her magnificentie shulde be destroyed / which all Asia and  
the worlde worshippeth.

¶ When they hearde these sayinges/they were full of wrath/ &  
and cryed out sayinge: Great is Diana of the Epheliang. And  
all the cyte was on a rooze/and they rushed into the comen hall  
with one assent/ & caught Gaius and Aristarcus/men of Ma-  
cedonia/Pauls companions. When Paul wolde haue entred  
in vnto the people/the disciples suffered him not. Certayne al-  
so of the chefe of Asia whiche were his frendes / sent vnto him/  
despyringe him that he wolde not preache vnto the comen hall.  
Some cryed one thinge/and some another/and the congrega-  
cion was all out of quyet/ and moze parte knewe not wherfore  
they were come to gether.

Some of the cōpany dyue forth Alexander/the Jewes thyn-  
kinge him forwarde. Alexander beckened with the honde/and  
wold haue geue the people an answer. When they knewe that  
he was a Jewe/ther arose a shoute almoste for the space of two  
houres/of all men crying: greate is Diana of the Epheliang.

¶ When the touneciarke had ceased the people/he sayd: ye mā  
of Ephesus/what mā is it that knoweth not how that the cyte  
of the Epheliang is a worshipper of the greate goddas Diana/  
and of the ymage which came from heauen. Seynge then that  
no man sayth here agaynst/ye ought to be contēt/and to do no-  
thinge rashly: for ye haue brought hyther these men which are  
nether robbers of churches/ nor yet despylers of your goddas.  
Wherfore yf Demetrius and the craftes men which are with  
him/haue any sayinge to any man/the laboe is opē and ther are  
rulers/let them accuse one another. If ye go aboute any other  
thinge/it maye be determined in a lawfull cōgregacon. For we  
are in leoperdy to be accused of this dayes busyness: for as moch  
as there is no cause toher by we maye geue a rekeninge of this  
concourse of people. And when he had thus spoken he let the  
congregacion departe.

¶ Now Paul preached at Macedonia/vntyll my dnyght.  
¶ Of him that fell out at the wyndow.  
¶ The cōmunicacion of Paul with the elders of Ephesus.



## The Actes

### The. xx. Chapter.

**A**fter the rage was ceased/ Paul called the disciples vnto him/ and toke his leaue of them/ and departed for to go into Macedonia. And whē he had gone ouer those parties/ and geuen them large exhortacions / he came into Greke/ and there abode. iij. monethes. And when the Jewes layde wayte for him as he was about to sayle into Syria/ he purposed to re- turne thorow Macedonia. Ther accompanied him into Asia/ Sopater of Berrea/ and of Thessalonía Aristarcus & Secundus/ and Gaius of Derba/ & Timotheus/ and out of Asia Tychicus and Trophimus. These went befoze / and taried vs at Troas. And we sayled awaye from Philippios after the este holy dayes/ & came vnto them to Troas in fyue dayes/ where we abode seuen dayes.

And on the morow after the Saboth daye the Disciples came to gether for to breake bread / & Paul preached vnto them (redy to departe on the morow) and continued the preachinge vnto midnyght. And ther were many lychtes in the chamber wher they were gathered to gether/ & ther sate in a wyndowe a certayne yonge mā named Eutichos/ fallen into a depe slepe. And as Paul declared/ he was so moare overcome with slepe/ and fell doune from the thyrde losse / and was taken by deed. Paul went doune and fel on him/ and embraced him/ and sayde: make nothinge a do for his lyfe is in him. Whē he was come by agayne/ he brake bread/ and tasted/ and comened a longe whyle euē tyll the mornynge/ and so departed. And they brought the yonge man a lyue/ and were not a lytell comforted.

And we went afoze to Mypppe/ and loked vnto Asson there to receaue Paul. For so had he apoynted/ & wolde him selfe go afoze. Whē he was come vnto vs to Asson/ we toke him in/ and came to Mytilenes. And we sayled thence/ and came the nexte daye ouer agaynst Chios. And the nexte day we arriued at Samos/ & taried at Troglion. The nexte daye we came to My- leton: for Paul had determined to leaue Ephesus as they say- led/ because he wold not spende the tyme in Asia. For he hasted to be (yf he coulde possible) at Jerusalem at the daye of Pente- coste. Wherfore from Myleton he sent to Ephesus / and called the elders of the congregacion. And when they were come to him/ he

## of the Apostles.

### To. cxxxiiij.

him/ he sayd vnto them: ye knowe from the fyrst daye that I came into Asia/ after what maner I haue bene with you at all ceasongs/ seruinge the Lorde with al humblenes of mynde/ and with many teares/ and temptacions which happened vnto me by the layinges awayte of the Jewes / and how I kept backe nothinge that was profitable: but that I haue shewed you and taught you openly and at home in poure houses / witnessinge bothe to the Jewes/ and also to the Grekes/ the repentaunce to ward God/ and sayth toward oure Lorde Iesus.

And now beholde I go bounde in the sprete vnto Ierusalem/ and knowe not what shall come on me there/ but that the holy goost witnesseth in euery cite sayinge: that bondes and trouble abyde me. But none of those thynges moue me: nether is my lyfe dery vnto my selfe/ & I myght fulfill my course with ioye/ and the ministraciō which I haue receaued of the Lorde Iesu/ to testifie the gospel of the grace of God.

And now beholde/ I am sure that hence forth ye all (thorow whom I haue gone preachinge the kyngdome of God) shall se my face no moze. I take you to recorde this same daye / that I am pure from the bloude of all men. For I haue kept nothinge backe: but haue shewed you all the counsell of God. Take hede therfore vnto youre selues and to all the flocke/ where of the ho- ly goost hath made you ouersears/ to rule the congregacion of God / which he hath purchased with his blood. For I am sure of this/ that after my departinge shall greuous wolues entre in amonge you / which wyll not spare the flocke. Whereouer of youre owne selues shall men aryse speakinge peruerse thynges to drawe disciples after them. Therfore awake and remem- ber/ that by the space of. iij. yeaeres I ceased not to warne euery one of you both nyght and daye with teares.

And now brethren I comende you to God and to the worde of his grace / which is able to bylde further / and to geue you an inheritaunce amonge all them which are sanctified. I haue despyed no mans syluer / golde/ or besture. ye knowe well that these bondes haue ministred vnto my necessities / and to them that were with me. I haue shewed you all thynges / how that so laboringe ye ought to receaue the weake and to remember the wordes of the Lorde Iesu / how that he sayde: it is more blessed

1. Cor. iij.  
1. thes. ii. b  
4. thes. iij.



blessed to gene/then to reteaue.

When he had thus spoken/he kneeled doune and prayed with them all. And they wept all abouduantly & fell on Pauls necke and kyssed him/sorowynge most of all for the wordes which he spake that they shulde se his face no moare. And they accompanied him vnto the shyppe.

*Now Paul went forth on his toney warde.  
Now desyrous and glad Paul was to suffre for Christes sake.  
At the counsell of James/Paul purifyed him selfe after the maner of the Jewes. Now Paul was taken and commaunded to prison.*

The. xxi. Chapter.

**A**ND it chaunced that allone as we had launched forth/ and were departed fro them/we came with a straght course vnto Choon/and the daye folowinge vnto the Rhodes/ and from thence vnto Patara. And we found a shippe redy to sayle vnto Phenices/and went a boorde and set forth. Then appeared vnto vs Cyprius & we leste it on the lyfte honde/and sayled vnto Syria/and came vnto Tyre. For there the shyppe bradaded her burthen. And when we had found brethre/we tarped there. viij. dayes. And they tolde Paul thozowe the sprete/that he shuld not go bp to Jerusalem. And when the dayes were ended/we departed and went oure wayes / and they all brought vs on oure waye/with their wyues and chyldzen/ tyl we were come out of the cite. And we kneeled doune in the shore & prayde. And when we had taken oure leaue one of another / we toke shippe/and they returned home agayne.

When we had full ended the course from Tyre/we arriued at Ptolomaida/and saluted the brethzen / and abode withe them one daye. The nexte daye/we that were of Pauls copany/departed and came vnto Cesarea. And we entred into the housse of Philip the Euangelist/which was one of the senē deacones & abode both him. The same man had fower daughters virgēs/which dyd prophesy. And as we tarped there a good mayny of dayes/ther came a certayne prophet from Jewry named Agabus. When he was come vnto vs/he toke Pauls gerdel/& boude his hondes & fete/and layd: Thus sayth the holy goost: so shall the Jewes at Jerusalem bynde the mā that oweth this gerdel/& shall deliuer him into the hondes of the Gentyls.

When we hearde this/both we and other of the same place/ besought

besought him / that he wolde not go bp to Jerusalem. Then Paul answered and sayde: what do ye wepinge and breakinge myne hert? I am redy not to be bounde only/but also to dye at Jerusalem for the name of the Lorde Jesu. When we coulde not turne his mynde/we ceased/sayinge: the will of the Lorde be fulfilled. After those dayes we made oure selues redy / and went bp to Jerusalem. Ther wet both vs also certayne of the disciples of Cesarea/& brought with them one Ananion of Cyprus / an olde disciple with whom we shulde lodge. And when we were come to Jerusalem/the brethzen receaued vs gladly. And on the morowe Paul went in with vs vnto James. And all the elders came to gether. And when he had saluted them/he tolde by order all thinges / that God had wrought amonge the gentyls by his ministracion. And when they hearde it/they glorified the Lorde/and sayde vnto him: Thou seyst brother/how many thousande Jewes ther are which beleue / and they are all zelous ouer the lawe. And they are informed of the/that thou teachest all the Jewes which are amonge the gentyls/to forsake Moses/& sayst that they ought not to circumsise their chyldre/nether to lyue after the customes. What is it therfore? The multitude must nedes come to gether. For they shal heare that thou arte come. Do therfore this that we saye to the.

**W**e haue. iij. men/which haue a vowe on them. Them take/ and purispe thy selfe with them/and do cost on them/that they maye haue their heades / and all shall knowe that tho thinges which they haue hearde concernyng the/are nothing:but that thou thy selfe also walkest & kepest the lawe. For as touchyng the gentyls which beleue/we haue wyitten and concluded/that they obserue no soche thynges: but that they kepe them selues from thinges offered to ydoles / from bloud / from strangled/& from fornicacion. Then the nexte daye Paul toke the men/and purisped him selfe with them/and entred into the temple declaringe that he obserued the dayes of the purification/bntyl that an offeringe shuld be offered for euery one of them.

**A**ND as the seven dayes shulde haue bene ended / the Jewes which were of Asia/when they sawe him in the tēple/they moued all the people/and layde hondes on him crying: men of Israel/helpe. This is the man that teacheth all men euery where agaynst the



agaynst the people/and the lawe/and this place. Moreover also he hath brought Grekes into the temple/and hath polluted this holy place. For they sawe one Trophimus an Ephesian w<sup>th</sup> him in the cyte. Him they supposed Paul had brought into the temple. And all the cyte was moued / and the people swarmed to gether. And they toke Paul and drue him out of the temple and forth with the doores were shut to.

As they w<sup>er</sup> about to kyll him / tydnynges came vnto the hye captayne of the souldiers / that all Ierusalē was moued. Which immediatly toke souldiers & vndercaptaynes / and rāne doune vnto them. When they sawe the hyer captayne and the souldiers / they leste smytynge of Paul. Then the captayne came neare and toke him / and commaunded him to be bounde with two chaynes / and demaunded what he was / and what he had done. And one cryed this / another that amōge the people. And whē he coude not knowe the certayntie for the rage / he comaunded him to be carped into the castle. And whē he came vnto a grece / it fortunēd that he was bozne of the souldiers for the violēce of the people. For the multitude of p<sup>e</sup> people folowed after cryynge awaye with him.

And as Paul shulde haue bene carped into the castle / he sayd vnto the hye captayne: maye I speake vnto the. Which sayde: thou speake Greke. Arte not thou that Egipcian which before these dayes made an bproure / & ledde oute into the wilderness foure thousande men that were mo<sup>r</sup>therars. But Paul sayde: I am a man which am a Jewe of Charlus a cite in Cicill a Cytesyn of no vile cyte / I beseeche the suffre me to speake vnto the people. When he had geuen him licence / Paul stode on the stepes and beckened w<sup>th</sup> the honde vnto the people / and there was made a great silence. And he spake vnto them in the Hebrue tounge / sayynge.

Paul declared to the Jewes how he was convert to Christ.  
Samuel was Pauls master. Paul shewed him selfe to haue wronge / because he was beaten he beyng a Romaine.

The. xxij. Chapter.

**I**n men / brethre and fathers / heare myne answer which I make vnto you. When they herde that he spake in the Hebrue tounge to the / they kept the more silence. And he sayde: I am verely a mā which am a Jewe bozne in Charlus a cite in Cicill:

Cyrril: neuerthelesse yet brought hye in this cite / at the fete of Samuel / and informed diligently in the lawe of the fathers / and was seruēt mynded to Godwarde / as ye all are this same daye / and I persecuted this waye vnto the deeth byndynge & deliuerynge into prelson bothe men & womē / as the chiefe preste doeth beare me wytnes / and all the elders: of whome also I receaued letters vnto the brethren / and went to Damasco to bynge them whiche were there bounde vnto Ierusalem for to be punished.

**B** And it fortunēd / as I made my iorney & was come nye vnto Damasco aboute none that sodenly ther shone from heauen a greate lyght rounde aboute me / and I fell vnto the erth / and hearde a voyce sayynge vnto me / Saul / Saul / why persecutest thou me. And I answered: what arte thou Lord. And he sayd to me: I am Iesus of Nazareth whome thou persecutest. And they that were with me / sawe verely a lyght & were afrayde: but they hearde nat the voyce of him that spake with me. And I sayde: what shall I do Lord. And the Lord sayd vnto me: Aryse and go into Damasco and there it shalbe tolde the of all thynges which are apoynted for the to do. And when I sawe nothynge for the byghtnes of that lyght / I was ledde by the honde of them that were with me / and came into Damasco.

**C** And one Ananias a perfect man / and as pertaynyng of the lawe hauyng good repoyte of all p<sup>e</sup> Jewes / which there dwelt / came vnto me / and stode ad sayd vnto me. Brother Saul / loke vp. And that same houre I receaued my syght and sawe him. And he sayde / the God of oure fathers hath ordeyned the before / that thou shuldest know his wyll / and shuldest se that which is ryghtfull / and shuldest heare the voyce of his mouth: for thou shalt be his witnes vnto all mē of tho thynges / which thou hast sene and hearde. And now / why tarpest thou. Aryse and be baptysed / and welthe awaye thy synnes / in callynge on the name of the Lord.

**D** And it fortunēd / when I was come agayne to Ierusalem / and prayde in the temple / that I was in a traunce / & sawe him sayynge vnto me. Make haste / and get the quickly out of Ierusalem: for they will not receaue thy witnes that thou bearest of me. And I sayde: Lord they knowe that I prelsoned / and bet in euery



in euery synagoge them þe beleued on the. And when the bloud of thy witnes Steuen was shed / I also stode by / and consented vnto his deeth and kept the rayment of them that slew him. And he sayde vnto me: departe / for I will sende the a farre hēce vnto the Gentyls.

They gaue him audience vnto this worde / and then lyfte vp their voyces & sayde: awaye with soche a felowe from the erth: it is pitie that he shuld lyue. And as they cryed and cast of their clothes / & thye dust in to the ayer / the captayne bad him to be brought into the castle / and commaunded him to be scourged / ad to be examined / that he myght knowe wherfore they cryed on him. And as they bounde him with thonges / Paul sayd vnto the Centurio that stode by: Is it lawfull for you to scourge a mā that is a Romayne and vncōdemned? When the Centurio hearde that / he went / and tolde the upper Captayne sayinge: What intendest thou to do? This man is a Romayne.

Then the upper captayne came and sayde to him: tell me / art thou a Romayne? He sayde: yee. And the captayne answered: with a great some obtayned I this fredome. And Paul sayde: I was fre borne. Then strayght way departed from him / they which shulde haue examined him. And the hye Captayne also was afrayde / after he knewe that he was a Romayne: because he had bounde him.

On the morow because he wolde haue knowen the certayn: wherfore he was accused of the Jewes / he loosed him from his bondes / and commaunded the hye prestes and all the counsell to come together / & brought Paul and set him before them.

Paul defendeth him selfe. Ananias the hye prest commaunded him to be strycken. What he sayth he was a pharisee. What the Saduces beleued & what the pharises beleued. How the Jewes vowed to kyll Paul. How the counsell was knowen to Paul which also caused the ruler Lysias to haue knowledge therof. How Paul was sent to Felix.

The. xiiij. Chapter.

Paul behelde the counsell & sayde: men and brethren / I haue lyued in all good conscience before God vntil this daye. The hye prest Ananias commaunded them that stode by / to smyte him on the mouth. Then sayd Paul to him: God smyte the thou paynted wall. Sittest thou and iudgest me after the lawe and commaundest me to be smytten contrarie to the lawe. And they

And they that stode by sayde: reuylest thou Goddes hye prest? Then sayd Paul: I wist not brethren that he was the hye prest. For it is witten: thou shalt not curse the ruler of thy people.

Ero. xxij.

When Paul perceaued that the one parte were Saduces / and the other pharises: he cried oute in the counsel. Men and brethren / I am a pharisee / the sone of a pharisee. Of the hope & resurreccion from deeth / I am iudged. And whē he had so sayde / ther arose a debate betwene the pharisees and the Saduces / and the multitude was deuided. For the Saduces saye that ther is no resurreccion / nether angell / nor sprete. But the pharisees graunt bothe. And ther arose a great crie / and the Scribes which were of the pharisees parte / arose & strove sayinge: we fynde none euyl in this man. Though a sprete or an angell hath apered to him / let vs not stryue agaynst God.

And when ther arose greete debate / the captayne fearinge lest Paul shuld haue bene pluckt a sondre of them / commaunded the souldiers to go doune / and to take him from amonge them / & to bringe him into the castle. The nyght folowung / God stode by him and sayd: be of good cheare Paul: for as thou hast testified of me in Ierusalem / so must thou beare witnes at Rome.

When daye was come / certayne of the Jewes gathered the selues to gether / and made a bowe / sayng / that they wolde ne ther eate nor drinke tyl they had killed Paul. They were about xl. which had made this conspiracion. And they came to the chiefe prestes and elders / and sayde: we haue bounde oure selues with a bowe / that we will eate nothinge vntyll we haue slayne Paul. Now therfore geue ye knowlege to the upper captayne and to the counsel / that he bringe him forth vnto vs to morow / as though we wold knowe some thinge more perfectly of him. But we (or ener he come neare) are redy in the meane season to kyll him.

Whē Pauls sisters sone hearde of their layinge aboayte / he went and entred into the castle / and tolde Paul. And Paul called one of the vnder captaynes vnto him / and sayd: bringe this younge mā vnto the hye captayne: for he hath a certayne thinge to shewe him. And he took him & sayd: Paul the prisoner called me vnto him / and prayed me to bringe this younge man vnto the / which hath a certayne matter to shewe the.

The hye



## The Actes

The hye Captayne toke him by the hond/ and went a parte with him out of the waye/ and axed him: what hast thou to saye vnto me? And he sayd: the Jewes are determined to desyre the that thou woldest bynge forth Paul to morow into the couisel/ as though they wolde enquire somwhat of him more perfectly. But folowe not their myndes: for there lye in wayte for him of them/ moost then. xl. men/ which haue bounde them selves with a bove/ that they will nether eate ner drynke tyll they haue kylled him. And now are they redy/ and loke for thy promes.

The upper Captayne let the yonge man departe/ & charged se thou tell it oute to no mā that thou hast shewed these thynges to me. And he called vnto him two vnder captaynes/ sayinge: make redy two hondred souldiers to goo to Cesarea/ and horsemen threescore and ten/ & speare men two hondred/ at the thyrde houre of the nyght. And deliuer them beastes that they maye put Paul on/ ad bynge him safe vnto Felix the hye debyte/ and wrote a letter in this maner.

Claudius Lysias vnto the most myghty rular Felix sendeth gretynge. This man was taken of the Jewes/ and shuld haue bene kylled of them. Then came I with souldiers/ & rescued him/ & perceaued that he was a Romaine. And when I wolde haue knowen the cause/ wherfore they accused him/ I brought him forth into their counsell. There perceaued I that he was accused of questions of their lawe: but was not gyltpe of anye thyng worthe of deeth or of bondes. Afterwarde when it was shewed me how that the Jewes layde wayte for the mā/ I sent him strayght waye to the/ and gaue commaundement to his accusars/ yf they had oughte agaynst him/ to tell it vnto the: fare well.

Then the souldiers as it was comaunded them/ toke Paul/ and brought him by nyght to Antipatras. On the morow they leste the horsmen to go with him/ and returned vnto the castle. Which when they came to Cesarea/ they deliuered the epistle to the debyte/ and presented Paul before him. When the debyte had redde the letter/ he axed of what coultre he was/ and when he vnderstode that he was of Cicill/ I will heare the (sayde he) when thynne accusars are come also: and comaunded him to be kepte in Herodes pallys.

Certullus

## of the Apostles.

Jo. cxxvij.

**T**ertullus an oratour accused Paul before Felix.  
How Paul defendeth him selfe agaynst Tertullus.  
How Felix entreated Paul.  
To Felix and his wyfe Paul preached Christ.

### The xxiiij. Chapter.

**A**fter. v. dayes/ Ananias the hye Preste descended with elders and with a certayne Oratour named Tertullus/ and enformed the rular of Paul. When Paul was called forth/ Tertullus beganne to accuse him sayinge: Seynge that we lyue in great quietnes by the meanes of the/ and that many good thynges are done vnto this nation thorow thy prouidence: that alowe we euer and in all places/ moost myghty Felix/ with all thankes. Not withstondynge/ that I be not redeous vnto the/ I praye the/ that thou woldest heare vs of thy curtesy a fewe wordes.

**W**e haue founde this man a pestilent felowe/ and a mouer of debate vnto all the Jewes thorowout the worlde/ and a mayntayner of the secte of the Nazarites/ and hath also enforst to pollute the temple. Whom we toke and wolde haue iudged accordinge to oure lawe: but the hye captayne Lysias came vpon vs/ and with great violence toke him awaye out of oure bondes/ comaundynge his accusars to come vnto the. Of whome thou mayst (yf thou wylt enquire) knowe the certaynte of all these thynges wherof we accuse him. The Jewes lyke wyse affirmed/ sayinge that it was even so.

**T**hen Paul (after that the rular him selfe had beckened vnto him that he shuld speake) answered: I shall with a moare quyet mynde answer for my selfe/ for as moche as I vnderstode that thou hast bene of many yeaeres a iudge vnto this people/ because that thou mayst knowe that there are yet but. xij. dayes sence I went vp to Ierusalem for to praye/ and that they nether founde me in the temple disputynge with any man/ ether rayngynge vp the people/ nether in the Synagoges/ nor in the cite: Nether can they proue the thynges wherof they accuse me.

**B**ut this I confesse vnto the/ that after that waye (whiche they cal heresy) so worshippe I the God of my fathers/ beleuing all thynges which are wyrtten in the lawe and the Prophetes/ and haue hope towarde God/ that the same resurreccio of the deed (whiche they them selues loke for also) shalbe/ both of iustad

§ vniust.



honest. And therefore stode I to haue a cleare consciēce towarde God/and towarde man also.

But after many yerres I came & brought almes to my people & offerings in the which they founde me purified in the temple/nether with multitude/noz yet with vnquietnes/how be it there were certayne Jewes out of Asia which ought to be here present before the/and accuse me/ys they had ought agaynst me or els let these same here saye/ys they haue founde any euill doinge in me / whyll I stonde here in the counsell: except it be for this one voyce/that I cryed stondinge amonge them/of the resurrection from deeth am I iudged of you this daye.

When Felix hearde these thynges / he deferde them/for he knewe very well of that waye/and sayde:whē Lysias the captayne is come/I wyll knowe the vtmost of your matters. And he commaunded an vndercaptayne to kepe Paul & he that shulde haue rest/and that he shuld forbyd none of his aquayntaunce to minister vnto him/or to come vnto him.

And after a certayne dayes / came Felix and his wyfe Drusilla which was a Jewes / and called forth Paul/& hearde him of p̄fayth which is toward Christ. And as he preached of ryghteousnes/temperaunce / and iudgemēt to come/felix trembled & answered:thou hast done ynough at this tyme/departe whē I haue a conuenient tyme / I wyll sende for the. He hoped also that money shulde haue bene geuen him of Paul/that he might loose him/wherfore he called him the oftener and commened with him. But after .ii. yere Festus Porcius came into Felix roune. And Felix wyllinge to shewe p̄ Jewes a pleasure/lefte Paul in prison bounde.

¶ Now after the death of Felix/Festus raygned in his roune.  
Paul was accused afore Festus.  
Paul appealeth to Cesar.

The .xxv. Chapter.

**U**hen Festus was come into the prouince / after thre dayes:he ascended fro Cesarea vnto Jerusalem. Then enformed him the hye prestes & the chefe of the Jewes of Paul. And they besought him/and desired fauour agaynst him/that he wolde sende for him to Jerusalem: and layde a wayte for him in the waye/to kyll him. Festus answered that Paul shulde be kepte at Cesarea: but that he him selfe wolde shortly departe thither.

thither. Let them therefore (sayde he) whiche amonge you are able to do it/come doune with vs and accuse him/ys ther be any faute in the man.

**W**hē he had tarped there more then ten dayes/ he departed vnto Cesarea/and the nexte daye sate doune in the iudgement seate/ād commaunded Paul to be brought. When he was come/ the Jewes which were come from Jerusalem/ came aboute him/ and layde many & greuous complaynted agaynst Paul/which they could not proue as longe as he answered for him selfe that he had nether agaynst the lawe of the Jewes / nether agaynst the temple/noz yet agaynst Cesar offended any thinge at all.

**F**estus willinge to do the Jewes a pleasure answered Paul and sayde:wilt thou go to Jerusalem & there be iudged of these thinges before me. Then sayd Paul I stonde at Cesars iudgement seate/wher I ought to be iudged. To the Jewes haue I no harme done/as thou very well knowest. If I haue hurte them/or comitted any thyng worthy of deeth I refuse not to dye. If none of these thynges are/where of they accuse me/ no mā ought to delyuer me to them. I appeale vnto Cesar. Then spake Festus with deliberacion/ and answered. Thou hast appealed vnto Cesar:vnto Cesar shalt thou go.

**A**fter a certayne dayes/Kynge Agrippa and Bernice came vnto Cesarea to salute Festus. And when they had bene there a good ceason/Festus rehered Paulus cause vnto the kynge/sayinge:ther is a certayne mā left in prison of Felix/about whō when I came to Jerusalem/the hye prestes and elders of the Jewes enformed me/and despyred to haue iudgement agaynst him. To whō I answered: It is not the maner of p̄ Romayns to delyuer any mā/that he shulde perishe/before that he which is accused/haue the accusars before him/ and haue liēce to answer for him selfe/cōcernyng the cryme layde agaynst him:whē they were come hyther / wout delaye on the morowe I sate to geue iudgemēt/& commaunded p̄ mā to be brought forth. Agaynst whō whē the accusars stode bp/ they brought none accusaciō of soche thinges as I supposed:but had certayne questiōs agaynst him of their owne supersticion/& of one Jesus which was deed whō Paul affirmed to be aloue. And because I doubted of soche maner questiōs/ I axed him whether he wold go to Jerusalem

p. 4 and there



and there be iudged of these matters. Then when Paul hadde appealed to be kepte vnto the knowledge of Cesar / I commaunded him to be kepte / tyll I myght sende him to Cesar.

Agrippa sayde vnto Festus: I wolde also heare the man my selfe. To morowe (sayde he) thou shalt heare him. And on the morowe whē Agrippa was come & Bernice with great pompe / and were entred into the counsell housse with the captaynes and chiefe men of the cyte / at Festus commaundement Paul was brought forth. And Festus sayde: kynge Agrippa / and all men which are here present with vs: yee se this man about whom all the multitude of the Jewes haue bene with me / both at Jerusalem / and also here / cryinge that he ought not to lyue any longer: yet founde I nothyng worthy of deeth that he had comitted. Neuerthelesse seyng he hath appealed to Cesar / I haue determined to sende him. Of whom I haue no certayne thyng to write vnto my Lorde. Wherfore I haue brought him vnto you / and specially vnto the / kynge Agrippa / that after examination had / I myght haue somwhat to write. For me thynketh it vnreasonable / for to sende a prisoner / & not to shewe the causes which are layde agaynst him.

*How Paul was brought afore kynge Agrippa and Bernice.  
How Paul wysshed Agrippa with all the company that was there  
to be Christened.*

The. xxvi. Chapter.

**A**grippa sayde vnto Paul: thou art permitted to speake for thy selfe. Then Paul stretched forth the honde / and answered for him selfe. I thynke my selfe happy kynge Agrippa / because I shall answer this daye before the / of all the thynges where of I am accused of the Jewes namely because thou art experte in all customes and questions / which are amonge the Jewes. Wherfore I beseeche the to heare me patiently.

My lyuinge of a chylde / which was at the fyrst amonge myne owne nation at Jerusalem knowe all the Jewes which knewe me from the begynnyng / yf they wolde testifie it. For after the most straytest secte of our laye / lyued I a pharisee. And now I stonde and am iudged for the hope of the promes made of God vnto our fathers: vnto which promes our. xii. tribes instantly seruing God day & nyght hope to come. For which hopes sake / kynge Agrippa / am I accused of the Jewes. Why shulde it be thought

thought a thyng incredible vnto you / that God shulde rayse agayne the deed.

**I** also verely thought in my selfe / that I oughte to do many contrary thynges / cleue agaynst the name of Iesus of Nazareth: which thyng I also dyd in Jerusalem. Where many of the sayntes I shut vp in prison / and had receaved auctorite of the hye prestes. And when they were put to deeth / I gaue the sentence. And I punished them ofte in euery synagoge / & compelled them to blaspheme: and was yet more mad vpon them / and persecuted them / euen vnto straunge cyties. About which thynges as I went to Damasco with auctorite & licence of the hye prestes / euen at myddaye (o kynge) I sawe in the waye a lyght from heauen / aboue the bryghtnes of the sonne / whiche rounde about me and them which ioyned with me.

**W**hen we were all fallen to the earth / I hearde a voyce speake kynge vnto me and sayinge in the Hebrue touge: Saul / Saul / why persecutest thou me. It is harde for the to kycke agaynst the prycke. And I sayde: Who art thou Lorde. And he sayd I am Iesus whom thou persecutest / but ryle and stond bp on thy fete. For I haue apered vnto the for this purpose / to make the a minister and a wytnes both of the thynges which thou haue sene / and of the thynges in the which I wyll appere vnto the / deliueringe the from the people / and from the Gentyls / vnto which now I sende the / to open their eyes / that they myghte turne from darcknes to lyght / and from the power of Satan vnto God / that they maye receaue forgeuenes of synnes & inheritance amonge them which are sanctified by fayth in me.

**W**herfore kynge Agrippa / I was not disobedient vnto the heauenly vision: but shewed fyrst vnto them of Damasco / & at Jerusalem / and thorowout all the costes of Jewry / and to the Gentyls / that they shulde repent / and tourne to God / & do the ryght workes of repentance. For this cause the Jewes caught me in the temple and went about to kyll me. Neuerthelesse I obtayned helpe of God and contynue vnto this daye wytnes / syng both to small and to greate sayinge none other thynges / then those which the prophetes and Moyses dyd saye shulde come / that Christe shulde suffre / and that he shulde be the fyrste that shulde ryle from deeth / and shulde shewe lyght vnto the



people/and to the gentyls.

As he thus answered for him selfe: Festus sayd with a loude voyce. Paul/thou arte besides thy selfe. Moche learnyng hath made the mad. And Paul sayd: I am not mad/moost dere Festus: but speake the wordes of trueth and sobernes. The kynge knoweth of these thynges/ before whom I speke frely: nether thinke I that anye of these thynges are hydden from him. For this thinge was not done in a corner. Kynge Agrippa beleuest thou the Prophetes: I wote wel thou beleuest. Agrippa sayde vnto Paul: Sumwhat thou bringest me in mynde for to be come a Christen. And Paul sayde: I wolde to God that not only thou: but also all that heare me to daye/ were/ not sumwhat only but all together soche as I am/except these bondes. And when he had thus spoken/ the kynge rose vp/and the debite/and Bernice/and they that sate with them. And when they were gone aparte / they talked betwene them selues sayinge: This man doeth nothyng worthy of deeth / nor of bondes. Then sayde Agrippa vnto Festus: This man myght haue bene loosed/ yf he had not appealed vnto Cesar.

*Where Paule taketh hisorney to Rome. How Paule shewed before of their dangerous passage and was not beleued. How Paule comforted them that were with him and exhorted them to take meat. How they were cast on an ylande called Ayletum.*

The. xxv. Chapter.

**U**hen it was concluded that we shulde sayle into Italy/they deliuered Paul and certayne other prisoners vnto one named Julius an vnder captayne of Cessars souldiars And we entred into a shippe of Adramitium/and loosed from londe/apoynted to sayle by the costes of Asia/one Aristarchus out of Macedonia/of the countre of Thessalia/beinge with vs. And the nexte daye we came to Sidon. And Julius courteously entreated Paul / and gaue him liberte to go vnto his frendes/and to refresh the him selfe. And from thence lanchyd we/and sayled harde by Cypers/because the wyndes were contrarie. Then sayled we ouer the see of Cylicia/and Pamphilia/and came to Myra a cite in Lycia.

And there the vnder captayne founde a shippe of Alexander redy to sayle into Italy/and put vs therein. And when we had sayled slowly many dayes / and scace were come ouer agaynst Cnydon

Cnydon (because the wynde withstode vs) we sayled harde by the costes of Cady/ouer agaynst Salmo/ & with moch worke sayled beyonde it/ and came vnto a place called goodporte. Here wher vnto was a cite called Lasea. When moche tyme was spent and saylinge was now ieoperdeous/because also that we had ouerlonge fasted/Paul put them in remembraunce & sayde vnto them. Syrre/I perceaue that this byage wilbe with hurte and moche damage/not of the ladyng and ship only/but also of our lyues. Neuerthelater the vnder captayne beleued the goueruer and the master better then the thynges which were spoken of Paul. And because the haven was not comodius to wynter in/many toke counsell to departe thence/yf by any meanes they might attayne to Phenices & there to wynter/which is an haven of Candy/& seruithe to the southwest and northwest wynde. When the south wynde blew/they supposyng to obtayne their purpose loosed vnto Alson/& sayled paste all Candy.

**C** But anone after/ther arose agaynst their purpose/a flawe of wynde oute of the northeeste. And when the ship was caught/and coude not resyst the wynde/we let her go and draue with the whether. And we came vnto an yle named Clauda/and had moche worke to come by a bote / which they toke bp and vsed helpe/vndergerdyng the shippe / fearyng lest we shuld haue fallen into Syrres/& we let doune a vessell and so were carped The nexte daye when we were tossed with an excedyng tempest/they lyghtened the ship / and the thyrde daye we cast out with oure owne bondes/ the tacklyng of the shippe. When at the last nether sonne nor starre in many dayes appered/and no small tempest laye vpon vs / all hope that we shulde be saued/ was then taken awaye.

**D** Then after longe abstinence/Paul stode forth in the myddes of them and sayde: Syrre ye shulde haue harkened to me/& not haue loosed frome Candy/nether to haue brought vnto vs this harme and losse. And now I exhorte you: to be of good chere. For ther shalbe no losse of any mans lyfe amonge you/saue of the ship only. For there stode by me this nyght the aungell of God/ whose I am/and whose I serue/sayinge: feare not Paul for thou must be brought before Cesar. And lo/God hath geue vnto the all that sayle with the. Wherefore Syrre be of good chere: for I beleue God/



beleue God/that it shalbe euē as it was tolde me. How be it we must be cast into a certayne ylonde.

But whē the fourtenth nyght was come/as we were caried **E** in Adria about mydnyght/the shipmen denyed that ther appeared some countre vnto thē:and sounded/and founde it. xx. feddoms. And when they had gone a lytell further/they sounded agayne/and founde. xv. feddoms. Then fearinge lest they shuld haue fallē on some rocke/they cast. iij. ancrez out of the sterne/and wysshed for the dape. As the shipmē were about to fle out of the ship/ & had let doune the bote into the see/vnder a coloure as though they wolde haue cast ancrez out of the forshyppe: Paul sayde vnto the vnder captayne and the souldiers: excepte these abyde in the ship/ye cannot be safe. Then the souldiers cut of the rope of the bote/and let it fall awaye.

And in þ̄ meane tyme betwixt that & dape/Paul besought **F** them all to take meate/sayinge: this is the fourtenth dape that ye haue tarped and continued fastynge/receauing no thinge at all. Wherfore I praye you to take meate: for this no dout is for your helth: for ther shall not an heere fall from the heed of any of you. And when he had thus spoken/he toke bread & gaue thankes to God in presence of them all/and brake it/and beganne to eate. Then were they al of good cheare/ & they also toke meate. We were al together in the ship/two hondred thyscore & sixtene soules. And when they had eatē p̄nough/they lyghtened the ship/and cast out the wheate into the see.

When it was dape they knewe not the londe but they spied **G** a certayne haueu with a banke/into the which they were myn- ded (yf it were possyble) to thrust in the ship. And when they had takē bp the ancrez/they comyncted them selues vnto the see/and losed the rudder bōdes & hoysed bp the mayne sayle to the wynde and dyue to londe. But they chaunsed on a place/ which had the see on bothe the sydes/and trust in the ship. And the foure parte sticke fast/ & moued not/ but the hynder brake with the violence of the waues.

The souldiers counsell was to kyll the prersoners / lest any of them/when he had swome out shuld fle awaye. But the vnder captayne wyllinge to saue Paul kept them from their purpose/ and commaunded that they that coude swyme shulde cast them selues fyrst

selues fyrst into the see/and scape to londe. And the other he commaunded to go/some on bordes/ & some on broken peces of the ship. And so it came to passe/that they came all safe to londe.

**E** The kyndnes that the people of that ylonde shewed vnto Paul and his company. How a vyper crept on Pauls hand. How Paul bealed the father of Publius which was sicke of a feuer. How Paul dyd many myracles in that ylonde. How Paul departed from thence to Rome. Paul declareth to the Jewes wherfore he appealed to Rome. Paul preached to the Jewes/Christ and the kyngdome of God accordynge to the scriptures. How Paul dwelt two yeaeres in his lodgyng/and preached the Gospell vnforboden.

The. xxviii. Chapter.

**A** And when they were scaped/then they knewe that the yle was called Milet. And the people of the countre shewed vs no lytell kyndnes: for they kyndled a fyre and receaued vs euery one / because of the present rayne and because of the colde. And when Paul had gaddered a bondell of styches/ and put them into the fyre/there came a vyper oute of the heet and lept on his honde. When the men of the countre sawe the worme hange on his honde / they sayde amonge them selues: this man must nedes be a moxtherer. Whome (though he haue escaped the see) yet vengeance suffreth not to lyue. But he shooke of the vermen into the fyre and felt no harme. How be it they wayted when he shuld haue swolne / or fallen doune deed sodenly. But after they had loked a greate whyle/and sawe no harme come to him / they chaunged their myndes / and sayde that he was a God.

**B** In the same quarters the chiefe man of the yle whose name was Publius/had a lordshippe: the same receaued vs/and lodged vs thre dayes courteously. And it fortunēd that the father of Publius laye sicke of a feuer & of a bloudy fluxe. To whom Paul entred in and prayde / and layde his hondes on him and healed him. Whē this was done/other also which had diseases in the yle / came and were healed. And they dyd vs great honoure. And when we departed / they laded vs with thynges necessary.

**C** After thre monethes we departed in a ship of Alexandry/ which had wyntred in the yle/whose badge was Castor & Pol- lux. And whē we came to Cyrcusa/we taried there. iij. dayes. And



## The Actes

And from thence we set a compasse and came to Regium. And after one daye the south wynde blew/ and we came the nexte daye to Puttolus: where we founde brethren/and were despyred to tary with them seuen dayes/and so came to Rome. And from thence/when the brethren heard of vs/they came agaynst vs to Apphorum/and to the thre tauernes. When Paul sawe them/he thanked God/and waxed bolde. And when he came to Rome/p vnder captayne deliuered the prisoners to the chefe captayne of the host:but Paul was suffered to dwel by him selfe with one souldier that kept him.

And it fortuneth after thre dayes that Paul called the chefe of the Jewes to gether. And when they were come/he sayde vnto them. Men and brethren/though I haue comytted nothyng agaynst the people or lawes of oure fathers:yet was I deliuered prisoner from Jerusalem into the hondes of the Romanys. Whiche when they had examined me/ wolde haue let me go/because they founde no cause of deeth in me. But when the Jewes cryed contrarie/I was constrained to appeale vnto Cesar: not because I had ought to accuse my people of. For this cause haue I called for you/euen to se you/and to speake with you:because that for the hope of Israel I am bounde with this chayne.

And they sayde vnto him: We nether receaued letters oute of Jewry pertaynyng vnto the/nether came any of the brethren that shewed or spake any harme of the. But we wyll heare of the what thou thynkest. For we haue hearde of this secte/that euery where it is spoken agaynst. And when they had apoynted him a daye/there came many vnto him into his lodgyng. To whome he expounded and testified the kyngdome of God/and preached vnto them of Jesu: both oute of the lawe of Moyses/and also oute of the Prophetes/euen frome mornynge to nyght. And some beleued the thynges which were spoken/and some beleued not.

When they agreed not amonge them selues/they departed f

after that Paul had spoke one worde. Well spake the holy goost by Esay the Prophet vnto oure fathers/sayinge: Go vnto this people and saye: with youre eares shall ye heare/and shall not vnderstande:and with youre eyes shall ye se and not perceaue.

For the

Isa. vi. c.  
mat. xlii. b  
mar. i. f. b  
Lu. viii. f  
Job. xii. f  
Rom. xi. b

## of the Apostles.

Po. cxliij.

For the hert of this people is waxed grosse/and their eares were thicke of hearyng/and their eyes haue they closed:least they shulde se with their eyes/and heare with their eares/and vnderstande with their hertes/and shulde be conuerted/and I shulde heale them. Be it knowen therfore vnto you/that this saluacion of God is sent to the gentyls/and they shall heare it. And when he had sayde that/the Jewes departed/and had greates despicions amonge them selues.

And Paul dwelt two yeaeres full in his lodgyng/and receaued all that came to him/ preachynge the kyngdome of God/and teachynge those thynges which concerned the Lorde Jesu/with all confidence/vnforboden.

Here endeth the Actes of  
the Apostles.





# **The epistles of the** **Apostle Saynct Paul.**

To the Romayns.		ii.
To the Corinthyang.		
To the Galathyang.	(r)	
To the Ephesyang.		
To the Philippyang.		
To the Collossyang.	(.)	
To the Tessalonyang.		ii.
To Timothe.		ii.
To Titus.		
To Philemon.	(.)	

The Epistles of S. Peter.		ii.
The Epistles of S. John.	(.)	ii.

The Epistle unto the Hebrues.  
The Epistle of Saynct James.  
The Epistle of Saynct Jude.

The Reuelacion of Saynct John the diuine.  
The Epistles taken oute of the olde Testament.  
A necessary Table for the hole newe Testament.

**Printed in the yere of oure Lorde.**

I 5 3 6





# A prologe vpon the Epistle of Saynt Paul to the Romaines.



**A**s moche as this epistle is the principal and moost excellent part of the newe Testament/ and moost pure Euangelion: that is to saye/ glad tydings and that we call Gospell: and also a lyght and a way in vnto þ hole scripture: I thinke it meete/ that every Chyrtē mā not only know it by rote ad without the booke: but also exercise him selfe ther in euermore continually/ as withe the dayly brede of the soule. No man verely can rede it to ofte/ or studie it to well: for the more it is studyed the easlier it is/ þ more it is sweved/ the pleasanter it is/ and the more groundely/ it is serched/ the precioser thynges are founde in it/ so greate treasure of spirituall thynges lyeth hyd therein.

I wil therfore bestowe my labour and diligence thorow this lytell prefate of Prologe/ to prepare a waye in ther vnto/ so far forth as God shall geue me grace/ that it maye be the better vnderstonde of every mā. For it hath bene

hether to euyl darchned with gloses and wonderfull dreames of Sophisters/ that no man coulde spee out the entē and meaninge of it. which neuerthelesse yet of it selfe is a byght lyght/ and sufficient to geue lyght vnto all the scripture.

First we must marke diligentely the maner of speakynge of the Apostel/ and aboue all thyng know what Paul meaneth by these wordes/ the Lawe/ Synne/ Grace/ Faith/ Righteousnes/ Fildhe/ Spite/ a soche lyke/ or els rede thou it neuer so ofte/ thou shalt but loole thy labour. This worde Lawe maye not be vnderstonde hereafter the comune maner and to vse Pauls terme/ after the maner of men or after mans wapes: that thou wouldest saye the lawe here in this place were nothyng but learyng which teacheth what ought to be done and what ought not to be done: as it goeth with mānes lawe where the lawe is fulfilled with outwarde woikes only/ though the hert be neuer so farre of. But God indgeth the groude of the herte/ pee and the thoughtes and the secret mourniges of the mynde/ and therfore his lawe requyret the groude of the hert and loue fraime the botome therof/ and is not content with the outwarde woike only: but rebuketh those woikes most of all which spryng not of loue from the groude and loue botome of the herte: though they appere outwarde neuer so honest and good.

A. 4. As Chyrtē



As Christ in the gospel rebuketh the Pharisees about all other that were of synners / and callesth them hypocrites / that is to saye unclere & paynted sepulchres. which Pharisees perlied no me so pure / as perpeynge to the outwarde dedes and woordes of the lawe: yee and Paul in the thirde chapter of his epistle vnto the Philippians confesseth of him selfe / that as touching the lawe he was such a one as no man coude complayne on / and not withstandinge was yet a murderer of the Iherusalem / persecuted them / & mented them to loze / that he compelled them to blasphemie & hurt / & was all to gether inextinguishable / as many which now sayne outwarde good woordes are.

For this cause the xxv. Psalm calleth all men liars / because that no man keepeth the lawe from the grounde of the herte / neither can kepe it / though he appeare outward full of good woordes.

For all men are naturally enclined vnto euill and hate the lawe. we fynde in oure selues vnclust and tediousnes to do good / but lust and delectation to do euill: Howe where no fre lust is to do good / there the botome of the herte fulfilleth not the lawe / & there no doute is also synne and wrath is deserued before God / though there be neuer so greate an outwarde shewe and apperance of honeste liuinge.

For this cause concludeth saynt Paul in the seconde Chapter / that þe Jewes are all synners & trasgressors of the lawe / though they make me beleue / thozow ppossity of outwarde woordes / how that they fulfyll the lawe / & saye þe only which both the lawe / is righteous before God / meaning thereby þe no mā w outward woordes fulfilleth the lawe

Thou sayst he to the Jewe teachest / a man shulde not breake wedlocke / & yet breakest wedlocke thy selfe. wherin thou iudgeth an other mā / therein condemnest thou thy selfe / for thou thy selfe doest euil the very same thinges which thou iudgeth. As though he wolde saye / thou liuest outwardly well in the woordes of the lawe / & iudgeth them that liue not so. Thou teachest other men / and feelest a moote in an other mans eye / but art not ware of the beame that is in thyne owne eye. For though thou kepe the lawe outwardly with woordes / for feare of rebuke / shame and punishment / other for loue of rewarde / vantage and bayne gloze: yet doest thou all without lust and loue toward the lawe / and haddest leuer a grate deale other wyle do / þe thou dydest not feare the lawe yee inwardly in thyne herte / thou woldest þe ther were no lawe / no noz yet God / the auctor and vengear of the lawe / yf it were possible: so paynefull it is vnto the: to haue thyne appetites refrayned / and to be kepte downe.

Wherefore then it is a playne conclusion / that thou from the grounde and botome of thyne herte / arte an enemye to the lawe: what ppeuapleth it now / that thou teachest an other man not to steale / when thou thyne owne selfe arte a thefe in thyne herte / & outwardly woldest sayne steale yf thou durst / though that the outwarde dedes abyde not alwaye behinde with soche hypocrites & dissimulaters / but bryake forth amonge euen as an euill scabbie or a pocke cannot all wayes be kept in with violence of medicine.

Thou teachest an other man / but teachest not thy selfe / yee thou wotest not what thou teachest / for thou vnderstandest not the lawe a right / how that it cannot be fulfilled & satisfied / but with an vnspined loue and affection / so greatly it cannot be fulfilled with outward dedes and woordes only. Whozouer the lawe encreaseth synne / as he sayth in the fyfte Chapter / because that man is an enemye to the lawe / for as moche as it requireth so many thinges cleue contrarie to his nature / whereof he is not able to fulfyll one poynte or tyle / as the lawe requireth it. And therfore are we moare prouoked / and haue greater lust to breake it.

For which cause sake he sayth in the seuenth Chapter / that the lawe is spirituall: as though he wolde saye / yf the lawe were fleschly and but mans doctrine / it might be fulfilled / satisfied and stilled with outwarde dedes. But nowe is the lawe goodly / and no man fulfilleth it / excepte that all that he doeth / springe of loue from the botome of the herte. Suche a newe herte & lusty corage vnto the lawe warde / cast thou neuer come by of thyne owne strength & enforcemēt / but by the operation & workinge of the spyte.

For the spyte of God only maketh a mā spiritual & lyke vnto the lawe / so that now henceforth he doeth no thinge of feare or for lucre or vantages sake or of bayne gloze / but of a fre herte / & of inward lust. The lawe is spirituall and wilbe bothe loued & fulfilled of a spirituall herte / and therfore of necessity requireth it the spyte that marketh a mannes herte free / and geueth him lust and courage vnto the lawe warde. where soche a spyte is not / there remaineth synne / grudginge & hatred agaynst the lawe / which lawe neuertheless is good / rightewes and holy.

Acquapite

Acquapite thy selfe therfore with the maner of speakinge of the Apostel / ad let this now styke fast in thyne herte / that it is not bothe one / to do the dedes and woordes of the lawe / and to fulfyll the lawe. The woerde of the lawe is / what so euer a man doeth or can do of his owne free wyl / of his owne proper strength and enforçynge. Not withstandinge though there be neuer so greate workinge / yet as long as there remaineth in the herte / vnclust / tediousnes / grudginge / grief / payne / lothsumnes / and compulsion toward the lawe / so long are all the woordes vnprofitable / lost / yee and damnable in the syght of God. This meaneth Paul in the thirde chapter where he sayth / by the dedes of the lawe shall no fleshe be iustified in the syght of God. Here by ppeuapleth thou that those sophisters are but deceauers / which teache that a man maye / and must prepare him selfe to grace and to the fauoure of God with good woordes / because yee haue the spyte and true sayth of Christ. Howe can they prepare them selues vnto the fauoure of God / and to that which is good / when they them selues can do no good / no cannot once thynke a good thought or consent to do good / the deuill possesseth their hertes / myndes and thoughtes captiue at his pleasure: Can those woordes please God thynkest thou / which are done with gyfte / payne and tediousnes / with an euill wyl / with a contrary and grudginge mynde: Wholy saynt prosperus / how mightely with the scripture of Paul / dydest thou confounde this heresye / aboute (I trowe) a twelue hundred yeres agoe / other vpon.

To fulfyll the lawe / to do the woordes thereof and what soeuer the lawe commaundeth / with loue / lust / and inward affection and delectation: and to lyue godly and well / frely / wyllyngly / and withoute compulsion of the lawe / euen as though there were no lawe at all. Suche luste and free liberte to the lawe / cometh only by the workinge of the spyte in the herte / as he sayth in the fyft Chapter.

Nowe is the spyte none other wyle geue then by sayth only / in that we beleue the promyses of God / withoute wauerynge how that God is true / and wyl fulfyll all his good promyses toward vs for Christes bloudes sake / as it is playne in the i. Chapt. I am not ashamed sayth Paul / of Christes glabbe tydynges / for it is the power of God vnto saluation to as many as beleue. For attonce & to gether euen as we beleue the glad tydynges preached to vs / the holy goost entreteth into our hertes / and lowserth the bondes of the deuill / which before possessed our hertes in captiuite / & helde them that we couide haue no lust to the will of God in the lawe. And as the spyte cometh by sayth only / euen so sayth cometh by hearynge the woerde of glad tydynges of God when Christ is preached how that he is Godes sone and mā also / deed & risen agayne for oure sakes: as he sayth in the iij. iij. and. x. Chapters. All oure iustifyinge then cometh of sayth / and sayth and the spyte come of God and not of vs.

When we saye / sayth byngent the spyte / it is not to be vnderstande / that sayth deserueth the spyte / or that the spyte is not present in vs before sayth. For the spyte is euer in vs / and sayth is the gyfte and workinge of the spyte. But thozow preachinge the spyte begynneth to worke in vs. And as by preachinge the lawe / he worketh the feare of God / so by preachinge the glad tydynges / he worketh sayth. And nowe when we beleue and are come vnder the couenaunt of God / then are we sure of the spyte / by the promyse of God / and then the spyte accompanyeth sayth inseparably: and we begynne to fele his workinge. And so sayth certified vs of the spyte / and also byngent the spyte with her / vnto. he workinge of all other gyftes of grace / & to the workinge oute of the rest of oure saluation / vntill we haue all to gether overcome synne / death / hell and Satan: and are come vnto the eternall synge lyfe of gloze. And for this cause saye we sayth byngent the spyte.

Here of cometh it / that sayth onlye iustifyeth / maketh ryghteous / and fulfilleth the lawe: for it byngent the spyte thozow Christes deseruynges / the spyte byngenth lust / looseth the herte / maketh him free / setteth him at liberte / and geueth him strengthe to worke the dedes of the lawe with loue / euen as the lawe requyeth. Then at the last out of the same sayth so workinge in the herte / springe all good woordes by there owne accord. What meaneth he in the thirde Chapter: for after he hath cast awaye the woordes of the lawe / so that he soundeth as though he wolde breake and discanill the lawe thozow sayth: he answered to that myght be layde agaynst / sayinge: we destroue not the lawe thozow sayth / but maintene / funder or stablyshe the lawe thozow sayth. That is to saye / we fulfyll the lawe thozow sayth.

Spyte in the scripture is not called that outwarde worke only committed by the body  
H. iij. but all the



but all the whole busynes & what soever accompanieth/moueth o[ut] of the out-  
warde debe/ and that whence the wo[r]kes spryng: as vnbelefe/procures and edynes  
vnto the debe in the ground of the herte/with all the powers/affectiōs and appetites  
wherewith we can but syme. So that we saye/that a man then synneth/when he is ca-  
ried awaye hedlonge into synne/all to gether as moche as he is/of that popson inclina-  
cion and corrupte nature wherein he was conceived and borne. For there is none out-  
warde synne committed/excepte a man be carped awaye all to gether/ with hys soule/  
herte/bodye/lustre and mynde therunto. The scripture loketh singularly vnto the herte  
and vnto the rote ad originall fountayne of all synne/which is vnbelefe in the botome  
of the herte. For as sayth only iustifieth and bringeth the sp[irit]e and luste vnto the out-  
warde good wo[r]kes/euen so vnbelefe only dampneth and kepeth oute the sp[irit]e/procu-  
reth the fleshe/ and sterc. h[er]e by luste vnto the euill outwarde wo[r]kes/as happened to  
Adam and Eua in Paradise. Genesis. iij.

For this cause Christ calleth synne vnbelefe/ and that notably in the xvi. Chapter  
of saynt Iohn. The sp[irit]e sayth he/shall rebuke the wo[r]lde of synne/ because they bele-  
ue not in me. And Iohn. i. iij. he sayth: I am the light of the wo[r]lde. And therefore in the  
xij. of Iohn he biddeth them whyle they haue light/to beleue in the light/that ye maye  
be the chyldren of light: for he that walketh in darknes wotech not whether he goeth/  
Nowe as Christ is the l[ig]ht/ so is the ignoraunce of Christ that darknes wherof he  
speareth/ in which he that walketh/wotech not whither he goeth: that is/ he knoweth  
not how to wo[r]ke a good wo[r]ke in the sight of God o[ut] of what a good wo[r]ke is. And ther-  
fore in the ix. he sayth/ as longe as I am in the wo[r]lde. I am the l[ig]ht of the wo[r]lde:  
but there cometh nyght when no man can wo[r]ke: which nyght is but the ignoraunce of  
Christ. In which no ma[n] can se to do any wo[r]ke that pleasech God. And Paul exhorteth  
Ephes. iij. that they walke not as other heathen which are straungers frome the lyfe of  
God thowow the ignoraunce that is in them. And agayne in the same Chapter. But of  
(sayth he) the olde man which is corrupt thowowe the lustes of erreure/ that is to saye  
ignoraunce. And Rom. xij. Let vs cast away the dedes of darknes: that is to saye/of  
ignoraunce and vnbeleue. And. i. Pet. i. Passiō not poure selues vnto poure olde lustes  
of ignoraunce. And. i. Ioh. ij. He that loueth his brother dwelleth in light: and he that  
hate. h[is] brother walketh in darknes/ and wotech not whither he goeth/ for darke-  
nes hath blinded his eyes. By light he meaneth the knowledge of Christ/and by darke-  
nes/ the ignoraunce of Christ. For it is impossible that he that knoweth Christ truly/  
shulde hate his brother.

Furthermo[re]/ to perceiue this thinge moare clearly/ thou shalt vnderstonde/ that it  
is impossible to synne any synne at all / except a man breake the fyrst commaundement  
before. Nowe is the fyrst commaundement deuyded into two verses: Thy Loyde God  
is one God/ & thou shalt loue thy Loyde God with all thyne herte/ with all thy soule/  
with all thy power and with all thy myght. And the whole cause why I synne agaynst  
any inferiour p[re]cept/ is that this loue is not in myne herte: for were this loue wyrtten  
in my herte/and were full and perfect in my soule/ it wolde kepe myne herte from con-  
sentinge vnto any synne. And the whole and only cause why this loue is not wyrtten  
in oure hertes/ is that we beleue not the fyrst parte/ that oure Loyde God is one God.  
For wist I what these wo[r]des/ one Loyde and one God meaneth: that is to saye/ yf I  
vnderstode that he made all/and ruleth all/ ad that what soever is done to me/ whether  
it be good o[ut] bad/ is yet his will/ and that he only is the Loyde that ruleth and doth it:  
and wist therto what this wo[r]de myne meaneth: that is to saye/ yf myne herte beleued  
and felte the infinite benefytes and kyndnes of God to me warde/ and vnderstode and  
ernekly beleued the manyfolde couenauntes of merce/ wherewith God hath bounde  
him selfe to be myne wholpe and all together/ with all his power/ loue/ merce/ & might  
then shulde I loue him with all myne herte/ soule/ power/ and myght/ and of that loue  
euer kepe his commaundementes. So se ye now that as sayth is the mother of all good-  
nes and of all good wo[r]kes / so is vnbelefe the grounde and rote of all euill/ and all e-  
uill wo[r]kes.

Smallpe/ yf any man hath forsaken synne & is conuerted to put his trust in Christ/  
and to kepe the lawe of God/ doth fall at a tyme: the cause is/ that the fleshe thowowe  
negligence hath choked the sp[irit]e and oppressed hys and taken from hys the fode of hys  
strength: which fode of his meditation in God and in his wonderfull dedes/ and in the  
manyfolde couenauntes of his merce.

wherfore

wherfore then before all good wo[r]kes as good frutes/ there must nedes be sayth in  
the herte whence they spryng. And before all bad dedes as bad frutes/ there must be vn-  
belefe in the herte as in the rote/ fountayne/ pith and strength of all synne. which vnbe-  
lefe and ignoraunce is called the heed of the serpent and of the olde dragon / which the  
womans seed Christ/ must treade vnder fote/ as it was promysed vnto Adam.

Grace and gyfte haue this differēce. Grace properly is Goddes sauoure/ beniuolen-  
ce o[ut] of kyndmynde/ which of his owne selfe/ with out deservynge of vs/ he beareth to vs/  
wherby he was moued and enclined to geue Christ vnto vs/ with all his other gyftes  
of grace. Gyfte is the holy goost and his wo[r]king whom he powreth in to the hertes of  
them/ on whom he hath merce/ and who he sauoreth. Though the gyftes of the sp[irit]e  
encreace in vs daylye/ and haue not yet their full perfection: ye & though there remayne  
in vs yet euill lustes and synne which fight agaynst the sp[irit]e / as he sayth here in the  
viij. Chapter/ & in the v. to the Galathians/ and as it was spoken before in the. iij. chap.  
of Gene. of the debate betwene the womans seed/ and the seed of the serpent: yet neuer-  
thelesse Goddes sauoure is so grate/ and so stronge ouer vs for Christes sake/ that we  
are counted for full hole and perfecte before God. For Goddes sauoure toward vs/ de-  
syreth not hys selfe/ encreasinge a lytell and a lytell/ as do the gyftes/ but receaueth vs  
hole and all to gether in full loue for Christes sake oure intercessor and mediator / and  
because that the gyftes of the sp[irit]e and the batayle betwene the sp[irit]e and euill lustes/  
are begonne in vs all ready.

Of this now vnderstonde thou the. viij. Chap. where Paul accuseth him selfe as a  
synner/ & yet in the. viij. chap. sayeth/ there is no damnaciō to them that are in Christ/  
and that because of the sp[irit]e/ & because the gyftes of the sp[irit]e are begonne in vs. Syn-  
ners we are because the fleshe is not full kylled & mortified. Neuerthelesse in as moche  
as we beleue in Christ/ and haue the earnest and begynnyng of the sp[irit]e/ & wold sayne  
be perfecte/ God is so louinge & fauorable vnto vs/ that he will not lōke on soche synne/  
neither wil conser it as synne/ but wil deale with vs accordinge to oure belefe in Christ/  
and accordinge to his promyses / which he hath swoyne to vs/ vntill the synne be full-  
layne and mortified by berthe.

Sayth is not mans opinion and dreame/ as some ymagin and sayne/ whē they heare  
the storie of the gospel. which whē they se that there folowe no good wo[r]kes nor men-  
dement of liuinge/ though they heare/ and yet can saye many thinges of sayth/ then  
they fall from the ryghte waye & saye/ sayth only iustifieth not/ a man must haue good  
wo[r]kes also/ yf he will be righteous and safe. The cause is when they heare the Gos-  
pell o[ut] of gladtydynges / they sayne of their owne strength certayne ymaginations and  
thoughtes in their hertes sayinge: I haue heard the Gospel/ I remember the storie/ lo  
I beleue. And that they counte righte sayth/ which neuerthelesse as it is but mā yma-  
gination and saynyng/ euen so profiteth it not/ neither folowe there any good wo[r]kes  
o[ut] of mendment of liuinge.

But righte sayth is a thinge wroughte by the holy goost in vs/ which chaigeth vs/  
turneth vs in to a newe nature & begetteth vs a newe m[an] God/ and maketh vs the so-  
nes of God/ as thou redest in the fyrst of Iohn/ and billeth the olde Adam/ and maketh  
vs all to gether newe in the herte/ mynde/ will/ lust and in al oure affectiōs and powers  
of the soule/ the holy goost euer accompanyinge his & rulinge the herte. Sayth is a liuely  
thinge/ myghty in wo[r]kinge/ valiaunte and stronge/ euer doynge/ euer frutful/ so that it  
is vnp[er]missible that he which is endued therewith/ shuld not wo[r]ke al wayes good wo[r]-  
kes with out resynge. He axeth not whether good wo[r]kes are to be done o[ut] not/ but  
hath done them all redy/ yet mentiō he made of them/ and is all waye doynge/ for soche  
is his nature: nowe quicke sayth in his herte and liuely mouinge of the sp[irit]e driue  
him and sterc him therunto. whosoever doeth not good wo[r]kes / is an vnbeleuyng  
person and saythlesse/ and loketh roundabout gropinge after sayth and good wo[r]kes/  
and wot not what sayth o[ut] good wo[r]kes meane/ though he habill neuer so many thin-  
ges of sayth and good wo[r]kes.

Sayth is then a liuely and stedfast truste in the sauoure of God/ wherewith we com-  
mitte oure selues all to gether vnto God / and that truste is so surely grounded and  
sterceth so fast in oure hertes/ that a man wolde not once doute of it / though he shuld  
dye a thousand tymes therfore. And surche trust wroughte by the holy goost through  
sayth/ maketh a man glad/ lusty/ cherefull and true herted vnto God and to all creatu-  
res. By the meane wherof/ willingly and with out cōpulsion he is glad & redy to do

A. iij. good to



## A Prologe

good to every man/to do service to every man/to suffer all things/that God maye be loved and prayled/which hath geuen him suche grace: so that it is impossible to separat good woordes fro sayth/euen as it is impossible to separat herte & burninge from fyre.

Therefore take hede to thy selfe/and beware of thyne owne fantasies and pynaginations/which to iudge of sayth and good woordes will seme wyle/when in deede they are thereto blind and of all things most folysh. Praye God that he will witefaite to wyse sayth in thyne herte/oz else shalt thou remayne euermore faythlesse/sayne thou/pynagyn thou/enforce thou/wastyll with thy selfe/and do what thou wilt oz canst.

Righteousnes is euen such sayth/and is called Godes righteousness/oz righteousness that is of valoure before God. For it is Godes gyfte/and it altereth a man and chaungeth him to a newe spirituall nature/a maketh him fre and lyberall to paye euery man his dutie. For thow sayth is a man purged of his synnes/a obeyeth luste vnto the lawe of God / wherby he geueth God his honour / and payeth him that he oweth him/a vnto men he doeth seruice willingly wherewith soeuer he can/and payeth euery man his dutie. Suche righteousness can nature/fre will and oure owne strenght neuer bringe to passe. For as noman can geue him selfe sayth/so can he not take awaye vnbefese/how then can he take awaye any all. wherfore al his false ppyccy and synne/what soeuer is done without sayth oz in vnbefese/as it is euident in the xiiij. Chapter vnto the Romayns/though it appere neuer so glorious oz beautifull outwarde.

Fleshe and synne mayste thou not here vnderstand / as though fleshe were only that which pertaineth vnto vnbefese / & the synne that which inwardly pertaineth to the herte: but Paul calleth fleshe here as a hyst doth John. iij. All that is bozne of fleshe/that is to wete/the whole mā with lyfe/soule/body/witte/will/reason & what soeuer he is oz doth with in and with out: because that these all/and all that is in man/ study after the wynde and the fleshe. Call fleshe therfore whatsoeuer (as long as we are with out the synne of God) we thinke oz speke/of God/of sayth/of good woordes/and of spirituall matters. Call fleshe also all woordes which are done with oute grace and with out the workinge of the synne/how soeuer good/holy and spiritual they seme to be/as thou mayst proue by the. v. Chapter vnto the Galatyas/where Paul numbryeth woyschippinge of ydols/wichcraftes/enuy and hate/amōge the dedes of the fleshe/and by the. viij. vnto the Romayns/where he sayth that the lawe by the reason of the fleshe is weake. which is not vnderstande of vnbefese only/but of al synnes/and most specially/of vnbefese which is a vice most spirituall and ground of all synnes.

And as thou callest him: which is not renewed with the synne and bozne agayne in Christ/fleshe/and all his dedes/euen the very morpors of his hert and mynd/his learninge/doctrine and contemplacion of hye things/his preachinge/teachinge and study in the scripture/bildinge of churches / foundinge of abbeyes/geuinge of almes/masse/entente and what soeuer he doeth/though it seme spiritual & after the lawes of God. So contrary wyle call him spirituall which is renewed in Christ/a al his dedes which springe of sayth/seme they neuer so gode/as the walkinge of the disciples sefe/done by Christ/and Peters fishinge after the resurrection/ye and all the dedes of matrimony are pure spirituall / yf they procede of sayth / and what soeuer is done with in the lawes of God/though it be brought by the body / as the very wyppinge of wheres and sochelyke/how soeuer gode they appere outwarde. with out suche vnderstandinge of these woordes/canst thou neuer vnderstande this epistle of Paul/nether any other place in the holy scripture. Take hede therefore/for whosoever vnderstandeth these woordes other wyle/the same vnderstandeth not Paul/what soeuer he be. Now wil we prepare oure selues vnto the epistle.

For as moche as it becommeth the precher of Christes glad tydings/sayth thow openinge of the lawe: to rebuke al things/and to proue all things synne/that procede not of the synne and of sayth in Christ / and to proue all men synners and chyldren of wyath by inheritaunce/and how that to synne is their nature/and that by nature they can none other wyle do then to synne/and therewith to abate the pyde of man and to bringe him vnto the knowlege of him selfe/and of his unsepe and wretchednes/that he might desyre helpe. Euen so doeth saynt Paul/and beginneth in the fyrst Chapter to rebuke vnbefese & gode synnes which all men se/as ydolatrie/and as the gode synnes of the hethen were / and as the synnes now are of all them which lye in ignorancie with out sayth / and with out the fauoure of God / and sayth. The wyath of God of heauen appereth thow the Gospel. byen all men for their vngedynes and vnbefese.

## To the Romayns.

ly luyng. For though it be knowne & dayly vnderstande by the creatures / that there is but one God / yet is nature of hyr selfe with out the synne & grace / so corrupte and so poysoned/that men nether can thanke him/nether woyschippe him/nether geue him his due honour/but blynd them selues & faule without ceasinge into woyle case/euen butyl they come vnto woyschippinge of ymages / and woyschunge of shamefull synnes which are abominable and agaynst nature/and moeouer suffer the same vnbefese in other/haupnge delectacion and pleasure therein.

In the. ij. Chapter he procedeeth further / and rebuketh all those holy people also which without luste & loue to the lawe/syne well outwarde in the face of the wynde/ & condemne other gladly / as the nature of all ppycces is / to thinke them selues pure in respecte of open synners/and yet hate the lawe inwardly / & are full of couetousnes and enuy and of all vndernes. What. xxiij. These are they which despyse the goodness of God/and accorde to the herbenes of their hertes/hepe to geather for them selues the wyath of God. Furthermore saynt Paul as a true expounder of the lawe/uttereth no mā to be without synne/but declareth that al they are vnder synne which of frewill and of nature will lyne well / & suffereth them not to be better then the open synners / yf he calleth them harde herted and soche as cannot repent.

In the. iij. Chapter he mynglerth both together/both the Jewes and the gentyles/and sayth that the one is as the other/both synners: and no difference betwene them/sane in this ony/that the Jewes had the wynde of God committed vnto them. And though many of them beleued not theron/yet is goddes truer & prompte therby nether hurte nor minished: & he talketh in his waye & allegeth the sayinge of the. i. Psal. that God myght abyde true in his woordes and ouercome whē he is iudged. After that he returneth to his purpose agayne/a proueth by the scripture that all men with out difference oz exception are synners/a that by the woordes of the lawe no man is iustified: but that the lawe was geuen to bitter & to declare synne only. Then he beginneth & sheweth the ryghte waye vnto rightewesnes/by what meanes men must be made righteous & safe/and sayth: They are al synners and without prayle before God/a must without these owne deseruynge be made righteous thow sayth in Christ/which hath deserued soch rightewesnes for vs/a is become vnto vs Godes mercy stole for the remission of synnes that are past/therby prouynge that Christes righteousness which cometh on vs thow some sayth/helpeth vs only. which righteousness sayth he is now declared thow to the gospel/and was testifyed of before by the lawe & the ppropheies. Furthermore (sayth he) the lawe is holpe and fardered thow sayth/though that the woordes therof with all their bolle are brought to thought and proued not to iustifye.

In the. iij. Chapter (after that now by the. iij. fyrst Chapters / the synnes are opened/and the waye of sayth vnto righteousness sayde) he beginneth to answer vnto cerayne objections and caualacions. And fyrst he putteth forth those blind reasons/which comē by they that wilbe iustified by their owne woordes/are wont to make whē they heare this sayth ony with out woordes iustifyeth/sayinge: shall men do no good woordes: yee and yf sayth ony iustifyeth/what nedeth a man to studie for to do good woordes: he putteth forth therfore Abraham for an ensample/sayinge: what byd Abraham with his woordes: was all in daye/came his woordes to no profet: And so concludeth that Abraham with out and before all woordes was iustified and made ryghteous. In somoche that before the woordes of circumcision he was prayled of the scripture & called ryghteous by his sayth only/Genesis. xv. So that he byd not the woordes of circumcision for to be holpe therby vnto ryghteousnes/which yet God commaunded him to do/and was a gode woerde of obedience. So in lyke wyle no doute none other woordes helpe any thinge at all vnto a mā iustifyinge/but as Abrahams circumcision was an outwarde signe wherby he declared his righteousness which he had by sayth and his obedience and redynes vnto the wyl of God/euen so are all other good woordes outwarde signes and outwarde frutes of sayth and of the synne/which iustifye not a man/but that a mā is iustified all redy before God inwardly in the hert/thow sayth and thow the synne purchased by Christes blood.

Here with nowe stablysheth saynt Paul his doctrine of sayth afore reherced in the. iij. Chapters/and bringeth also testimony of Dauid in the. xliij. Psalme which calleth a man blessed not of woordes / but in that his synne is not reherced/a in that sayth is imputed for ryghteousnes / though he abyde not afterwarde with out good woordes/when he is oure iustified.

For we are



For we are iustified and receaue the spyrte for to do good woikes / rather were it other wyle possible to do good woikes / excepte we had fyrst the spyrte.

For how is it possible to do any thyng well in the syght of God / while we are yet in captiuite and bondage vnder the deuyl / and the deuyl possideth vs all together and holdeth our hertes / so that we canot once consent vnto the wil of God. No man therefore can preuent the spyrte in doyng good: but the spyrte must fyrst come and wake him out of his slepe and with the thunder of the lawe feare him / and shewe him his miserable estate and wretchednes / and make him abhorre & hate him selfe & to desyre helpe and then comforte him agayns with the pleasant rayne of the Gospell / that is to saye / with the swete promyses of God in Christ / as here by sayth in him to beleue the promyses. Then when he beleueth the promyses / as God was mercifull to promyse / so is he true to fulfill them / and will geue him the spyrte and strength / both to loue the will of God and to worke there after. So se we that God onely (which accordynge to the scripture worketh all in all thynges) worketh a mans iustifyinge / saluation and healt / yf and powereth sayth and beleue / luste to loue goddes will / and strength to fulfill the same / into vs / euen as water is powred into a vessell / and that of his good wyl and purpose / and not of oure deservynges and merites. Goddes mercy in promysinge / and truely in fulfillinge his promyses saueth vs & not we oure selues. And therefore is all laude / prayse and glory / to be geuen vnto God for his mercy and truely / & not vnto vs for oure merites and deservynges. After that he stretcheth his ensample oute agaynst al other good woikes of the lawe / and concludeth that the Jewes canot be Abrahams heyyes because of bloude & kyndred onely / and moche lesse by the woikes of the lawe / but must inheret Abrahams sayth / yf they wil be the ryght heyyes of Abrahā: for as moche as Abrahā before the lawe / both of wholes & also of circumcission / was thozow sayth make ryghteous / & called the father of all them that beleue / & not of them that worke. Wherfore the lawe causeth wraethe / in as moche as no man can fulfill it with lous & luste. And as longe as suche grudgyng / hate & indignacion agaynst the lawe remaineth in the herte and is not taken awaye by the spyrte that cometh by sayth / so longe (no doubt) the woikes of the lawe / declare evidently that the wraeth of God is vpon vs and not fauoure. wherfore sayth only receyuerth the grace promysed vnto Abrahā. And these ensamples were not writte for Abrahā sake only (sayth he) but for oures also to whō yf we beleue sayth shalbe rebened lyk wyle for righteuousnes / as he sayth in the ende of the Chapter.

In the v. Chapter he comendeth the frutes & woikes of sayth / as are peace / reioysing in the conscience / inwarde lous to God and man: moxouer boldnes / trust / confydence and a stronge and a lusty mynde a stedfastte hope in tribulacion and sufferynge. For all suche folowe / where the ryghte sayth is / for the aboundaunce graces (sake and gyftes of the spyrte / which God hath geuen vs in Iesu Christe / in that he gaue him to dye for vs yet his enemyes. Howe haue we then / that sayth only befoze al woikes iustifyinge: and that it foloweth not yet therfore that a man shulde do no good woikes: but that the righte shapen woikes abyde not behynde / but accompanye sayth / euen as hyghynes doth the sunne / & are called of Paul the frutes of the spyrte / where the spyrte is / there it is alwayes lous / and there are alwayes good frutes: that is to saye / good woikes. This is Pauls order / that good woikes spyrnge of the spyrte / the spyrte cometh by sayth / and sayth cometh by hearyng the worde of God / whē the glad tydynge & promyses which God hath made to vs in Christ / are preached truly / and receaue in the grounde of the herte without waueryng or doutynge / after that the lawe hath passed vpon vs & hath damned consciences / where the worde of God is preached purely and receaue in the herte / there is sayth and the spyrte of God / and there are also good woikes of necessity when fouer occasion is geuen: where goddes worde is not purely preached / but mens dreames / tradicions / ymaginacions / inuencions / ceremonies and supersticion / there is no sayth and consequente no spyrte that cometh of God. And where Goddis spyrte is not / there can be no good woikes / euen as where an apple tree is not / there can growe no apples / but there is vndelete / the deuils spyrte and euyl woikes. Of this Goddis spyrte and his frutes haue oure holy yppocrites not once knowe / nether yet tasted how swete they are / though they sayne many good woikes of their owne ymaginacions / to be iustified with all / in which is not one crome of true sayth or spirituall lous / or of inwarde ioye / peace and quyetnes of conscience / for as moche as they haue not the worde of God for them / that suche woikes please God / but they are euen the rotten frutes of a rotten tre.

After that

After that he breaketh forth / and runneth at large / and sheweth whence both synne and ryghteousnes / derth and lyfe come. And he compareth Adam and Christ together / thus wyle reasonynge & disputynge / that Christ must needs come as a second Adam / to make vs heyyes of his righteuousnes / thozow a newe spirituall byrth / without oure deservynges: euen as the fyrst Adam made vs heyyes of synne / thozow the bodely generation / without oure deservynges. wherby is evidently knowen and proued to the bittermoste / that noman can bypunge him selfe oute of synne vnto righteuousnes / noman then he coude haue withstonde that he was bozne bodely. And that is proued here with / for as moche as the very lawe of God / which of ryght shulde haue holpe / yf any thyng coude haue holpen / not only carne and brought no helpe with hyt / but also encreased synne / because that the euyl and poysoned nature is offended and utterly displeased with the lawe / and the more she is fozbed by the lawe / the more is she prouoked and set a fyre to fulfill and satisfye hyt lustes. By the lawe then we se clerely that we must needs haue Christe to iustifye vs with his grace / and to helpe nature.

In the vi. Chapter he setteth forth the chefe and principall woike of sayth / the battayll of the spyrte agaynst the fleshe / how the spyrte labourerth and enforseth to kyl the remnaunte of synne and luste which remaine in the fleshe / after oure iustifyinge. And this Chapter teacheth vs / that we are not so free from synne thozow sayth / that we shulde hence forth go vp and doun poble carleles and sure of oure selues / as though there were now no more synne in vs: yet ther is synne remainynge in vs / but it is not rebened / because of sayth & of the spyrte which fyghte agaynst it. wherfore we haue ynough to do all oure lyfes longe / to tame oure bodys / and to compell the members to obeye the spyrte and not the appetites / that therby we myght be lyke vnto Christes derth and resurrection / and myght fulfill oure baptisme / which signifyeth the mortifyinge of synnes / and the newe lyfe of grace. For this battayll reaseth not in vs vntill the laste byrth and vntill that synne be utterly slayne by the derth of the bodye.

This thinge (I meane to tame the body and so forth) we are able to do (sayth he) seynge we are vnder grace / and not vnder the lawe / what it is / not to be vnder the lawe / he him selfe expoundeth. For not to be vnder the lawe is not so to be vnderstonde / that euery man maye do what him lusteth. But not to be vnder the lawe / is to haue a fre herte renewed with the spyrte / so that thou hast luste inwardly of thyne owne accord to do that which the lawe commaundeth / without compulsion / yf though there were no lawe. For grace / that is to saye Goddes fauoure / bypnerth vs the spyrte / and maketh vs to loue the lawe: so is there now no moare synne / nether is the lawe now any moare agaynst vs / but at one / and agreed with vs / and we with it.

But to be vnder the lawe / is to deale with the woikes of the lawe / & to worke withoute the spyrte and grace: for so longe no doute synne ragnerth in vs thozow the lawe / that is to saye / the lawe declareth that we are vnder synne / and that synne hath power and dominion ouer vs / seynge we cannot fulfill the lawe / namely within the herte / for as moche as no man of nature fououerth the lawe / consenteth ther vnto / and deyleth therein. which thyng is excreadyng greace synne / that we cannot consent to the lawe / which lawe is nothyng else saue the wyl of God.

This is the ryghte freedom and liberte from synne / and from the lawe wherof he writeth vnto the ende of this Chapter / that is a freedom to do good only with luste / and to lyue well withoute compulsion of the lawe: wherfore this freedom is spirituall freedom / which destroyeth not the lawe / but ministrerth that which the lawe requyret / and wherwith the lawe is fulfilled / that is to vnderstonde / luste and lous / wherewith the lawe is styll and scruterth vs no moare / compelleth vs no moare / nether hath ought to craue of vs any moare. Euen as though thou were in dette to an other man / and were not able to paye / two maner wayes myghtest thou be lowed. One waye / yf he wolde requyte nothyng of the / and byke thyne obligation. In other waye / yf some other good man wolde paye for the / and geue the as moche as thou myghtest satisfye thyne obligation with all. Of this wyle hath Christe made vs free from the lawe / and therefore is this no wyle fleschly liberte / that shuld do nought / but that both all thynges / and is free from the crayinge and dette of the lawe.

In the vii. Chap. he cōfirmeth the same with a similitude of the state of matrymony. As when the husband dyeth / the wyfe is at hyt liberte / & the one lowed & departed fro the other / not that the womā shulde not haue power to mary vnto an other man / but rather now fyrst of all is she free / and hath power to mary vnto an other mā / which she could not



## A p[ro]foge

coude not do before/tyll she was lowled from hyr fyrst husband. And so are oure consciences bound in danger to the lawe vnder olde Adam the fleshy/as longe as he lyveth in vs. For the lawe declareth that oure hertes are bound & that we cannot disconsent from him. But whyle he is mortified and kyllid by the sp[irit]e/then is the conscience free & at liberte: not so that the conscience shall now nought do/ but now fyrst of all cleaue vnto another/ that is to wete Christ/ & bringeth forth the frutes of lyfe. So now to be vnder the lawe/ is not to be able to fulfill the lawe / but to be better to it/ & not able to paye that which the lawe requyret. And to be lowe frō the law/ is to fulfill it & to paye that which the law demaundeth/ so that it can now here forth are the nought.

Consequente Paul declareth more largely the nature of synne & of the lawe/ how that thow we the lawe synne requyret/ moueth hyr selfe/ and gathereth strength. For the old man and corrupte nature/ the moare he is forhōd and kepte vnder of the lawe/ is the moare offended and displeased there with/ for as moche as he cannot paye that which is requyred of the lawe. For synne is his nature and of him selfe he cannot but synne. Therfore is the lawe deeth to him/ to myt & martardome. Not that the lawe is euill/ but because that the euill nature cannot suffre that which is good/ cannot abyde that the lawe shulde require of him any good thinge. Lyke as a sicke mā cannot suffice that a man shuld desyre of him to rīne/ to lepe & to do other dedes of an whole man.

For which cause S. Paul concludeth/ that where the lawe is vnderstonde and persecuted of the beste wyse/ there it doth no moze but viter synne/ & bringe vs vnto the knowledge of oure selues/ & thereby kille vs & make vs bonde vnto eternal damnacion and betterers of the euerlasting wrath of God/ euē as he wel sealerh and vnderstondeh whose conscience is truly touched of the lawe. In suche danger were we per the lawe came/ that we knewe not what synne mente / nether yet knowe we the wrath of God vpon synners / tyll the lawe had vttered it. So seest thou that a man must haue some other thyng/ & a greater and a moare myghty thyng then the lawe/ to make him righteous & safe. They that vnderstonde not the lawe on this wyse/ are blinde and go to worke presumptuously/ supposing to satisfie the law with workes. For they knowe not that the lawe requyret a fre/ & a willynge/ & a lusty and a loryng herte. Therfore they se not Wholes ryght in the face/ the vayne hangeth betwene and hydeh his face/ so that they cannot beholde the gloire of his countenance/ how that the lawe is spirituall and requyret the hert. I maye of myne owne strength resayne that I do myne enemye no hurte/ but to loue him with all myne herte / and to put awaye wrauche cleane oute of my mynde / can I not of myne owne strength. I maye refuse moneye of myne owne strength/ but to put awaye lous vnto ryches oute of myne herte/ can I not do of myne owne strength. To abstayne from adultery as concernynge the vtterwarde dede/ can I do of myne owne strength/ but not to desyre in myne hert is as vnpōssible vnto me as is to chole whether I wyl hunger or thirst/ and yet so the lawe requyret. wherfore of a mans owne strength is the lawe neuer fulfilled/ we must haue therunto goddis fauoure/ and his sp[irit]e/ purchased by Christs bloude.

Neuerthelesse when I lope a mā maye do many thynges vtterwardly done agaynst his herte/ we must vnderstonde that man is but dreyen of diuers appetites/ & the greatest appetite ouercometh the lesse and caryeth the man a waye violently with hyr.

As when I desyre vengeance/ and feare also the inconuenience that is lyke to folowe yf feare be greater: I abstayne/ yf the appetite that desyret vengeance be greater/ I cannot but prosecute the dede/ as we se by experience in many murderars and theues: which though they be brought into neuer so great perell of deeth / yet after they haue escaped/ do euen the same agayne. And common women p[ro]secute their lustes because feare and shame are a waye/ when other which haue the same appetites in their hertes/ abstayne at the lestt waye vtwardly or worke secretly beyng overcome of feare and of shame/ and so lyke wyse is it of all other appetites.

Furthermoze he declareth/ how the sp[irit]e and the fleshe fight together in one mā/ and maketh an ensample of him selfe/ that we might lerne to knowe that worke a right I meane to kyll synne in oure selues. He calleth both the sp[irit]e and also the fleshe a lawe/ because that lyke as the nature of Goddis lawe is to dreyne / to compell/ and to craue/ euen so the fleshe dreyneh/ compelleth/ craueh & rageh agaynst the sp[irit]e/ & wyl haue her lustes satisfied. On the other syde dreyneh the sp[irit]e/ cryeth and fyghteth agaynst the fleshe and wyl haue his luste satisfied. And this stryfe dureth in vs/ as longe as we lyue/ in some moare & in some lesse/ as the sp[irit]e or the fleshe is stronger/ and the

## To the Romayns.

and the very man his owne selfe is both sp[irit]e and the fleshe/ which fyghteth with his owne selfe vntill synne be vtterly slayne and we all together spirituall.

In the. viij. Chapter he comforteth euē lyche fyghters that they dyspere not because of such fleshe/ other thynke that they are lesse in fauoure with God. And he sheweth how that the synne remayninge in vs/ hurteth not/ for there is no daunger to them that are in Christ which walke not after the fleshe / but fyght agaynst it. And he expoundeth more largely what the nature of the fleshe and of the sp[irit]e is/ and how the sp[irit]e cometh by Christ/ which sp[irit]e maketh vs spirituall/ tamerh/ subdueth/ and mortifyeth the fleshe/ and certefyeth vs that we are neuerthelesse the sones of God/ & also beloued though that synne rage neuer so moche in vs/ so longe as we folowe the sp[irit]e & fyght agaynst synne to kyll and mortifye it. And because no thinge is so good to the mortificatione of the fleshe/ as the crosse and tribulation/ he comforteth vs in oure passions and afflictions/ by the assistens of the sp[irit]e which maketh intercessiō to God for vs/ myghie ly with gronnynges that passe mans vtterance / so that mans speche cannot compryhend them/ and with the mournynge also of the creatures with vs / of greete desyre that they haue/ that we were lowled from synne and corruption of the fleshe. So se we that these the chapters/ the. vi. viij. viij. do none other thyng so moche as to dreyne vs vnto the ryght of sayth/ which is to kyll the olde man and mortifye the fleshe.

In the. ix. x. xi. Chapters he treateth of Goddis predestinacion / whence it sp[irit]uallizeth all to gether/ whether we shall beleue or not beleue / be lowled from synne or not be lowled. By which predestinacion oure iustificatione and saluacion are cleane taken oute of oure handes/ and put in the handes of God only/ which thynges is moost necessarye of. For we are so weak & so vncertayne / that yf it stode in vs/ there wolde of a truthe no mā be saued/ the deuyll no doute wolde deuaue vs. But now is God sure that this predestinacion cannot deuaue him/ nether can any man withstand or let him/ and therfore haue we hope and trust agaynst synne.

But here must a marke be set vnto thole vnquyet/ busye & hys chyming sp[irit]es how farre they shal go/ which fyrst of al bringe herher their hys reasons & p[re]gnat wryses/ and begynne fyrst from an hys to serche botomlesse secretes of Goddis predestinacion/ whether they be predestinat or not. These muste nedes ether caste them selues doune hebelong into desperation or else compt them selues to fre chaunce carelesse. But folowe thou the order of this pistle/ and nosell thy selfe with Christ and lerne to vnderstonde what the lawe & the gospel meane/ and the office of both two / that thou mayst in the one knowe thy selfe/ & how that thou hast of thy selfe no strength/ but to synne/ and in the other the grace of Christ. And then se thou fyghte agaynst synne/ and the fleshe as the. viij. fyrst Chapters teache the. After that when thou arte come to the. viij. chapter/ and arte vnder the crosse & sufferynge of tribulation/ the necessitye of predestinacion wil waxe swete/ and thou shalt wel fele how p[re]cious a thinge it is. For excepte thou haue borne the crosse of aduersite & temptation/ & hast felte thy selfe brought vnto the very byrme of desperation/ & vnto hell gaires/ thou canst neuer medle with the sentence of predestinacion without thyne owne harme/ and without secret wrauche & grudgyng in wardly agaynst God/ for other wyse it shal not be possible for to thynke that God is ryghteous and iuste. Therfore muste Ada/ be well mortified and the fleshy wyte brought vtterly to nought/ yet that thou mayst awaye with this thinge/ and dyncche so stronge wyne. Take hede therfore vnto thy selfe/ that thou dyncche not wyne/ whyle thou arte yet but a suchlynge. For euery lernynge hath hyr tyme/ measure and age/ and in Christ is there a certayne chyldehold/ in which a mā must be content with myke for a reason/ vntill he waxe stronge/ and growe vp vnto a perfecte man in Christ/ and be able to eate of moare stronge meate.

In the. xij. Chap. he geneth exhortacion. For this maner obserueth Paul in all his epistles/ fyrst he teacheth Christ and the sayth/ then exhorteth he to good workes/ and vnto conynuall mortificatione of the fleshe. So here teacheth he goeth workes in dede/ and the true sufferynge of God/ and maketh all men p[re]stices / to offer vp/ not mencye/ and beastes/ as the maner was in the tyme of the lawe / but their owne bodies/ with kyllynge and mortificatione of the lustes of the fleshe. After that he describeth the outward conuersacion of Christen men/ how they oughte to behaue them selues in spiritual thinges/ how to teache/ p[re]ache and euē in the cōgregation of Christ/ to serue one another/ to suffre all thynges patientlye/ and to comyt the wycke and vengeance to God / in conclusion howe a Christen man oughte to behaue hym selfe vnto all men/ so frend/



## A Prologe

to friend/foe or what soeuer he be. These are the right woordes of a Christen mā which spryng out of fayth. For sayth he: he shal not holpe daye / neither suffereth anye man to be poble/whersoever he dwelleth.

In the. xij. he teacheth to honoure the wordly and tempozall swerde. For though that mans lawe & ordinaunce make not a man in good before God neither iustifye him in the herte/ yet are they ordeyned for the furdurance of the commune wele/ to maintene peace/ to punyssh the euyl & to defende the good. Therfore ought the good to honoure the tempozall swerde & to haue it in reuerence/ though as cōcernyng them selues/ they neede it not/ but wold abstayne from euyl of their owne accorde: yea & do good without mā's lawe/ but by the lawe of the spyrte which gouerneth the herte/ and gydeth it vnto all that is the will of God. Finally he comprehendeth & knettereth vp all in loue. Loue of her owne nature bestoweth all that she hath/ and euen her owne selfe on that which is loued. Thou needest not to byp a hynd mother to be loupng vnto her only sone. Whiche lesse spiritual loue which hath eyes geuē her of God/ needeth mā's lawe to teache her to do hyr dute. And as in the begynnyng he dyd put forth Christe as the cause & auctor of our ryghtewelsnes and saluation/ eue so here setteth he him forth as an ensample to so vnterfayt/ that as he hath done to vs/ euen so shulde we do one to another.

In the. xiiij. chap. he teacheth to deale soberly with the consciences of the weake in the fayth/ which vnderstand not yet the libertie of Christ perfectly enough/ & to saue them of Christen loue/ & not to vte the libertie of the fayth vnto hynderaunce/ but vnto the furdurance & edifyinge of the weake. For where suche consyderacion is not / there foloweth debate and despyng of the Gospel. It is better therfore to forbeare the weake a while/ vntyl they waxe stronge/ then that the learnyng of the Gospel shuld come all to gether vnderfote. And suche woike is the singular woike of loue/ and where loue is perfecte/ there must nedes be suche a respecte vnto the weake/ a thyng that Christ commaunded and charged to be had aboue all thynges.

In the. xv. Chap. he setteth forth the Christ agayne to be folowed/ that we also by his ensample/ shulde suffre other that are yet weake/ as them that are fraile/ opē spynners/ vnlearned/ vnexpte/ & of lothsome maners/ & not to cast them awaye forthwith/ but to suffre them tyll they waxe better: and exhortē them in the meane tyme. For so dealeth Christ in the Gospel & now dealeth with vs dayly/ sufferynge our vnperfectnes/ weaknes/ cōuersaciō & maners/ not yet fashioned after the doctryne of the Gospel/ but smel of the fleshe/ yea and sometyme bryake forth into outwarde dedes.

After that to conclude with all he wyssheth them encrease of fayth/ peace/ and lope of conscience/ prayseth them and cōmitteth them to God/ & magnifyeth his office & administration in the Gospel/ & soberly & with greates discretion despyeth succoure and ayde of them for the poore sayntes of Ierusalem/ & it is al pure loue that he speaketh of dealeth with all. So synde we in this epistle plenteously/ vnto the vniuersite/ wharsoeuer a Christen mā or womā ought to knowe/ that is to wete what the Lawe/ the Gospel/ Synne/ Grace/ Fayth/ Righteousnes/ Christ/ God/ good woordes/ Loue/ Hope / & the crosse are/ and euen where in the pyth of all that pertaineth to the Christen fayth ston deth/ and how a Christen man ought to be haue him selfe vnto euery mā/ be he perfect or a synner/ good or bad/ stronge and weake/ friend or foe/ and in conclusion how to be haue oure selues both toward God and toward oure selues also. And all thynges are profoundly grounded in the scriptures/ and declareth with ensamples of him selfe/ of the fathers and of the prophetes/ that a man can here despye no moare.

Wherfore it appereth euidently/ that Pauls mynde was to comprehend bryevely in this Epistle all the hole learnyng of Christes Gospel/ and to prepare an introduction vnto all the olde testament. For without doute whosoeter hath this pisse perfectly in his herte/ the same hath the spght and the effecte of the olde testament with him: wherfore let euery man without exception excepte him selfe therein diligently/ and accorde it nyght and daye continually/ vntyl he be full acquainted therewith.

The last Chap. is a chapter of recomendacion/ wherein he yet myngleteth a good monition/ that we shulde beware of the tradicions and doctryne of mā which begyle the simple with sophistry and lernyng that is not after the Gospel/ and drawe them from Christ a noosell them in weake & feble & (as Paul calleth them in the pisse to the Galathians) in bedgerly ceremonies for the entent that they wold lyue in fatte pastures and be in auctorite/ and be taken as Christ/ yea & aboue Christ/ and sit in the temple of God/ that is to wyt in the consciences of mā/ where God only/ his woide/ & his Christ ought to sit

## To the Romayns.

ought to sitte. Compare therfore all maner doctryne of men vnto the scripture/ and se whether they agree or not. And compute thy selfe whoale and all together vnto Christ/ and so shall he with his holy spyrte and with all his fulnes dwell in thy soule.

The somme and hole cause of the wytyng of this epistle/ is to proue that a mā is iustified by fayth only: whiche proposition who soeuer denyeth / to him is not onely this epistle and all that Paul wyteth / but also the hole scripture so locked vp/ that he shall neuer vnderstande it to his soules health. And to bypnyng a man to the vnderstandynge & feyng that sayth onely iustifyeth: Paul proueth that the hole nature of man is so poysoned and so corrupte/ yea and so deede concernyng godlye tyuynge or godlye thynges/ that it is impossible for hyr to kepe the lawe in the syght of God: that is to saye/ to loue it/ and of loue and lust to do it as naturally as a man eateth or dryncketh: vntyl he be quychened agayne and healed thow sayth.

And by iustifyng/ vnderstande none other thyng then to be reconciled to God and to be restozed vnto his fauoure/ and to haue thy synnes forgyuen the. As when I saye God iustifyeth vs/ vnderstande thereby/ that God for Christes sake/ merites and belce upnges only receaueth vs vnto his mercede/ fauoure and grace/ and forgyueth vs oure synnes. And when I saye/ Christ iustifyeth vs/ vnderstande thereby that Christ onely hath redemed vs/ bought and deliuered vs oute of the wyath of God and damnacion/ and hath with his woordes onely purchased vs the mercede/ the fauoure & grace of God/ and the forgyuenes of oure synnes. And when I saye that sayth onely iustifyeth/ vnderstande thereby that fayth and trust in the truche of God and in the mercede promysed vs for Christes sake/ and for his deservynge and woordes onely/ doth quyet the conscience and certifye hyr that oure synnes be forgyuen and we in the fauoure of God.

Furthermoze/ let before thy eyes Christes woordes & thyne owne woordes. Christes woordes onely iustifye the and make satisfaccion for thy synne/ and thyne owne woordes not: that is to saye/ quyeteth thy conscience/ and make the sure that thy synnes are forgyuen the/ & not thyne owne woordes. For the promys of mercede is made the for Christes sake/ and not for thyne owne woordes sake. wherfore seynge God hath not promysed that thyne owne woordes shal saue the/ therfore sayth in thyne owne woordes can neuer quyet thy conscience ner certifye the before God/ (when God cometh to iudge & to take a rekenyng) that thy synnes are forgyuen the. Beyond all this/ myne owne woordes can neuer satisfye the lawe of paye hyr that I owe hyr. For I owe the lawe to loue hyr with all myne heart/ soule/ power and myght. which thyng to paye I am neuer able whyle I am cōpased with fleshe. For I can not once begynne to loue the lawe/ except I be fyrst sure by sayth that God loueth me and forgyueth me.

Finallye that we saye sayth onely iustifyeth / ought to offende no man. For yf this be true/ that Christ onely redemed vs/ Christ onely bare oure synnes/ made satisfaccion for them & purchased vs the fauoure of God/ then must it nedes be true/ that the trust onely in Christes deservynge & in the promys of God the father made vs for Christes sake/ doth onely quyet the conscience and certifye hyr that the synnes are forgyuen. And when they saye/ a man must repent/ forsake synne/ and haue a purpose to synne no moze as nye as he can and loue the lawe of God. Ergo sayth alone iustifyeth not. I answer/ that a al lyke argumētes are nought/ & lyke to this. I must repent & be soye/ the Gospel must be preached me/ & I must beleue it or else I cannot be partaker of mercede which Christ hath deserueth for me: Ergo Christ only iustifyeth me not/ or Christ only hath not made satisfaccion for my synnes. As this is a naughty argumēt/ so is y other.

Now go to reader/ & accorde ynto the order of Pauls wytyng/ euen so do thou. fyrst beholde thy selfe diligently in the lawe of God / & se there thy iust damnacion. Secōdarely turne thyne eyes to Christ/ & se there the exceeding mercede of thy moost kynde and loupng father. Thyrddly remember that Christ made not this attōement that thou shuldest anger God agayne: neither dyed he for thy synnes/ that thou shuldest lyue styll in them: neither denied he the/ that thou shuldest retourne (as a swyne) vnto thyne olde podel agayne: but that thou shuldest be a new creature/ and lyue a new lyfe after the will of God/ and not of the fleshe.

And be diligent lest thow synne  
oune negligence and vn-  
thankfulness / thou

lose this fauoure and mercede agayne. Fare well.

The Epistle



# The Epistle of S. Paul

the Apostle to the Romaines.

The fyrst Chapter. ✠

¶



**P**aul the seruānt  
of Iesus Christ/called  
to be an Apostle / put  
a parte to preache the  
Gospell of God/which he promy  
sed afore by his prophetes/in the  
holpe scriptures that make mē  
cion of his sone/the whiche was  
begottē of the seed of Dauid/as  
pertaynyng to the fleshe: & de  
clared to be s̄ sone of God/with  
power of the holy goost that san  
ctifyeth/sence the tyme s̄ Iesus  
Christ oure Lorde roose agayne  
frō deeth/by whō we haue recea

ued grace & Apostleshippe/to brynge al maner hethē people vnto  
the obediēce of the fayth/that is in his name: of the whiche he  
then are ye a part also/whiche are Iesus Christes by vocaciō. &

To all you of Rome beloued of God & sayntes by callynge.  
Grace be with you and peace from God oure father/and from  
the Lorde Iesus Christ.

**F**yrst verely I thāke my God thorow Iesus Christ/for you  
all because youre fayth is published throughout all the worlde.  
For God is my witnes/whō I serue with my sprete in the Gos  
pell of his sone/that without ceasynge I make mencion of you  
alwayes in my prayers/beserchynge that at one tyme or other/  
a prosperous iorney (by the will of God) myght fortune me/to  
come vnto you. For I longe to se you / that I myght bestowe  
amonge you some spirituall gyfte/to strength you with al: that  
is/that I myght haue consolacion together with you/through  
the commen fayth/whiche both ye and I haue.

I wolde that ye shulde knowe brethren/howe that I haue  
often tymes purposed to come vnto you (but haue bene let hy  
therto) to haue some frute amōge you/as I haue amōge other  
t of the gentyls



## The Epistle of S. Paul

of the Gentyls. For I am detter both to the Grekes & to them which are no Grekes/buto the learned and also unto the vnlearned. Lyke wyse/as moche as in me is/I am redy to preache the Gospell to you of Rome also.

For I am not ashamed of the Gospell of Christ because it is the power of God vnto saluacion to all that beleue / namely to the Jewe/and also to the Gentyle. For by it the ryghtewesnes which cometh of God/is opened/from fayth to fayth. As it is written: The iust shall lyue by fayth.

Alba. ii. a.  
Deu. x.  
Lata. iii.

Eph. iii.

For the wrath of God appered fro heauē agaynst all vngodlynnes & vnrighewesnes of men which withholde the trueth in vnrighewesnes: seying/what maye be knowē of God/ that same is manifest amouge them. For God dyd shewe it vnto them So that his inuisible thynges: that is to saye/his eternall power and godhed/are vnderstonde & sene/by the workes frome the creation of the worlde. So that they are without excuse/in as moche as when they knewe God/they glorified him not as God/nether were thankfull/but were full of vanities in their imaginaciōs/& their folyfthe hertes were blynded. When they couēted them selues wyse/they became folys & turned the glory of the immortal God/vnto the similitude of the image of mortal man/and of byrdes/and foure footed beastes/& of serpentes Wherfore God lyk wyse gaue them bp vnto their hertes lustes vnto vncleenes/to defyle their owne bodies but wene the selues which turned his trueth vnto a lye/& worshipped & serued the creatures more then the maker/which is blessed for euer: Amē For this cause God gaue them bp vnto shamfull lustes. For euē their wemē dyd chaunge the naturall ble vnto the vnnatural. And lyke wyse also the men leste the naturall ble of the womā/and bent in their lustes one on another. And man with man wrought fylthynes/& receaued in them selues the rewarde of their erreure/as it was accorpyng.

And as it semed not good vnto them to be a knowē of God/euen so God deliuered them bp vnto a leawde mynd/that they shuld do tho thynges which were not comly/beinge ful of all vnrighteous doyng/of fornicaciō/twickednes/couetousnes/maliciousnes: ful of enuye: murder: debate: disseyte: euil cōditioned whyperers: backbyters: haters of God: doers of wrog: proud

boasters/

## To the Romayns.

Fo. cxiij.

boasters/bringers bp of euyl thynges/disobedient to father and mother/without vnderstandyng/couenaunte breakers/vnlovinge / trucebreakers and merciles. Which men though they knewe p ryghtewesnes of God/how that they which soche thynges comyt/are worthy of deeth / yet not only do the same/but also haue pleasure in them that do them.

### The. ii. Chapter.

**A** Herfore arte thou inexcusable o man/whoso euer thou be that iudgeth. For in that same wherin thou iudgeth another/thou condemnest thy selfe. For thou that iudgeth doest euē the same selfe thynges. But we are sure that the iudgemēt of God is accorpyng to trueth / agaynst them which comyt soche thynges. Thinkest thou this O thou man that iudgeth them which do soche thynges/and yet doest euē the very same/that thou shalt escape p iudgement of God: Ether despyest p ryches of his goodnes/paciēce & lōge sufferance:& remēbest not how that the kyndnes of God ledith the to repentance.

**B** But thou after thyne harde herte that cannot repent / heapest the to geder the treasure of wrath agaynst the daye of vengeance/when shalbe opened the rightewes iudgemēt of God which will rewarde euery mā accorpyng to his dedes: that is to saye/prayse/honoure and immortalite/to them which contynue in good doyng/and seke eternall yfe. But vnto them that are rebellious & disobey the trueth/and folowe iniquytie/shall come indignacion and wrath/tribulacion and anguryshe vpon the soule of euery man that doth euyl: of the Jewe fyrst/& also of the Gentyll. To euery mā that doth good/shal come prayse/honoure/and peace/to the Jewe fyrst/and also to the Gentyll.

mat. xvi.

**C** For ther is no parcialyte with God. But whosoener hath synned with out lawe/shall perishe with out lawe. And as many as haue synned vnder p lawe/shalbe iudged by p lawe. For before God they are not righteous which heare the lawe: but the doers of the lawe shalbe iustified. For yf the Gētyls which haue no lawe/do of nature the thynges contayned in the lawe: then they haupng no lawe/are a lawe vnto the selues/which shewe the dede of the lawe writte in their hertes: whyl their consciēce beareth witnes vnto the & also their thoughtes / accusyng one another or excusyng / at the daye when God shall iudge the

deut. x. d.  
ii. pa. xir.  
iob. xxvij  
mat. vii. d  
Iaco. i. d  
Actu. x. c

t ii. secretes



## The Epistle of S. Paul

secretes of men by Jesus Christ/accordynge to my Gospell.

**B**ehold/ thou arte called a Jewe/ and trustest in the lawe/ and reioycest in God/ and knowest his will/ and hast experience of good and bad/ in that thou arte informed by the lawe: ad be- leuest that thou thy selfe arte a gyde vnto the blynde/ a light to them which are in darcknes/ an informer of them which lacke discrecion/ a teacher of vnlearned/ whiche hast the ensample of that which ought to be known/ and of the trueth/ in the lawe. But thou which teachest another/ teachest not thy selfe. Thou preachest/ a man shuld not steale: & yet thou stealest. Thou sayst/ a man shuld not comyt aduoutry/ and thou breakest wedlocke. Thou abhorrest ymages/ & robbest God of his honoure. Thou reioycest in the lawe/ and thou breakeynge the lawe/ disho- nourest God. For the name of God is euill spoken of amonge the Gentyls thorow you/ as it is wyrtten.

gala. iii. b  
eze. xxv.

**C**ircumcision verely auayleth/ yf thou kepe the lawe. But yf thou breake the lawe/ thy circumcision is made vncircumcision. Therefore yf the vncircumcised kepe the ryght thinges contay- ned in the lawe: shall not his vncircumcision be counted for cir- cumcision? And shall not vncircumcision which is by nature (yf it kepe the lawe) iudge the/ which beyng vnder the letter and circumcision/ dost transgresse the lawe: for he is not a Jewe/ which is a Jewe outwarde. Nether is that thinge circumcision/ which is outward in the fleshe. But he is a Jewe which is hyd within/ and the circumcision of the herte is the true circumci- sion/ which is in the sprete/ and not in the letter/ whose prayse is not of men/ but of God.

### The. iij. Chapter.

Joh. iij. b  
psal. cxy  
psalm. i.

**U**hat preferment then hath the Jewe/ other what a- uantageth circumcision? Surely very moche. fyrst vnto them was comitted the word of God. What then though some of them dyd not beleue/ shall their vnbeleue make the pro- mes of God without effecte? God forbid. Let God be true/ and all men lyars/ as it is wyrtten: That thou myghtest be iustified in thy sayinge/ & shuldest overcome/ when thou arte iudged.

If oure vnryghtewesnes make the ryghtewesnes of God more excellent: what shal we saye? Is God vnrighteous which taketh vengeance? I speake after the maner of men. God forbid. For

## To the Romayns.

To. cxi. b.

byd. For how then shal God iudge the worlde: yf the veritie of God appere more excellēt thorow my lye/ vnto his prayse/ why am I hence forth iudged as a synner? & saye not rather (as men euill speake of vs/ and as some affirme that we saye) let vs do euill that good maye come therof. Whose dampnacion is iuste.

**W**hat saye we then? Are we better thē they? No/ in no wyse. For we haue all ready proued how that both Jewes and Gen- tyls are all vnder synne/ as it is wyrtten: There is none rygh- teous/ no not one: there is none that vnderstandeth/ there is none that seeketh after God/ they are all gone out of the waye/ they are all made vnpofitable/ ther is none that doeth good/ no not one. Their throte is an open sepulchre/ with their tounge they haue disceined: the poyson of aspes is vnder their lyppeg. Whose mouthes are full of curslinge and bytternes. Their fete are swyfte to shed bloud. Destruction and wretchednes are in their wayes. And p waye of peace they haue not knowē. Ther is no feare of God before their eyes.

gala. iii. d  
psal. cxi.

psal. v.  
and. xii.  
ps. cccix  
psal. ix.  
isa. lix. b  
psal. cxi

**Y**e & we knowe that what so euer the lawe sayth/ he sayth it to them whiche are vnder the lawe. That all mouthes maye be stopped/ and all the worlde be subdued to God/ because that by the dedes of the lawe/ shall no fleshe be iustified in the syght of God. For by the lawe cometh the knowledge of synne.

Gala. ii. d

Now verely is the rightewesnes that cometh of God decla- red without the fulfyllinge of the lawe/ hauinge wytnes yet of the lawe and of the prophetes. The ryghtewesnes no dout which is good before God/ cometh by p sayth of Jesus Christ/ vnto all and vpon all that beleue.

**T**her is no difference: for all haue synned/ & lacke the prayse that is of valoure before God: but are iustified frely by his gra- ce/ through the redemption that is in Christ Jesu/ whom God hath made a seate of mercy thorow fayth in his bloude/ to shewe the ryghtewesnes which before him is of valoure/ in that he forgeueth the synnes that are passed/ which God dyd suffre to shewe at this tyme/ the rightewesnes that is alowed of him/ that he might be counted iuste/ and a iustifier of him which be- leueth on Jesus. I

Where is then thy reioysing? It is excluded. By what lawe/ by the lawe of woorkes? Naye: but by the lawe of fayth.

t iij. For we sup-



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For we suppose that a man is iustified by fayth without the dedes of the law. Is he the God of the Jewes only? Is he not also the God of the Gentyls? yee/euen of the Gentyls also. For it is God only which iustifyeth circumcision whiche is of fayth/ and vncircumcision thoro we fayth. Do we then destroye the lawe thoro we fayth? God forbyd. But we rather mayntayne the lawe.

### The. iiii. Chapter.

**U**hat shall we saye then/ that Abraham oure father as pertayninge to the fleshe/dyd sinde? If Abraham were iustified by dedes/then hath he wherin to reioyce:but no with God. For what sayth the scripture? Abraham beleued God/and it was counted vnto him for rightewesnes. To him that worketh/is the rewarde not reckened of fauoure/but of dutie. To him that worketh not but beleued on him that iustifyeth by vngodly/is his fayth counted for ryghtewesnes. Euen as Dauid describeth the blessedfulnes of the man vnto whom God ascribeth rightewesnes without dedes. Blessed are they/whose vnrigh-  
psal. xxi. **rightewesnes are forgeuen/a whose synnes are couered. Blessed is that man to whom the Lorde imputeth not synne.**

**C**ame this blessednes then vpon the circumcised or vpon the vncircumcised? We saye verely howe that fayth was rekened to Abraham for rightewesnes. How was it rekened? in the tyme of circumcision? or in the tyme before he was circumcised? Not in the tyme of circumcision:but when he was yet vncircumcised. And he receaued the signe of circumcision/as a seale of the rightewesnes which is by fayth/ which fayth he had yet beyng vncircumcised:that he shulde be the father of all them that beleue/though they be not circumcised/that rightewesnes myght be imputed to them also:and that he might be the father of the circumcised not because they are circumcised only / but because they walke also in the steppes of that fayth that was in oure father Abraham before the tyme of circumcision.

**F**or the promes that he shulde be the heyre of the worlde/ was not geue to Abraham or to his seed thoro the lawe: but thoro we the rightewesnes which cometh of fayth. For yf they which are of the lawe/ be heyres/ then is fayth but bayne and the promes of none effecte. Because the lawe causeth wrath.  
 For where

## To the Romayns.

Ro. cxi. b.

For where no lawe is / there is no transgression. Therefore by fayth is the inheritaunce geue/ that it myght come of fauoure: and the promes myght be sure to all the seed. Not to them only which are of the lawe: but also to the which are of the fayth of Abraham/which is the father of vs al. As it is writte: I ha-  
gene. xxi. **ue made the a father to many nacions/euen before God whom thou hast beleued/which quickeneth the deed/and called those thinges which be not/as though they were.**

**W**hich Abraham contrary to hope/beleued in hope/that he shulde be the father of many nacions/accordinge to that which was spoken: So shall thy seed be. And he faynted not in the  
gene. xxi. d. and. xxi. b. **fayth/nor yet considered his owne body which was now deed/euen when he was almost an hondred yere olde: nether yet that Sara was past childebearinge. He staggered not at the promes of God thoro vnbefese:but was made stronge in his fayth/and gaue honour to God/ful certified/that what he had promised that he was able to make good. And therefore was it reckened to him for rightewesnes.**

**I**t is not writte for him only / that it was reckened to him for rightewesnes:but also for vs/to whom it shalbe counted for rightewesnes/so we beleeue on him that raysed by Iesus oure Lorde from deeth. which was deliuered for oure synnes/and rose agayne for to iustifie vs.

### The. v. Chapter.

**B**ecause therefore that we are iustified by fayth/we are at peace with God thoro oure Lorde Iesus Christ: by whom we haue a waye in thoro fayth/vnto this grace wher-  
iacob. i. d. **in we stonde and reioyce in hope of the prayle that shalbe geue of God. Nether do we so only:but also we reioyce in tribulacion. For we know that tribulacion bringeth pacience / pacience bringeth experience/experience bringeth hope. And hope maketh not ashamed/for the loue of God is shed abroad in oure hertes by the holy goost/which is geuen vnto vs.**

**F**or when we were yet weake/according to the tyme: Christ dyed for vs which were vngodly. yet scarce wyll any man dye for a ryghtewes man. Parauenture for a good man durst a man dye.

**But God setteth out his loue that he hath to vs/seinge that**  
 t iiii. wyll



## The Epistle of S. Paul

whyll we were yet synners / Christ dyed for vs. Moche more then now (seynge we are iustified in his blood) shall we be saued from wrath thowto him.

For yf when we were enemyes / we were reconciled to God by the deeth of his sone: moche more / seinge we are reconciled / we shalbe preserued by his lyfe. Not only so / but we also ioye in God by the meanes of oure Lorde Jesus Christ / by whom we haue receaued the attoument.

Wherefore as by one man synne entred into the worlde / and deeth by the meanes of synne. And so deeth went ouer all men / in so moche that all men synned. For euen vnto the tyme of the lawe was synne in the worlde / but synne was not regarded / as longe as ther was no lawe: neuerthelesse deeth raygned from Adam to Moses / eue ouer them also that synned not / with lyke transgression as dyd Adam: which is the similitude of him that is to come.

But the gyfte is not lyke as the synne. For yf thowto the synne of one many be deed: moche more plenteous vpon many was the grace of God and gyfte by grace: which grace was geue by one man Jesus Christ.

And the gyfte is not ouer one synne / as deeth cam thowto one synne of one that synned. For damnacion came of one synne vnto cōdemnacion: but the gyft came to iustify from many synnes. For yf by the synne of one / deeth raygned by the meanes of one: moche more shall they which receaue aboundance of grace and of the gyfte of rightewesnes / raygne in lyfe by the meanes of one (that is to saye) Jesus Christ.

Lyke wyse then as by the synne of one / condemnacion came on all men: euen so by the iustifyinge of one cometh the ryghtewesnes that bringeth lyfe vpon all men. For as by one mannes disobedience many be came synners: so by the obedience of one / shall many be made righteous.

But the lawe in the meane tyme entred in / that synne shuld encrease. Neuerthelater where aboundance of synne was / ther was more plenteousnes of grace. That as synne had raygned vnto deeth / euen so myght grace raygne thowto ryghtewesnes / vnto eternall lyfe by the helpe of Jesu Christ.

The. vi. Chapter.

What shall

## To the Romaines. Ro. cxiij.

What shall we saye then. Shall we continue in synne / that there maye be aboundance of grace. God forbid. How shall we that are deed as touchynge synne / lyue any longer therin. Remember ye not that all we which are baptised in the name of Jesu Christ are baptised to dye with him. We are buryed with him by baptism / for to dye / that lyke wyse as Christ was rayled vp from deeth by the glozy of the father / eue so we also shuld walke in a newe lyfe. For yf we be graft in deeth lyke vnto him: euen so must we be in the resurrection. This we must remember / that oure olde man is crucified with him also that the body of synne myght utterly be destroyed / that hence forth we shuld not be seruautes of synne. For he that is deed / is iustified from synne.

Wherefore yf we be deed with Christ / we beleue that we shal lyue with him: remembre that Christ once rayled fro deeth / dyeth no more. Deeth hath no more power ouer him. For as touchinge that he dyed / he dyed concernynge synne / once. And as touchynge that he lyueth / he lyueth vnto God. Lyke wyse ymagen ye also / that ye are deed concernynge synne: but are a lyue vnto God thowto Jesus Christ oure Lorde.

Let not synne raygne therfore in your mortal bodyes / that ye shulde ther vnto obey in the lustes of it. Nether geue ye your members as instrumentes of vnrightewesnes vnto synne: but geue youre selues vnto God / as they that are alyue fro deeth. And geue youre members as instrumentes of rightewesnes vnto God. Let not synne haue power ouer you. For ye are not vnder the lawe / but vnder grace.

What then. Shall we synne / because we are not vnder the lawe: but vnder grace. God forbid. Remember ye not how that to whom soeuer ye comyt your selues as seruautes to obey / his seruautes ye are to whom ye obey: whether it be of synne vnto deeth / or of obedience vnto ryghtewesnes. God be thanked / that though ye were once the seruautes of synne / ye haue yet obeyed with herte vnto the forme of doctryne wher vnto ye were deliuered. ye are then made fre from synne / and are become the seruautes of rightewesnes.

I will speake grossly because of y infirmite of your fleshe. As ye haue geuen youre members seruautes to vncleannes and to inquite



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to iniquitie/frō iniquitie vnto iniquitie: eue so now geue youre members seruautes vnto rightewesnes/that ye maye be sanctified. For when ye were the seruautes of synne/ye were not vnder ryghtewesnes. What frute had ye then in tho thinges/ wherof ye are now ashamed. For þe ende of tho thinges is deeth. But now are ye delyuered frō synne / & made the seruautes of God/ & haue youre frute that ye shuld be sanctified/ & the ende euerlastyng lyfe. For þe rewarde of synne is deeth: but eternal lyfe is the gyfte of God/ thorow Iesus Christ oure Lorde.

### The. vii. Chapter. ✠

**R**emember ye not brethzen (I speake to them that knowe the lawe) how that the lawe hath power ouer a man as longe as it endureth. For the womā which is in subiection to a man/ is bounde by the lawe to the man/ as longe as he lyueth. If the man be deed/ she is loosed from the lawe of the mā. So then yf whyll the man lyueth she couple her selfe with another man/ she shalbe counted a wedlocke breaker. But yf the man be deed/ she is fre frō the lawe: so that she is no wedlocke breaker/ though she couple her selfe with another man.

Euen so ye brethzen/ are deed cōcerninge the lawe by the body of Christ/ that ye shulde be coupled to another (I meane to him that is rysen agayne frō deeth) that we shuld bringe forth frute vnto God. For when we were in the fleshe / the lustes of synne which were stered by the lawe raygned in our members/ to bringe forth frute vnto deeth. But now are we delyuered from the lawe and deed/ from that wher vnto we were in bondage that we shulde serue in a newe cōuersaciō of the sprete/ and not in the olde conuersacion of the letter.

What shal we saye then: is the lawe synne? God forbid: but I knew not what synne meant/ but by the lawe. For I had not knowen what lust had meant/ excepte the lawe had sayde/ thou shalt not lust. But synne toke an occasion by the meanes of the cōmaundement/ and wrought in me all manner of concupiscence. For verely without the lawe/ synne was deed. I once lyued without lawe. But when the cōmaundement came / synne reuyued/ and I was deed. And the very same cōmaundement which was ordeyned vnto lyfe / was founde to be vnto me an occasion of deeth. For synne toke occasion by the meanes of the cōmaundement/

## To the Romayns. Fo. cxlviij.

cōmaundement/ and so disceaued me/ and by the selfe cōmaundement slewe me. wherfore the lawe is holy/ and the cōmaundement holy/ iust and good. 1. Tim. i. b

**W**as that then whiche is good/ made deeth vnto me? God forbid. Naye/ synne was deeth vnto me/ that it might appere/ how þe synne by þe meanes of that which is good/ had wrought deeth in me: that synne which is vnder the cōmaundement/ myght be out of measure synfull. For we knowe that the lawe is spirituall: but I am carnall/ solde vnder synne/ because I wote not what I do. For what I wold/ that do I not: but what I hate/ that do I. If I do now that which I wolde not/ I graunte to the lawe that it is good. So then now / it is not I that do it / but synne that dwelleth in me. For I knowe that in me (that is to saye in my fleshe) dwelleth no good thinge. To will is present with me / but I fynde no meanes to performe that which is good. For I do not that good thinge which I wolde but that euill do I which I wolde not. Finally yf I do that I wold not/ then is it not I that do it/ but synne that dwelleth in me/ doth it. I fynde then by the lawe/ that when I wolde do good / euill is present with me. I delyte in the lawe of God/ cōcernyng the inner man. But I see another lawe in my members rebellyng agaynst the lawe of my mynde/ and subduyng me vnto the lawe of synne/ which is in my members. O wretched man that I am: who shall delyuer me from this body of deeth? I thanke God thorow Iesus Christ oure Lorde. So then I my selfe in my mynde serue the lawe of God/ and in my fleshe the lawe of synne.

### The. viij. Chapter. ✠

**T**her is then no dampnacion to them which are in Christ Iesu/ whiche walke not after the fleshe: but after the sprete. For the lawe of the sprete that bringeth lyfe thorow Iesus Christ/ hath delyuered me from the lawe of synne and deeth. For what the lawe coulde not do in as moche as it was weake because of the fleshe: that performed God/ and sent his sone in the similitude of synfull fleshe / and by synne dampned synne in the fleshe/ that the rightewesnes requyred of the lawe myght be fulfilled in vs/ which walke not after the fleshe/ but after the sprite.

For they



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For they that are carnall / are carnally mynded. But they that are spirituall / are godly mynded. To be carnally mynded / is deeth. But to be spiritually mynded is lyfe & peace. ¶ Because that the fleschly mynde is enemye agaynst God : for it is not obedient to the lawe of God nether can be. So then they that are geuen to the fleshe / cannot please God.

But ye are not geuen to the fleshe / but to the sprete: yf so be that the sprete of God dwel in you. If ther be any man that hath not the sprete of Christ / the same is none of his. yf Christ be in you / the body is deed because of synne / but the sprete is lyfe for rightewesnes sake. Wherefore yf the sprete of him that raysted by Iesus fro deeth / dwell in you: even he that raysted by Christ from deeth / shall quyen youre mortall bodyes / because that this sprete dwelleth in you.

ij. tim. i. b  
gala. iii. a

¶ Therefore brethren we are now detters / not to the fleshe / to lyue after the fleshe. for yf ye lyue after the fleshe / ye must dye. But yf ye mortifye the dedes of the body / by the helpe of the sprete / ye shall lyue. for as many as are led by the sprete of God: they are the sonnes of God. for ye haue not receaued the sprete of bondage to feare any moare / but ye haue receaued the sprete of adopcion / wherby we crye Abba father. The same sprete certifieth our sprete that we are the sonnes of God. yf we be sonnes / we are also heires / the heires I meane of God / & heires annexed with Christ: yf so be that we suffer together that we maye be glorified together.

¶ For I suppose that the afflictions of this lyfe are not worthy of the glory which shall be shewed vpon vs. Also the feruent desyre of the creatures abydeeth lokynge whē the sonnes of God shall appere / because the creatures are subdued to vanyte agaynst their will: but for his will which subdueth them in hope. For the very creatures shall be deliuered from the bondage of corruption into the glorious lybertie of the sonnes of God. for we knowe that every creature groneth with vs also / and trauaileth in payne even vnto this tyme.

Not they only / but even we also which haue the fyrst frutes of the sprete / more in oure selues / & wayte for the adopcion: & loke for the deliuerance of oure bodyes. ¶ For we are saued by hope. But hope that is sene / is no hope. for howe can a man hope for

## To the Romayns.

Ro. cxiix.

hope for that whiche he seyth. But and yf we hope for that we se not / then do we with patience abyde for it.

Lyke wyse the sprete also helpeth oure infirmities. for we knowe not what to desyre as we ought: but the sprete maketh intercession myghtely for vs with groninges whiche cannot be expessed with tounge. And he that searcheth the hertes / knoweth what is the meaninge of the sprete / for he maketh intercession for the sayntes accordyng to the pleasure of God.

¶ For we knowe that all thinges worke for the best vnto them that loue God / whiche also are called of purpose. for those whiche he knewe before / he also ordeyned before / that they shuld be lyke fashioned vnto the shape of his sone / that he myght be the fyrst begotten sone amonge many brethren. Whereouer whiche he apoynted before / them also he called. And whiche he called / them also he iustified / whiche he iustified / them he also glorified.

What shall we then saye to these thinges. If God be on our syde / who can be agaynst vs. whiche spared not his owne sone / but gaue him for vs all: how shall he not to him geue vs all thinges also. Who shall laye any thynge to the charge of goddes chosen: it is God that iustifieth / who then shall condempne: it is Christ whiche is deed / ye rather whiche is rylen agayn / whiche is also on the ryght honde of God / & maketh intercession for vs.

¶ Who shall seporate vs fro the loue of God: shal tribulation / or anguyll / or persecucion / or other hunger / ether nakednesse / ether perill / ether swearde. As it is writen: For thy sake are we kylled all daye longe / and are counted as shepe apoynted to be slayne. Neuerthelesse in all these thinges we overcome strongly thorow his helpe that loued vs. ye & I am sure that nether deeth / nether lyfe / nether aungels / nor rule / nether power / nether thynges present / nether thynges to come / nether heyghe / nether loweth / nether any other creature shall be able to depart vs from the loue of God / shewed in Christ Iesu our Lorde. ¶

### The. ix. Chapter.

I Saye the trueth in Christ / & lye not / in that wherof my conscience beareth me wytnes in the holy goost / that I haue greate heuynes and continuall sorowe in my herte. for I haue wysshed my selfe to be cursed from Christ / for my brethren and my kynsmen as pertayninge to the fleshe / whiche are the Israelites.



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Israelites. To whom pertayneth adopcion / and the glozie / & the couenautes and the lawe that was geuen / and the seruice of God / and the promyses: whose also are the fathers / and they of whome (as concerninge the fleshe) Christ came / which is God ouer all thynges blessed for euer Amen.

I speake not these thinges as though the wordes of God had take none effecte. For they are not all Israelites which came of Israel: nether are they all chyldren streyght waye because they are the seed of Abraham. But in Isaac shall thy seed be called: & is to saye / they which are the chyldren of the fleshe / are not the chyldren of God. But the chyldren of promys are counted & seed. For this is a worde of promys / aboute this tyme wyll I come / and Sara shall haue a sone.

Nether was it so with her only: but also when Rebecca was with chylde by one / I meane by oure father Isaac / yet the chyldren were borne / when they had nether done good nether bad: that the purpose of God which is by election / myght stonde / it was sayde vnto her / not by the reason of workes / but by grace of the caller: the elder shall serue the yonger. As it is wyrtten: Jacob he loued / but Esau he hated.

What shall we saye then: is there any vnrighthewesnes w<sup>th</sup> God: God forbid. For he sayth to Moses: I will shewe mercy to whom I shewe mercy: and wyll haue compassion on whom I haue compassion. So lyeth it not then in a mans wyll or cunynge / but in the mercede of God. For the scripture sayth vnto Pharaos: Euen for this same purpose haue I stered the vp / to shewe my power on the / and that my name myght be declared thoroow out al the worlde. So hath he mercede on whom he wille: and whom he wyll / he maketh heerde.

Thou wylt saye then vnto me: why then blameth he vs yet: For who can resist his wyll. But o man / what arte thou which disputest with God. Shall the worke saye to the worke man: why haste thou made me on this fassion: Hath not the potter power ouer the claye / euen of the same lomp to make one vessel vnto honoure / and another vnto dishonoure. Euen so / God wyllinge to shewe his wrath / and to make his power knowne suffered with longe patience the vessels of wrath / ordeyned to dampnacion / that he myghte declare the ryches of his glozy on the

## To the Romayns.

Ro. cl.

on the vessels of mercede / whiche he had prepared vnto glozye: that is to saye / vs whiche he called / not of the Jewes only / but also of the Gentyls. As he sayth in Osee: I wyll call them my people / which were not my people: and her beloued which was not beloued. And it shall come to passe in the place where it was sayde vnto them / ye are not my people / that there shall be called the chyldren of the lyuinge God.

But Elayas cryeth concernyng Israel / though the number of the chyldren of Israel be as the sonde of the see / yet shal a remnant be saued. He synneth the worde berely and maketh it shorte in rightewesnes. For a shorte worde wyll God make on erth. And as Elaias sayd before: Except the Lorde of Saboth had left vs seed / we had bene made as sodomia / and had bene lykened to Gomorra.

What shall we saye then: We saye that the gentyls whiche folowed not rightewesnes / haue ouer taken ryghtewesnes: I meane the ryghtewesnes whiche cometh of sayth. But Israel which folowed the lawe of ryghtewesnes / coude not attayne vnto the lawe of ryghtewesnes. And wherfore: Because they sought it not by sayth: but as it were by the workes of the law. For they haue stombled at the stomblyng stone. As it is wyrtten: Beholde I put in Syon a stomblyng stone / and a rocke which shall make men faule. And none that beleue on him / shall be ashamed.

### The .x. Chapter.

But my hertes desyre and prayer to God for Israel / is that they myght be saued. For I beare them recorde that they haue a feruent mynde to God warde / but not accordyng to knowledg. For they are ignoraunt of the rightewesnes whiche is allowed before God / & go about to stablische ther owne ryghtewesnes / and therfore are not obedient vnto the ryghtewesnes which is of balue before God. For Christ is the ende of the lawe / to iustifie all that beleue.

Moses describeth the ryghtewesnes whiche cometh of the lawe / howe that the man which doth the thynges of the lawe / shall lyue therin. But & rightewesnes / which cometh of sayth / speake th on this wyse. Saye not in thine herte / who shall ascende into heauen: (that is nothyng els then to feth the Christ doune) Other who



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Other who shall descende into the depe: (that is nothyng els but to fetch by Christ fro deeth.) But what sayth the scripture:

**deff. xxx. c** The worde is nye the/euen in thyne mouth & in thyne herte.

This worde is the worde of fayth which we preache. For yf thou shalt knowlege with thy mouth that Jesus is p̄ Lorde/ and shalt beleue with thyne herte that God rayled him by from deeth/ thou shalt be safe. For the beleue of the hert iustifyeth / and to knowlege with the mouth maketh a man safe.

**efa. xxxviii** For the scripture sayth: Whosoever beleueth on him / shall not be ashamed.

There is no difference bytwene the Jewe and the Gentyll. For one is Lorde of all/ which is ryche vnto all that cal on him.

**Joel. ii. g** For whosoever shall call on the name of the Lorde/ shall be safe. **Actu. ii. c**

But how shall they call on him/ on whom they beleued not/ how shall they beleue on him of who they haue not herde/ howe shall they heare without a preacher. And howe shall they preache

**efa. lii. b** except they be sent. As it is wyrtten: howe beautifull are the fete of them which byynge glad tydynges of peace/ and byynge

glad tydynges of good thynges. But they haue not all obeyed to the Gospell. For Esayas sayth: Lorde who shall beleue oure

**efa. liii. a** sayinges. So then sayth cometh by hearynge / and hearynge **iohn. xii. f**

cometh by the worde of God: But I axe: haue they not herde. No dout/ their sounde went out into al londes: and their wordes into the endes of the worlde. For

**deff. xxxii** But I demaunde whether Israel dyd knowe or not. For Moses sayth: I will prouoke you for to enuy/ by them that are

no people/ and by a folyshe nation I will anger you. Esayas after that / is bolde and sayth: I am founde of them that sought

**efa. lxx. a.** me not/ and haue appered to them that axed not after me. And **efa. lxx. a.**

agaynst Israell he sayth: All daye longe haue I stretched forth my hondes vnto a people that beleueth not / but speaketh agaynst me.

### The. xi. Chapter.

**I** Saye then: hath God cast awaye his people. God for. I bid. for euen I berely am an Israelite / of the seed of Abraham/ & of the tribe of Benjamin / God hath not cast awaye his people which he knewe before. Either wote ye not what the scripture sayth by p̄ mouth of Helias/ howe he maketh intercession to God

## To the Romayns.

Ro. cli.

sion to God agaynst Israel/ sayinge. Lorde they haue kyllid thy prophetes/ and dygged doune thyne alters: and I am lefte only and they seke my lyfe. But what sayth the answer of God to him agayne. I haue reserued vnto me seuen thousande men which haue not bowed the knee to Baal. Euen so at this tyme is ther a remnaunt lefte thorow the election of grace. yf it be of grace / then is it not of workes. For then were grace no more grace. yf it be of workes/ the is it no more grace. For then were deseruinge no lenger deseruinge.

**B** What then. Israel hath not obtayned p̄/ that he sought. No but yet p̄ electio hath obtayned it. The remnaunt are blinded/ accordinge as it is wyrtten: God hath geue the the sprete of vnquietnes: eyes that they shulde not se: & eares that they shulde not heare/ euen vnto this daye. And Dauid sayth: Let their table be made a snare to take them with al/ & an occasion to faule/ and a rewarde vnto them. Let their eyes be blinded that they se not: and euer bowe doune their backs.

**C** I saye then: Haue they therfore stombled / that they shulde but faule only. God forbidd: but thorow their faule is saluacio happened vnto the gentyls/ for to prouoke them with al. Wherefore yf the faule of them/ be the ryches of the worlde: & the mynyshunge of them the ryches of the Gentylls: How moche more shulde it be so/ yf they al beleued. I speake to you Gentylls/ in as moche as I am the apostle of the Gentylls/ I wil magnify myn office/ that I myght prouoke them which are my fleshe / and might saue some of them. For yf the castinge awaye of them/ be the reconcylynge of the worlde: what shall the receauynge of the be/ but lyfe agayne fro deeth. For yf one pece be holy the whole heepe is holy. And yf the rote be holy/ p̄ braunches are holy also.

**D** Though some of the braunches be broke of/ and thou beyng a wyld olive tree/ arte graft in amonge them/ and made partaker of the rote and fatnes of the olyue tree/ bolte not thy selfe agaynst the braunches. For yf thou bost thy selfe/ remember that thou bearest not the rote/ but the rote the. Thou wilt saye the: the braunches are broken of/ that I myght be grafted in. Thou sayest wel: because of unbeleue they are broken of/ & thou stondest stedfast in fayth. Be not hye mynded/ but feare seying p̄ god spared not the naturall braunches/ lest haply he also spare not the.

**v** Beholde the

**Esa. vi. c.**  
**Mat. xii.**  
**Jo. xii. f**  
**act. xxviii**  
**psa. lxxviii**



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Beholde the kyndnes & rigorousnes of God: on them which fell/ rigorousnes: but towarde the kyndnes/ yf thou continue in his kyndnes. Or els thou shalt be heven of/ and they yf they hyde not styll in unbelefe/ shall be grafted in agayne. For God is of power to graffe them in agayne. For yf thou wast cut out of a naturall wilde olyue tree/ and wast grafted contrary to nature in a true olyue tree/ how moche more shall the naturall brāches be grafted in their owne olyue tree agayne.

I wolde not that this secrete shulde be hyd from you my brethren (lest ye shuld be wyle in youre owne consaytes) that partly byndnes is happened in Israel/ but yll the fulnes of the gentyls be come in: and so all Israel shall be saued. As it is wrytten: **There shall come oute of Sion he that doth delyuer/ and shall tourne awaye the ungodlynnes of Jacob. And this is my cōvenant unto the/ when I shall take awaye their synnes. As concerninge the gospell they are enemyes for youre sakes: but as touchinge the election they are loved for the fathers sakes.**

For verely the gyftes and callinge of God are soche/ that it cannot repent him of them: for loke/ as ye in tyme passed have not beleued God/ yet have now obtayned mercy thorow their unbelefe: even so now have they not beleued the mercy which is happened unto you/ that they also maye obtayne mercy. God hath wrapped all naciōs in unbeleue/ that he myght have mercy on all.

**Of the depnes of the aboundaunt wysdome and knowledge of God/ how unsearchable are his iudgemētes/ and his wayes past findinge out: For who hath knowen the mynde of the Lord: or who was his counseler: other who hath geuen unto him fyrst/ that he might be recompensed agayne: For of him/ & thorow him/ and for him are all thynges. To him be glorie for ever. Amen.**

### The. xij. Chapter.

**I** Beseeche you therfore brethren/ by the mercifulnes of God/ that ye make youre bodyes a quicke sacrifice/ holy and acceptable unto God: which is youre resonable seruenge of God/ and fashion not youre selues lyke unto this worlde: but be ye chaunged in youre shape/ by the renuyng of youre wyttes that ye maye sele what thyng that good/ that acceptable/ and

perfarcte

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perfarcte wil of God is. For I saye (thorow the grace that is to me geuen is) to every man amonge you/ that noman esteeme of him selfe more then it becometh him to esteeme: but that he discretely iudge of him selfe/ accordynge as God hath dealte to every man the measure of fayth.

As we have many members in one body / and all members have not one office: so we beynge many/ are one body in Christ/ and every mā amonge oure selues/ one anothers members.

**¶** Seynge that we have diuers gyftes accordynge to the grace that is geue vnto vs: yf any man haue the gyft of prophesye/ let him haue it that it be agreyng vnto the fayth. Let him that hath an office/ wayte on his office. Let him that teacheth/ take hede to his doctrine. Let him that exhorted/ geue attendaunce to his exhortacion. If any man geue/ let him do it with singleness. Let him that ruleth/ do it with diligence. If any mā shewe mercy/ let him do it with cheifnes.

**¶** Let loue be without dissimulation. Hate that which is euyl/ and cleaue vnto that which is good. Be kynde one to another with brotherly lone. In geuyng honoure / go one before another. Let not that busynes which ye haue in honde/ be tedious to you. Be feruent in the spete. Applie youre selues to the tyme. Reioyce in hope. Be paciēt in tribulacion. Continue in prayer. Distribute vnto the necessite of the sayntes/ and be readie to harbour. Blesse them which persecute you: blesse but curse not. Be mery with them that are mery. Wepe with them that wepe. Be of lyke affection one towarde another. Be not hie mynded: but make your selues equal to the of þ lower sorte.

**¶** Be not wyle in youre owne opinions. Recompēce to no mā euyl for euyl. Brouyde a fore honde thynges honest in the sight of all men. If it be possible/ how be it of youre parte/ haue peace with all men. Verly beloued auenge not youre selues/ but geue rōme vnto the wrath of God. For it is wrytten: vengeaunce is myne/ and I will rewarde sayth the Lorde.

Therfore yf thyne enemy hunger/ fede him: yf he thirst/ geue him drinke. For in so doinge thou shalt heape coles of fyre on his heed. Be not overcome of euyl: but overcome euyl with goodnes.

### The. xiiij. Chapter.

¶ ii. Let every



## The Epistle of S. Paul

**E**t every soule submyt him selfe vnto the auctorite of **h**yper powers. For there is no power but of God. The powers that be/are ordeyned of God. Whosoever therfore resist power/resisteth the ordinaunce of God. And they that resisteth/shall receaue to them selfe damnacion. For rulers are not to be feared for good workes/but for euill. Wylt thou be without feare of the power: do well then: and so shalt thou be praysed of the same. For he is **g** minister of God/for thy welth. But and yf thou do euill/then feare: for he beareth not a swerde for nought: but is the minister of God/to take vengeance on them that do euill. Wherfore ye must nedes obeie / not for feare of vengeance only: but also because of conscience. And euē for this cause paye ye tribute. For they are Goddes ministers/seruinge for the same purpose. **f**

**G**euē to every man therfore his duetie: Tribute to whome tribute belongeth: Custome to whom custome is due: feare to whom feare belongeth: honoure to whō honoure pertayneth. **f** Dwe nothunge to any man: but to loue one another. For he that loueth another/fulfylleth the lawe. For these commaundmentes: Thou shalt not comyt aduoutry: Thou shalt not kyll: Thou shalt not steale: Thou shalt not beare false witnes: Thou shalt not desyre and so forth (yf ther be any other commaundment) they are all comprehended in this sayinge: Loue thyne neighbour as thy selfe. Loue hurteth not his neighbour. Therfore is loue the fulfillynge of the lawe. **f**

**f** This also we knowe/I meane the season/howe that it is tyme that we shulde now awake out of slepe. For now is oure saluacion nearer then when we beleued. The nyght is passed & the daye is comenye. Let vs therfore cast awaye the dedes of darcknes/and let vs put on the armour of light. Let vs walke honestly as it were in the daye lyght: not in eatynge & drynkyng: nether in chandourynge and wantānes/nether in stryfe and enuyinge: but put ye on the Lorde Iesus Christ. **f** And make not prouision for the fleshe/to fulfill the lustes of it.

**The. xiiij. Chapter.**

**I**m that is weake in the sayth/receauē vnto you/ not in disputinge and troublynge his conscience. One beleteth that he maye eate all thyng. Another which is weake/eateth earbes.

## To the Romayns.

**Ro. clif.**

earbes. Let not him that eateth / despise him that eateth not. And let not him that eateth not / iudge him that eateth. For God hath receaued him. What arte thou that iudgest another mannes seruānt: Whether he stonde or faule/that pertayneth vnto his master: yee/he shall stonde. For God is able to make him stonde. **Iaco. iij. b.**

**B** This man putteth difference bitwene daye and daye. Another man counteth all dayes alike. See that no man wauer in his owne meanynge. He that obserueth one daye more then another/doth it for the lordes pleasure. And he that obserueth not one daye moare then another / doeth it to please the lord also. He that eateth/doth it to please **g** lord / for he geueth God thākes. And he that eateth not/eateth not/to please the Lorde with all / and geueth God thanks. For none of vs lyneth his owne seruānt: nether doeth anye of vs dye his owne seruānt. If we lyue/we lyue to be at the Lordes wil. And yf we dye we dye at the Lordes will. Whether we lyue therfore or dye/we are the Lordes. For Christ therfore dyed and rose agayne/and reumed that he myght be Lorde both of deed and quicke.

**C** But why dost thou then iudge thy brother? Other why dost thou despyse thy brother. We shall all be brought before the iudgement seate of Christ. For it is witten: as truly as I lyue sayth the Lorde/all knees shall bowe to me / and all toun- ges shall geue a knowledge to God. So shall every one of vs geue accomptes of him selfe to God. Let vs not therfore iudge one another any more. **I. cor. v. b. c. xij. d. Phil. ij.**

But iudge this rather / that no man put a stomblynge blocke or an occasion to faule in his brothers waye. For I knowe and am full certified in the Lorde Iesus that ther is nothinge comen of it selfe: but vnto him that iudgeth it to be comen: to him is it comē. If thy brother be greued with thy meate: now walkest thou not charitably. Destroye not him w<sup>th</sup> thy meate / for whō Christ dyed. Cause not your treasure to be euyl spoken of. For the kyngdō of God is not meate & drinke: but righte-nes/peace & ioye in the holy goost. For whosoever in these thinges serueth Christ/pleased well God/& is commended of men.

**D** Let vs folowe tho thinges which make for peace / & thinges wherwith one maye edifie another. Destroye not the worke **b. iij. of God**



## The Epistle of S. Paul

**Tit. i. d.** of God for a lytell meates sake. All thynges are pure: but it is euyl for that man/which eateth with hurte of his conscience. It is good nether to eate fleshe/nether to dryncke wyne/nether any thyng wherby thy brother stumblith/ether falleth/or is made weake. Hast thou sayth: haue it to thy selfe/before God. Happy is he that cōdemned not him selfe in that thyng which he alloweth. For he that maketh conscience/is dampned yf he eate:because he doth it not of sayth. For what so euer is not of sayth/that same is synne. **+**

### The. xv. Chapter.

**U** We whiche are strong/ought to beare the fraynes of them which are weake/and not to stonde in our owne consaytes. Let every man please his neighbour vnto his welch and edifyng. For Christ pleased not him selfe:but as it is wrytten. The rebukes of them which rebuked the/sell on me. **ps. lxxv.**

**+** Whatsoeuer thynges are wrytten afore tyme/are wrytten for oure learnynge/that we thoro patience and comforte of the scripture/myght haue hope.

The God of patience and cōsolacion/geue vnto every one of you / that ye be lyke mynded one towarde another after the ensample of Christ Iesu: that ye all agreynge together / maye with one mouth prayse God the father of oure Lorde Iesus. Wherfore receaue ye one another as Christ receaued vs/to the prayse of God.

**psal. xvi.**  
**ii. re. xxi.**  
**psal. cxvi.**  
**Esay. xli. e** And I saye that Iesus Christ was a minister of the circūciō for the trueth of God/to conferme the promises made vnto the fathers. And let the gentyls prayse God for his mercy/as it is wrytten:for this cause I wyll prayse the amonge the gentyls/and synge in thy name. And agayne he sayth:reioyse ye gētyls with his people. And agayne/prayse the Lorde all ye gentyls/and laude him all nacions. And in another place Elaias sayth:ther shalbe the rote of Jesse/ & he that shall ryle to raygne ouer the gentyls:in him shall the gentyls trust. The God of hope fyl you with all ioye and peace in beleupnge:that ye maye be ryche in hope thoro the power of the holy goost. **+**

I my selfe am full certifyed of you my brethren/that ye your selues are full of goodnes and fylled with all knowledg/ & are able to exhorste one an other. Neuer thelesse brethren I haue somwhat

## To the Romayns.

Ro. cliij.

some what boldly wrytten vnto you/as one that putteth you in remembraunce/thoro the grace that is geuen me of God/that I shuld be the minister of Iesu Christ amonge the Gentylys/ & shuld minister the glad tydynge of God/ & the Gentylys might be an acceptable offerynge sanctified by the holy goost. I haue therfore wherof I maye reioyse in Christ Iesu in tho thynges which pertaine to God. For I dare not speake of any of tho thynges which Christ hath not wrought by me/to make the Gētyls obedient/with worde & dede/in myghty signes and wonders/by the power of the sprete of God:so that from Ierusalem and the costes rounde aboute vnto Illyricum/I haue fylled all countres with the gladde tydynge of Christ.

**D** So haue I enforced my selfe to preache & gospel/not wher Christ was named /lest I shuld haue bylt on another mannes foundation:but as it is wrytten:To whom he was not spoken of/they shall se:and they that hearde not/shal vnderstonde. For this cause I haue bene ofte let to come vnto you:but now seynge I haue no moare to do in these cōttries/and also haue bene desyrous many yeaeres to come vnto you / when I shall take my iorney into spayne/I will come to you. I trust to se you in my iorney/and to be brought on my waye thither warde by you/after that I haue somewhat enioyed you. **es. liij. d.**

Now go I vnto Ierusalem / & minister vnto the saynctes. For it hath pleased them of Macedonia and Achaia to make a certayne distribucion vpon the poore saynctes which are at Ierusalem. It hath pleased them verely/ & their detters are they. For yf the Gentylys be made partetakers of their spiritual thynges/their dutie is to minister vnto the in carnall thynges. **1. cor. ix. d.** Whē I haue performed this/and haue brought them this frute sealed. I will come backe agayne by you into Spayne. And I am sure when I come/that I shall come with aboundaunce of the blessinge of the gospel of Christ.

I beseeche you brethren for oure Lorde Iesus Christes sake/ & for the loue of the sprete/that ye helpe me in my busynes with youre prayers to God for me/that I maye be deliuered from them which beleue not in Iewry/ & that this my seruice/which I haue to Ierusalem/maye be accepted of the saynctes/that I may come vnto you with ioye/by the will of God/ & maye with

b iiij. you



## The Epistle of S. Paul

you be refreshed. The God of peace be with you: Amen.

**C**The. xvi. Chapter.

**I**Comendo vnto you Phoebe oure syster (which is a minister of the cōgregation of Cenchrea) that ye receaue her in the Lorde as it becometh sayntes / and that ye assyst her in whatsoeuer busynes she needeth of your ayde. For she hath sukered many / and myne owne selfe. Grete Prisca and Aquila my helpers in Christ Iesu / which haue for my lyfe layd doune their owne neckes. Vnto which not I only geue thākes / but also the cōgregation of the Gentyls. Lyke wyse grete the cōgregation that is in their housse. Salute my welbeloued Epenetes / which is the fyrt frute amonge them of Achaia. Grete Mary which bestowed moche labour on vs. Salute Andronicus and Junia my colyns / which were prisioners with me also / which are well taken amonge the Apostles / and were in Christ before me. Grete Amplias my beloued in the Lorde. Salute Urban oure helper in Christ / and Stachys my beloued. Salute Appelles approued in Christ. Salute them which are of Aristobolus housholde. Salute Herodion my kynsman. Grete them of the housholde of Narciscus whiche are in the Lorde. Salute Triphena and Triphosa / which women dyd labour in the Lorde. Salute the beloued Persis / whiche laboured moche in the Lorde. Salute Rufus chosen in the Lorde / ad his mother and myne. Grete Asyncretus / Phlegon / Herman / Patrobas / Hermen / and the brethzen which are with them. Salute Philologus and Julia / Nereus and his syster / ad Olumpha / and all the sayntes which are with them. Salute one another with an holy kyse. The cōgregacions of Christ salute you.

I beseeche you brethzen / marke them which cause dyuision / and geue occasions of euyl / contrary to the doctryne which ye haue learned / and auoyde them. For they that are suche / serue not the Lorde Iesus Christ / but their owne bellies / and with swete preachinges and flatteringe wordes deceaue the hertes of the innocentes. For youre obedience extendeth to all men. I am glad no dout of you. But yet I wolde haue you wyse vnto that which is good / and to be innocēt as cōcernynge euyl. The God of peace treade Satan vnder youre fete shortly. The grace of oure Lorde Iesus Christ be with you.

Timotheus

## To the Corinthyans.

Ro. clv.

**P**Timotheus my worke felowe / and Lucius / and Jason / and Sopater my kynsmen / salute you. I Tertius salute you which wrote this epistle in the Lorde. Gaius myne hoste ad the hoste of all the cōgregaciōs saluteth you. Erastus the chamberlayne of the cite saluteth you. And Quartus a brother saluteth you. The grace of oure Lorde Iesu Christ be with you all. Amen.

To him that is of power to stablyshe you accordynge to my gospel and preachynge of Iesus Christ / in utterynge of the mystery which was kept secret sence the worlde began / but now is opened by the scriptures of prophesie / at the commaundement of the euerlastynge God / to stee by obedience to the fayth / published amonge all nations. To the same God / which alone is wyse / be prayse thoro Iesus Christ for euer. Amen.

**S**en from Corinthum by Phoebe she that was the minister vnto the cōgregation at Cenchrea.

## The prologe vpon the fyrt Epistle of Saynt Paul to the Corinthyans.

**T**his Epistle declareth it selfe frō Chapter to Chapter / that it nedeth no prologe or introduction to declare it. when Paul had couerted a great nombre at Corinth as ye reade Act. xviij. & was departed / ther cam inme diuylly false Apostles / ad sectemakers / dyue every man disciples after him so that the people were whole vnquieten / deuyled and at variūce amōge them selues / every man for the zeale of his doctoure / those new Apostles not regar dyng what deuysion / what vncleennes of lyfynge / or what false opniōs were amonge the people / as longe as they myght be in auctorite and wel at ease in the bellies. But Paul in the. iij. fyrt chapters with great wysdō & sobernes rebuketh / fyrt the deuysion & the auctores therof / and calleth the people to Christ agayne / & teacheth how and for what the preacher is to be taken.

In the. v. he rebuketh the vncleennes that was amonge them.

In the. vi. he rebuketh the debate and goynge to lawe to gether / pleatynge their causes before the iudges.

In the. vii. he informeth them concernynge chastite and maryage.

In the. viij. & x. & xi. he teacheth the strōge to forbear the weake that yet vnderstode not the libertie of the Gospel / & that with the ensample of himselfe / which though he were an apostle & had auctorite / yet of loue he abstayned to wyne other. And he feareth the with the ensamples of the olde testamēt / and rebuketh dyuerse dyorders that were amonge them cōcernynge the sacrament and the goynge bare headed of maryed women.

In the. xij. & xiii. & xiiii. he teacheth of the many folde gyftes of the spirite / & proueth by a similitude of the bodye / that all gyftes are geue that eche shuld helpe other / & thoro lone do seruite to other / ad proueth that where lone is / there is nothyng that pleaseth God. For that one shuld loue another / is all that God requyret of vs. And therefore yf we desyer spirituall gyftes / he teacheth those gyftes to be desyered that helpe oure neyghbours.

In the. xv. he teacheth of the resurreccion of the bodye.

And in the last he exhorteth to helpe the poore sayntes.

**C**The fyrt



# The First Epistle of S. Paul the Apostle to the Corinthians.

## The first Chapter. ✠



**I**nul by vocacion  
an Apostle of Jesus  
Christe / thowowe the  
wyll of God / and bro-  
ther Sothenes.

Unto the congregaciō of God  
which is at Corinthum. To the  
that are sanctified in Christ Je-  
su / saynctes by callynge / with all  
that cal on þe name of our Lorde  
Jesus Christ in every place / both  
of theirs and of oures.

Grace be with you and peace  
from God oure father / and from  
the Lorde Jesus Christ.

✠ I thanke my God alwayes on your behalfe / for the grace  
of God which is geuen you by Jesus Christ / that in all thinges  
ye are made ryche by him / in all learnynge & in all knowledge /  
(even as the testimony of Jesus Christ was conformed in you) /  
so that ye are behynde in no gyft / & wayte for the apperynge of  
oure Lorde Jesus Christ which shal strength you vnto þe ende /  
that ye maye be blamelesse in the daye of oure Lorde Jesus  
Christ. ✠ For God is faythful / by whom ye are called vnto the  
felishippe of his sone Jesus Christ oure Lorde.

I beseeche you brethren in the name of our lorde Jesus Christ /  
that ye all speake one thyng and that there be no dissencion a-  
monge you : but be ye knyt to gether in one mynde and in one  
meanynge. It is shewed vnto me (my brethren) of you / by them  
that are of the housse of Cloe / þat ther is stryfe amonge you. And  
this is it þat I meane: how that comenlie amōge you one sayeth:  
I holde of Paul: another I holde of Apollo: the thyrde / I holde  
of Cephas: the fourth I hold of Christ. Is Christ deuided: was  
Paul crucified for you: ether were ye baptysed in the name of  
Paul: I thanke God þat I Christened none of you / but Crispus  
and Gayus /

## To the Corinthians. Fo. clvi.

and Gayus / lest any shulde saye that I had baptysed in myne  
owne name. I baptysed also the housse of Stephana. Further-  
more knowe I not whether I baptysed any man or no.

**C** For Christ sent me not to baptise / but to preache the Gospel /  
not with wysdome of wordes / lest the crosse of Christ shuld ha-  
ue bene made of none effecte. For the preachinge of the crosse is  
to them that perill the folishnes: but vnto vs which are saued it  
is the power of God. For it is written: I will destroye the wyl-  
dome of the wylse / & will cast awaye the vnderstandynge of the  
prudent. Where is the wylse: Where is the scribe: Where is  
the searcher of this worlde: Hath not God made the wysdome  
of this worlde folishnes:

esa. xxxi. e  
abdie. l. c  
esa. xxxiij

For when the worlde thowow wysdome knewe not God / in  
the wysdome of God: it pleased God thowow folishnes of prea-  
chyng to saue them that beleue. For the Jewes require a signe /  
& the Grekes seke after wysdome. But we preache Christ cru-  
cified / vnto the Jewes an occasion of fallynge / & vnto the Gre-  
kes folishnes: but vnto them which are called both of Jewes &  
Grekes / we preache Christ the power of God & the wysdom of  
God. For the folishnes of God is wyser then men: & the weak-  
nes of God is stronger then men.

**D** Brethren loke on your callinge how that not many wyse men  
after the fleshe / not many myghty / not many of hye degre are  
called: but God hath chosen the folyshe thynges of the worlde /  
to confounde the wylse. And God hath chosen the weake thyng-  
es of the worlde / to cofounde thinges which are myghty. And  
hyle thinges of the worlde / & thinges which are despyled / hath  
God chosen / yee and thynges of no reputacion for to bynge to  
nought thinges of reputacion / that no fleshe shulde reioyce in  
his presence. And vnto him pertayne ye / in Christ Jesu / which  
of God is made vnto vs wysdome / and also righteousnes / and  
sanctifynge and redemption. That accordinge as it is writte /  
he which reioyleth shulde reioyce in the Lorde.

1 the. ii. g.  
4. cor. x. d

## The. ii. Chapter.

**A**nd I brethren when I came to you / came not in glori-  
ousnes of wordes or of wysdome / shewynge vnto you  
the testimony of God. Nether shewed I my selfe that I knew  
any thyng amonge you saue Jesus Christ / even the same that  
was crucified



## The .i. Epistle of S. Paul

was crucified. And I was amonge you in weaknes / & in feare / and in moche tremblyng. And my wordes and my preaching was not with entysyng wordes of mannes wysdome: but in the wyng of the sprete and of power that your fayth shuld not stonde in the wysdome of men: but in the power of God.

That we speake of / is wysdome amonge them that are perfect: not the wysdome of this worlde / nether of the rulers of this worlde (which go to nought) but we speake the wysdome of God / which is in secretes and lyeth hyd / which God ordeyned before the worlde / vnto oure glozy: which wysdom none of the rulers of this worlde knewe. For had they knowe it / they wold not haue crucified the Lord of glozy. But as it is wyrtten: The eye hath not sene / & the eare hath not hearde / nether haue entered into the hert of man / the thinges which God hath prepared for them that loue him.

But God hath opened them vnto vs by his sprete. For the sprete searcheth all thinges / ye p bottome of Goddes secretes. For what man knoweth the thinges of a man: saue the sprete of a man which is within him. Eue so the thinges of God knoweth no man / but the sprete of God. And we haue not receaued the sprete of the worlde: but the sprete which cometh of God / for to knowe the thinges that are geuen to vs of God / which thinges also we speake / not in the conynge wordes of manes wysdome / but with the conynge wordes of the holy goost / makinge spretuall comparisonges of spretuall thinges. For the naturall man perceaueth not the thinges of the sprete of God. For they are but solysnes vnto him. Nether can he perceaueth / because he is spretuall examined. But he that is spretuall / discussteth all thinges: yet he him selfe is iudged of no mā. For who knoweth the mynde of the Lord / other who shal informe him: But we vnderstonde the mynde of Christ.

### The .iiij. Chapter.

**A**nd I coulde not speake vnto you brethre as vnto spretuall / but as vnto carnall / euen as it were vnto babes in Christ. I gaue you mylke to drinke and not meate. For ye then were not stronge / no nether yet are. For ye are yet carnall. As longe verely as ther is amonge you enuyng / stryfe and dissension: are ye not carnall / and walke after the manner of men. As longe

## To the Corinthyans. Jo. clviij.

As longe as one sayth / I hold of Paul / & another I am of Apollo / are ye not carnall. What is Paul: what thyng is Apollo: Only ministers are they by whose beleued / euen as the Lord gaue euery mā grace. I haue planted / Apollo watred: but God gaue the increace. So then nether is he that plated any thinge nether he that watreth: but God that gaue the increace.

**B** He that plateth and he that watreth / are nether better then the other. Euery mā yet shall receaue his rewarde accordyng to his labour. We are goddes labourers / ye are goddes housbande / ye are Goddes byldyng. Accordyng to the grace of God geue vnto me / as a wyse bylder haue I layde the foundatiō. And another bylt thereon. But let euery mā take hede how he byldeth vpon. For other foundatiō can no mā laye / then that which is layde / which is Jesus Christ. If any mā bylde on this foundacion / golde / syluer / precious stones / tymber / haye or stoble: euery mannes worke shall appere. For the daye shal declare it / & it shal be shewed in fyre. And the fyre shal trye euery mānes worke what it is. If any mannes worke that he hath bylt vpon / byde / he shall receaue a rewarde. If any mānes worke burne / he shall suffre losse / but he shal be safe him selfe: neuerthelesse yet as it were thorow fyre.

**C** Are ye not ware that ye are the temple of God / and how that the sprete of God dwelleth in you: If any man defyle the temple of God / him shal God destroye. For the temple of God is holy: which temple ye are. Let no man deceaue him selfe. If any man seme wyse amonge you / let him be fol in this worlde / that he maye be wyse. For the wysdom of this worlde is solysnes with God. For it is wyrtte: he compasseth the wyse in their craftynes. And agayne: God knoweth the thoughtes of p wyse / se that they be bayne. Therfore let no man reioyce in men. For all thinges are youre: whether it be Paul / ether Apollo / ether Cephas: whether it be the worlde / ether lyfe / ether deeth / whether they be present thinges or thinges to come: all are youre / and ye are Christes / and Christ is Goddes.

### The .iiij. Chapter.

**E**t men this wyse esteeme vs / euen as the ministers of Christ: & disposers of the secretes of God. Furthermore it is requyred of the disposers that they be founde faythfull. With me

psal. xij. d.  
Galat. v.

psal. xl. d.  
Sap. ix. c.  
Rom. xij. d.

1. Cor. vi.

Job. v. c.  
psal. xliij.



## The .i. Epistle of S. Paul

With me it is but a very small thyng/that I shulde be iudged of you/ether of mans daye. No I iudge not myn owne selfe. I knowe nought by my selfe: yet am I not therby iustified. It is the Lorde that iudgeth me. Therfore iudge nothyng before the tyme/vntyll the Lorde come/which wyll lyghten thynges that are hyd in darcknes/and open the counseils of the hertes. And then shall every man haue prayse of God. ¶

These thynges brethren I haue described in myne owne per- son & Apollos/for youre sakes that ye might learne by vs/that no mā counte of him selfe beyonde that which is aboue wyttē: that one swell not agaynst another for any mā's cause. For who preferreth the? What hast thou/that thou hast not receiued: yf thou haue receiued it/why reioycest thou as though thou haddest not receiued it? Now ye are full: now ye are made ryche: ye raygne as kynges without vs: and I wolde to God ye dyd raygne/that we myght raygne with you.

He thynketh that God hath set forthe vs which are Apostles/for the lowest of all/as it were men apoynted to deeth. For we are a gasyngstocke vnto the worlde / & to the aungels/and to men. We are soles for Christs sake/and ye are wyse thorow Christ. We are weake/and ye are stronge. ye are honorable/and we are despyled. Euen vnto this daye we hunger & thyrst/and are naked/and are boffetted with synes/and haue no certayne dwellinge place/and laboure workyng with oure owne handes. We are reuyled/and yet we blesse. We are persecuted/and suffer it. We are euyl spoken of/and we praye. We are made as it were the fylthynes of the worlde/the of scowinge of al thynges/euen vnto this tyme.

I wrote not these thynges to shame you: but as my beloued sones I warne you. For though ye haue ten thousande instructours in Christ: yet haue ye not many fathers. In Christ Iesu/ I haue begottē you thorow the gospel. Wherefore I desyre you to folowe me. For this cause haue I sent vnto you Timotheus/ which is my deare sone/and faythfull in the Lorde/which shall put you in remembraunce of my wayes which I haue in Christ/ euen as I teache every where in all congregaciōs. Some swell as though I wolde come no moare at you. But I wyll come to you shortly/yf God wyll: and wyll knowe/not the wordes of them which

## To the Corinthyans. Fo. clviij.

them which swell/ but the power: for the kyngdome of God is not in wordes/ but in power. What will ye? Shall I come vnto you with a rodde/ or els in loue & in the sprete of mekenes.

### The .v. Chapter.

¶ Here goeth a comen sayunge/ & ther is fornicaciō amonge the gentyls: that one shuld haue his fathers wyfe. And ye swell and haue not rather sorowed/that he which hath done this dede/ myght be put frō amonge you. For I berely as absent in body/ euen so present in sprete haue determined al redy (as though I were present) of him that hath done this dede/ in the name of oure Lorde Iesus Christ/when ye gaddered together/and my sprete/with the power of the Lorde Iesus Christ/ to deliuer him vnto Satan/for the destruction of the fleshe/that the sprete maye be saued in the daye of the Lorde Iesus.

¶ Your reioysynge is not good: knowe ye not that a lytle leuen sobozeth the whole lome of dowe. ¶ Bourge therfore the olde leuen/that ye maye be newe dowe/ as ye are swete breed. For Christ our easterlambe is offered vp for vs. Therfore let vs kepe holy daye / not with olde leuen / nether with the leuen of maliciounes and wickednes: but with the swete breed of purenes and truthe. ¶

¶ I wrote vnto you in a pistle/that ye shulde not cōpany with fornicatours. And I meāt not at all of the fornicatours of this worlde/ether of coueteous/ or of extorsioners/ ether of ydolaters: for then must ye nedes haue gone oute of the worlde. But now I wrote vnto you/that ye company not to gether/ yf any that is called a brother/be a fornicator/ or coueteous/ or a worshipper of ymages/ ether a raylar/ ether a drunkard/ or an extorsionar: with him that is soche se that ye eate not. For what haue I to do/ to iudge them which are without? Do ye not iudge them that are with in? Them that are without/ God shall iudge. Put awaye from amonge you that euyl person.

### The .vi. Chapter.

¶ How dare one of you hauiuge busynes with another go to laboe vnder the wycked / and not rather vnder the sayntes? Do ye not knowe that the sayntes shall iudge the worlde? If the worlde shalbe iudged by you: are ye not good ynough



## The .i. Epistle of S. Paul

ynough to iudge small trifles/knowe ye not how that we shall iudge the aungels: Howe moche more maye we iudge thinges that pertaine to the lyfe. If ye haue iudgemēt of wordely matters/take them which are despyled in the congregacion/ & make them iudges. This I saye to youre shame. Is ther vtterly no wyse man amonge you: What not one at all/that can iudge bitwene brother & brother/but one brother goeth to lawe with another:and that vnder the vnbeleuers.

Now therfore is there vtterly a faute amonge you/because ye go to lawe one w<sup>th</sup> another. Why rather suffre ye not wronge: why rather suffre ye not youre selues to be robbed: naye / ye youre selues do wronge/and robbe:and that the brethren. Do ye not remember how that the vnyghteous shall not inheret the kyngdome of God: Be not deceaued. For nether fornicatours/nether worshippers of ymages/nether whoymongers/nether weaklynges / nether abusers of them selues w<sup>th</sup> the mankynde/nether theues/nether the coueteous/nether dronkardes/nether cursed speakers/nether pylers/shal inheret the kyngdome of God. And soche ware ye verely: but ye are washed/ye are sanctified/ye are iustified by the name of <sup>h</sup>e Lorde Iesus/and by the sprete of oure God.

ed. xxvii All thinges are lawfull vnto me:but all thinges are not profitable. I maye do all thinges:but I wyll be brought vnder no mans power. Meates are ordeyned for the belly/and the belly for the meates: but God shall destroye bothe it and them. Let not the body be applyed vnto fornicacion/but vnto the Lorde/and the Lorde vnto the body. God hath rayled by the Lorde/and shall rayle vs by by his power.

¶ Ether remember ye not/that youre bodyes are the members of Christ. Shall I now take the members of Christ/and make them the members of an harlot: God forbid. Do ye not vnderstode that he which coupleth him selfe with an harlot / is be come one body: For two (sayth he) shalbe one fleshe. But he that is ioyned vnto the Lorde/is one sprete.

¶ Fle fornicacion. All synnes that a mā doeth/are without the body. But he that is a fornicator / synneth agaynst his owne body. Ether knowe ye not how that youre bodyes are the temple of the holy goost/whiche is in you/whome ye haue of God/ and how

## To the Corinthyans.

To .clix.

and how that ye are not your owne: For ye are dearly bought. Therfore glorifye ye God in your bodyes and in youre spretes/ for they are goddes. ¶

### The .vii. Chapter. ¶

¶ **A**S concerunge the thinges wherof ye wrote vnto me: it is good for a mā/not to touche a woman. Neuertheless to a boyde fornicacion/let euery mā haue his wyfe:and let euery woman haue her husbāde. Let the man geue vnto the wyfe due beneuolence. As ykwyse also the wyfe vnto the man. The wyfe hath not power ouer her one body:but the husbāde. And lykwyse the mā hath not power ouer his owne body:but the wyfe. Withdrowe not youre selues one from another/excepte it be with consent for a tyme / for to geue youre selues to fastyng and prayer. And afterwarde come agayne to the same thinge/lest Satan tempt you for youre incontinence. ¶

¶ This I saye of fauoure / and not commaundement. For I wolde that all men were as I my selfe am:but euery man hath his proper gyfte of God / one after this manner/another after that. I saye vnto the vnmariied men and widdowes:it is good for them yf they abyde euē as I do. But and yf they cannot abstayne/let them mary. For it is better to mary then to burne.

Vnto the maried commaunde not I/but the Lorde:that the wyfe separate not her selfe frō the mā. If she separate her selfe/let her remayne vnmariied or be reconcyled vnto her husbāde agayne. And let not the husbāde put awaye his wyfe frō him.

¶ To the remnaunt speake I and not the Lorde. If any brother haue a wyfe that beleueth not/yf she be cōtēt to dwel with him/let him not put her awaye. And the woman which hath to her husbāde an infidell/yf he consent to dwel with her/let her not put him awaye. For the vnbeleuinge husbāde is sanctified by the wyfe:and the vnbeleuinge wyfe is sanctified by the husbāde. Or els were youre chyldren vncleane:but now are they pure. But and yf the vnbelenyng departe/let him departe. A brother or a syster is not in subiection to soche. God hath called vs in peace. For how knowest thou o woman / whether thou shalt saue that man or no: Other how knowest thou o man whether thou shalt saue that woman or no: but euē as God hath distributed to euery man.

¶ As the

Mat. v. c.  
and. r. b.  
Mar. r. b  
Lu. xvi. d

1. Pe. ii. b



## The .i. Epistle of S. Paul

As the Lorde hath called euer person/so let him walke:and so orden I in al congregacions. If any man be called beyng circumcised/let him adde nothinge therto. If any be called vncircumcised:let him not be circumcised. Circumcision is nothing/vncircumcision is nothinge:but the keepinge of the commaundementes of God is altogether.

Let euery mā abyde in the same state wherin he was called. Arte thou called a seruaunt:care not for it. Neuer thelesse yf thou mayst be fre/ble it rather. For he that is called in þe Lorde beyng a seruaunt is the Lordes freman. Ykwoyle he that is called beyng fre/is Christes seruaunt. ye are dearly bought/be uot mennes seruautes. Brethren let euery man wherin he is called/therin abyde with God.

As concerninge virgins/I haue no commaundement of the Lorde:yet geue I counsell/as one that hath obtayned mercye of the Lorde to be saythful. I suppose that it is good for the present necessite. For it is good for a man so to be. Arte thou bound vnto a wyfe:seke not to be loosed. Arte thou loosed from a wyfe:seke not a wyfe. But ad yf thou take a wyfe thou synnest not. Ykwoyle yf a virgin mary/the synneth not. Neuer thelesse soche shall haue trouble in their fleshe:but I sauer you.

This saue I brethren/the tyme is shorte. It remaineth that they which haue wiues/be as though they had none/and they that wepe be as though they wept not:and they that reioyce/be as though they reioysed not:and they that bye/be as though they possessed not:and they that ble this worlde/be as though they bled it not. For the fashion of this worlde goeth awaye.

I wolde haue you without care. The single man careth for the thinges of the Lorde how he maye please the Lorde. But he that hath married/careth for the thinges of the worlde/how he maye please his wyfe. There is difference bitwene a virgin & a wyfe. The single womā careth for the thinges of the Lord/that she maye be pure both in body & also in sprete. But she that is married/careth for the thinges of the worlde/how she maye please her husband. This speake I for youre profit/not to tangle you in a snare:but for that which is honest and comly vnto you/and that ye maye quyetly cleaue vnto the Lorde without separacion.

If any

## To the Corinthyans.

Ro. clx.

If any man thinke that it is vncomly for his virgin / yf she passe the tyme of mariage / and yf so nede requyre / let him do what he listeth/he synneth not:let them be coupled in mariage. Neuer thelesse he that purposed surely in his herte / hauynge none nede:but hath power ouer his owne will:and hath so decreed in his herte / that he will kepe his virgin/doth well. So then he that ioyneþ his virgin in mariage/doth well. But he that ioyneþ not his virgin in mariage/doth better. The wyfe is boude to the lawe as long as her husband liueth. If her husband slepe/she is at liberte to mary with whom she wyll/only in the Lorde. But she is happyr yf she so abyde/in my iudgement. And I thinke verely that I haue the sprete of God.

The .viij. Chapter.

As I speake of thinges dedicate vnto ydols/we are sure that we all haue knowledg. Knowledg maketh a mā wel:but loue edifieth. If any man thinke that he knoweth any thinge/he knoweth nothung yet as he ought to knowe. But yf any man loue God/the same is known of him.

To speake of meate dedicat vnto ydols / we are sure that ther is none ydol in the world/and that ther is none other God but one. And though ther be that are called goddes / whether in heaue other in erth (as ther be goddes many and lordes many) yet vnto vs is there but one God / which is the father/of whom are all thinges/and we in him: & one lorde Iesus Christ by whom are all thinges/and we by him.

But euery mā hath not knowledg. For some suppose þe ther is an ydoll vntyl this houre/and eate as of a thinge offered vnto the ydole/and so their consciences beyng yet weake/are defyled. Meate maketh vs not acceptable to God. Nether yf we eate/are we þe better. Nether yf we eate not/are we þe worse.

But take hede that your libertie cause not the weake to faule. For yf some man se the which hath knowledg/syt at meate in the ydols temple shall not the conscience of him which is weake/be boldened to eate those thinges which are offered to the ydole. And so thorow thy knowledg shall the weake brother perishe for whom Christ dyed. When ye synne so agaynst the brethren/and wounde their weake consciences / ye synne agaynst Christ, wherfore yf meate hurt my brother / I will

eat no



## The .i. Epistle of S. Paul

eat no fleshe whyll the worlde stondeth / because I wyll not hurte my brother.

### The .ix. Chapter.

**A** M I not an Apostle: am I not fre: haue I not sene Je-  
sus Christ our Lorde: Are ye not my worke in p lorde:  
yf I be not an apostle vnto other: yet am I vnto you: for p seale  
of myne Apostleshippe are ye in the Lorde. Myne answer to  
them that axeme / is this. Haue we not power to eate and to  
drinke: Ether haue we not power to leade about a syster to  
wyfe/as well as other apostles/ & as the brethren of the Lorde  
and Cephas: Ether only I ad Barnabas haue not power this  
to do: Who goeth a warfare any tyme at his owne coste: who  
planteth a vyneyarde/and eateth not of the frute: Who sedeth  
a flocke and eateth not of the mylke:

**S**aye I these thynges after the maner of mē: Or sayth not  
the lawe the same also: for it is wyrtte in the lawe of Moyses:  
**De. xxv. a** Thou shalt not mollell the mouth of the oxe that treadeth oute  
the corne. Doth God take thought for oxen: Ether sayth he it  
not all to gether for oure sakes: For oure sakes no doute this is  
wyrtten: that he which eareth/shulde eate in hope: and that he  
which throsseth in hope/shulde be part taker of his hope. yf we  
sowe vnto you spiritual thynges: is it a greate thyng yf we re-  
pe your carnall thynges: yf other be part takers of this power  
ouer you/wherfore are not we rather:

**N**enerthelesse we haue not bled this power: but suffre all  
thynges lest we shulde hynder the gospel of Christ. Do ye not  
**De. xxviii.** vnderstonde how that they which minister in the temple/haue  
their fyndinge of the temple: And they which wayte at the al-  
ter/are part takers with the aultre: Euen so also dyd the Lorde  
o dayne/that they which preache the gospel/shulde lyue of the  
gospel. But I haue bled none of these thynges.

**N**ether wrote I these thynges that it shulde be so done vnto  
me. For it were better for me to dye/ then that any man shulde  
take this reioysunge frome. In that I preache the gospel: I ha-  
ue nothyng to reioyce of. For necessite is put vnto me. No is it  
vnto me yf I preache not the gospel. yf I do it with a good wyll  
I haue a rewarde. But yf I do it agaynst my wyll/an office is  
comitted vnto me. What is my rewarde then: Merely p when  
I preache

## To the Corinthyans.

Jo. clx.

I preache the gospel/ I make the gospel of Christ free/that I  
myselfe not myne auctorite in the gospel.

**F**or though I be fre from all men/yet haue I made my selfe  
seruaunt vnto all men/that I might wyne the mo. Vnto the  
Jewes/ I became as a Jewe/to wyne the Jewes. To them  
that were vnder the lawe/ was I made as though I had bene  
vnder the lawe / to wyne them that were vnder the lawe.  
To them that were with out lawe/becam I as though I had  
bene with out lawe (when I was not with out lawe as pertay-  
ninge to God/but vnder a lawe as cōcerning Christ) to wyne  
them p were with out lawe. To p weake became I as weake/  
to wyne p weake. In all thinge I fashioned my selfe to al mē/  
to saue at the lest waye some. And this I do for p gospels sake/  
that I myght haue my parte therof.

**P**erceaue ye not how that they which runne in a course/  
runne all/yet but one receaueth the rewarde. So rime that ye  
maye obtayne. Euery man that proueth masteries/abstayneth  
fro al thynges. And they do it to obtayne a corruptible crowne:  
but we to obtayne an vncorruptible crowne. I therfore so rime  
not as at an vncertayne thyng. So fyghte I/not as one that  
beateth the ayre: but I tame my body / and bringe it into sub-  
ieccion/lest after that I haue preached to other I my selfe shuld  
be a cast awaye.

### The .x. Chapter.

**B**rethren I wolde not that ye shulde be ignorant of this/  
howe that oure fathers were all vnder a cloude/and all  
passed thorow the see/ & were all baptised vnder Moyses/in the  
cloude and in the see: and dyd all eate of one spirituall meate/ &  
dyd all drinke of one maner of spiritual drinke. And they drac-  
ke of that spirituall rocke that folowed them/which rocke was  
Christ. But in many of them hadde God no delite. For they  
were ouerthrowen in the wyldernes.

These are ensamples to vs: that we shulde not luste after  
euill thynges/as they lusted. Nether be ye worshippers of y-  
mages as were some of them accordinge as it is wyrtten: The  
people late doune to eate & drinke/ & rose bp agayne to playe.  
Nether let vs commit fornicacion as some of them committed  
fornicacion / and were destroyed in one daye. xxiii. thousande.

x iiij. Nether

num. ix. d  
exo. xii. d  
exo. xii. c  
exo. xvi. d  
exo. xii. b  
nu. xx. b  
nu. xxv.  
exo. xii. f  
nu. xx. b  
nu. xxi. b  
exo. xii. f  
nu. xii. c



## The .i. Epistle of S. Paul

Nether let vs tempte Christ / as some of them tempted / and were destroyed of serpentes. Nether murmure ye as some of them murmured and were destroyed of the destroyer.

All these thynges happened vnto them for ensamples / & were bypitten to put vs in remembraunce / whom the endes of the worlde are come vpon. Wherfore let him that thynketh he standeth / take hede lest he fall. Ther hath none other temptation taken you / but suche as foloweth the nature of man. But God is faythful / whiche shal not suffre you to be tempted aboue your strenght: but shal in the myddes of þe temptation make a waye to escape oute. & Wherfore my deare beloued / ste from worshippunge of ydols.

Aspeake as vnto them which haue discrecion / iudge ye what I saye. Is not the cuppe of blessinge which we blesse / partaking of the bloude of Christ: is it not þe bread which we breake / partakinge of þe body of Christ: because that we (though we be many) yet are one breed / and one bodye in as moche as we all are partetakers of one breed. Beholde Israel whiche walketh carnally. Are not they whiche eate of the sacrifice / partetakers of the aultre?

What saye I then: that the ymage is any thyng: or that it which is offered to ymagis is any thyng: Nay but I saye / that these thynges which the gentyls offer / they offer to deuyls / and not to God. & And I wolde not that ye shulde haue fellowshippe with the deuyls. ye can not drinke of the cup of the Lorde / & of the cup of the deuyls. ye can not be partetakers of the Lordes table / & of the table of deuyls. Either shal we prouoke the lorde: Or are we stronger then he: All thynges are lawfull vnto me / but all thynges are not expedient. All thinges are lawfull to me but althynges edifye not. Let no mā seke his owne proffet: but let every man seke an others welthe.

What so euer is solde in the market / that eate / & are no questions for conscience sake. For the earth is the Lordes / and all that there in is. yf any of them whiche beleue not / byd you to a feest and yf ye be disposed to go / what so euer is seet before you: eate / aringe no question for conscience sake. But ad yf any man saye vnto you: this is dedicate vnto ydols / eate not of it for his sake that shewed it / and for hurtinge of conscience. The earth is the

## To the Corinthyans.

Ro. clxij.

is the Lordes and all that there in is. Conscience I saye / not thynne: but the conscience of that other. For why shuld my libertye be iudged of an other mannes conscience. For yf I take my parte with thanks: why am I euyl spoken of for that thynge wherfore I geue thanks.

Whether therfore ye eate or drinke / or whatsoeuer ye do / do al to the prayse of God. & Se that ye geue none occasion of euyl / nether to the Jewes / nor yet to the getyls / nether to the congregacion of God: euen as I please all mē in al thinges / not sekinge myne owne proffet / but the proffet of many / that they myght be saued. folowe me as I do Christ.

The .xi. Chapter.

I Commende you brethren that ye remember me in al thinges / and kepe the ordinaunces eue as I delyuered them to you. I wolde ye knew that Christ is the heed of every man. And the man is the womans heed. And God is Christes heed. Every man praynge or prophesyng haupnge any thynge on his heed / hameth his heed. Every woman that prayeth or prophesieth bare hedded / dishonesteth hyr heed. For it is euen all one / and the very same thynge / euen as though she were shauē. If the womā be not couered / let her also be shorē. If it be shame for a woman to be shorne or shauen / let her couer her heed.

A man ought not to couer his heed / for as moche as he is the ymage and glory of God. The woman is the glory of the man. For the man is not of the woman / but the woman of the man. Nether was the man created for the womā sake: but the woman for the mannes sake. For this cause ought the womā to haue power on her heed / for the angels sakes. Neuerthelesse nether is the man with out the woman / nether the woman with out the man in the Lorde. For as the womā is of the man / eue so is the man by the woman: but all is of God.

Judge in youre selues whether it be comly that a woman praye vnto God bare hedded. Or els doth not nature teach you / that it is a shame for a man / yf he haue longe heere: and a prayse to a woman / yf she haue longe heere: For her heere is geuen her to couer her with all. If ther be any man amonge you that lusteth to stryue / let him knowe that we haue no soche custome / nether the congregacions of God.

x liij. This



## The .i. Epistle of S. Paul

This I warne you of / and commende not that ye come to gether: not after a better maner but after a worse. First of all whē ye come to gether in the congregacion / I heare that ther is dissencion amonge you: and I partly beleue it. For ther must be sectes amonge you / & they which are perfecte amonge you / myght be knowne. + Whē ye come to gether / a man cannot eate the Lordes supper. For euery mā begunneth afore to eate his owne supper. And one is hongrye / & another is dronke. Haue ye not houses to eate & to drinke in? Or els despyse ye the congregacion of God and shame them that haue not? What shal I saye vnto you. Shall I prayse you? In this prayse I you not. +

mat. xxi.  
mar. xlii.  
Luc. xxi.

What which I deliuered vnto you I receaued of the Lord. For the Lord Jesus the same nyght in which he was betrayed / toke bread / and thanked ad brake / and sayde. Take ye / and eate ye: this is my body which is broken for you. This do ye in the remembraunce of me. After the same maner he toke the cup / when supper was done / sayinge. This do as oft as ye drinke it / in the remembraunce of me. For as often as ye shall eate this bread / and drinke this cup ye shall shewe the lordes deeth / tyll he come. Wherfore whosoever shal eate of this bread / or drinke of the cup vnworthely / shal be gyltie of the body and bloud of the Lord. Let a man therfore examen him selfe / and so let him eate of the bread and drinke of the cup. For he that eateth or drinketh vnworthely / eateth and drinketh his owne damnacion / because he maketh no difference of the lordes body. +

For this cause many are weake and sicke amonge you / and many slepe. If we had truly iudged oure selues / we shuld not haue bene iudged. But whē we are iudged of the Lord / we are chastened / because we shuld not be damned with the worlde. Wherfore my brethren when ye come to gedder to eate / tary one for another. If any man hunger / let him eate at home / that ye come not to gedder vnto condemnation. Other thinges will I set in order / when I come.

### The .xii. Chapter.

**I**n spirituall thinges brethren I wolde not haue you ignorant. + ye knowe that ye were Gentyls / and went your wayes vnto demme ydolcs / enē as ye were ledde. Wherfore I declare vnto you that no man speakynge in the sprete of God / defileth

## To the Corinthians. Ro. clxiiij.

God / defileth Jesus. Also no man can saye that Jesus is the Lord: but by the holy goost.

**B** Ther are diuersities of gyftes berely / yet but one sprete. And ther are differences of administracions / and yet but one Lord. And ther are diuers maners of operations / and yet but one God which worketh al thinges that are wrought / in al creatures. The gyftes of the sprete are geuen to euery man / to profit the congregacion. To one is geuen thow the spire / to profit the congregacion. To one is geuen the utteraunce of wisdom. To another is geuen the utteraunce of knowledge by the same sprete. To another is geuen fayth / by the same sprete. To another the gyftes of healyng / by the same sprete. To another power to do miracles. To another prophesie. To another iudgement of spretes. To another diuers tonges. To another the interpretaciō of tonges. And these all worketh euen the selfe same sprete / deuotinge to euery man severall gyftes / euen as he will. +

rom. xii. a  
ephe. iij. b

**C** For as the body is one / and hath many membres / and all the membres of one body though they be many / yet are but one body: euen so is Christ. For in one sprete are we all baptised to make one body / whether we be Jewes or Gentyls / whether we be bonde or fre: and haue all dronke of one sprete. For the body is not one member / but many. If the fote saye: I am not the honde / therfore I am not of the body: is he therfore not of the body? And yf the eare saye: I am not the eye: therfore I am not of the body: is he therfore not of the body? If all the body were an eye / where were then the eare? If all were hearyng: where were the smellynge?

**D** But now hath God disposed the membres / euery one of them in the body / at his owne pleasure. If they were all one member: where were the body? Now are ther many membres / yet but one body. And the eye can not saye vnto the honde: I haue no nede of thee: nor the heed also to the fete: I haue no nede of you. ye rather a greatedeale those membres of the body which seme to be most feble / are most necessary. And vpon those membres of the body which we thinke lest honest / put we most honestie on. And oure vngodly parties haue most beauty on. For oure honest membres nede it not. But God hath so disposed the body / ad hath gaue most honour to the parte which lacked / lest there shuld be any



## The .i. Epistle of S. Paul

be any stryfe in the body: but þ the members shuld indifferently care one for another. And yf one member suffer/all suffer w him: yf one member be had in honoure/all members be glad also.

**¶** 1 Cor. iiii. ye are the body of Chyst/and members one of another. And God hath also ordeyned in the congregaciō/syt the Apostles/secondarely Prophetes/thirdly Teachers/then them that do myracles: after þ the gyftes of healyng/helpers/gouerners/Diuersyte of tounge.

Are all Apostles: Are all Prophetes: Are all teachers: Are all doars of miracles: Haue all the gyftes of healyng: Do all speake with tōges: Do al interprete: Couet after the best gyftes. And yet shewe I vnto you a moare excellent waye.

### The .xiiij. Chapter.

**¶** Though I speake with the tonges of men and aungels/and yet had no loue/I were euen as soundyng brasse/ or as a tynklyng cymbal. And though I coude prophesy/end vnderstode al secretes/ & all knowledg: yee/yf I had all sayth/so that I coude moue mountayns out of their places/and yet had no loue/I were nothyng. And though I bestowed all my goodes to fede the poore/ & though I gaue my body euen that I burned/and yet had no loue/it propheteth me nothyng.

**¶** 1 Cor. xiii. Loue suffreth longe & is corteous. Loue enueth not. Loue doeth not frowardly/swelleth not/dealeth not dishonestly/seketh not her owne/is not prouoked to anger/thinketh not euil/reioyleth not in iniquite: but reioyleth in the trueth/suffreth al thinge/beleueth all thinges/hopeth all thinges/endureth in al thinges. Though þ prophesying fayle/other tonges shal cease/ or knowledg banysh the awaye/yet loue falleth neuer awaye.

For oure knowledg is vnperfect/and oure prophesyinge is vnperfect. But when that which is perfect/is come/then that which is vnperfect/shall be done awaye. When I was a chylde I spake as a chylde: I vnderstode as a chylde: I ymagened as a chylde. But as sone as I was a mā/I put away chylde shenes. Now we se in a glasse/euē in a darcke speakyng: but then shall we se face to face. Now I knowe vnperfectly: but then shall I knowe euen as I am knowen. Now abydeyth sayth/hope/and loue/euen these thre: but the chiefe of these is loue.

### The .xiiij. Chapter.

Laboure

## To the Corinthyans. Fo. clxliij.

**¶** Labour for loue and couet spretual gyftes: and most chesly forto prophesy. For he that speaketh with tonges/speaketh not vnto men/but vnto God. For no mā heareth him. Now be it in the sprete he speaketh mysteries. But he that propheseth/speaketh vnto men to edifyng/to exhortaciō and to comforte. He that speaketh with tonges / proffyteth him selfe: he that propheseth/edifyeth the congregacion. I wolde that ye all spake with tounge: but rather that ye prophesed. For greater is he that propheseth/then he that speaketh with tonges: except he expoude it also: that the cōgregacion maye haue edifyng. Now brethren/yf I come vnto you speakyng with tonges: what shall I profyt you/excepte I speake vnto you/other by reuelacion or knowledg/or prophesyinge/or doctrine.

**¶** Moreover when thinges with oute lyfe/geue sounde/whether it be a pype or an harpe: excepte they make a distincciō in þ soundes/how shal it be knowen what is pyped or harped/And also yf the trompe geue an vncertayne voyce/who shal prepare him selfe to fyght. Euen so lykwyse when ye speake w tonges/except ye speake wordes þ haue signification/how shal it be vnderstode what is spoken. For ye shall but speake in the ayer.

**¶** Many kyndes of voyces are in the world/and none of them are with out signification. yf I know not what the voyce meaneth/I shalbe vnto him that speaketh/an alient: & he that speaketh shalbe an alient vnto me. Euen so ye (for as moche as ye couet spretual gyftes) seke that ye may haue plentye vnto the edifyng of the congregacion.

Wherefore let him that speaketh with tonges praye that he maye interpret also. yf I praye with tonges/my sprete prayeth but my mynde is with out frute. What is it then. I will praye with the sprete/ & will praye with the mynde also. I will syng with the sprete/ & will syng with the mynde also. For els when thou blestest with the sprete/how shal he that occupieth þ roume of the vnlearned/saye Amen at thy geuyng of thankes/seynge he vnderstondeth not what thou sayest. Thou verely geuest thākes well/but the other is not edified. I thāke my God I speake with tonges moare then ye all. yet had I neuer in the cōgregacion/to speake fyue wordes with my mynde to þ infozmaciō of other/rather then ten thousand wordes w the tōges

Brethren



## The .i. Epistle of S. Paul

**B**rethren/be not chyldre in witte. How be it as concerninge  
1sa. xlviii malicousnes/be chyldren: but in witte be perfect. In the lawe it  
 is wyttē: with other tonges/and with other will I speake vn-  
 to this people/and yet for all that/will they not heare me sayth  
 the Lorde. Wherefore/tonges are for a sygne/not to them that  
 beleue: but to them þ̄ beleue not. Contrary wyse/prophesyinge  
 serueth not for thē that beleue not/ but for them which beleue.

**¶** If therfore when al the congregacion is come to gether/and  
 all speake with tounge/ther come in they that are vnlearned/  
 or they which beleue not: wyll they not saye that ye are out of  
 poure wittes. But and yf all prophesy/ & ther come in one that  
 beleueth not/or one vnlearned/he is rebuked of all men/and is  
 iudged of euery man: and so are the secretes of his hert opened  
 and so falleth he doune on his face / and worshyppeth God/and  
 sayth that God is with you in dede.

**¶** How is it then brethren. When ye come to gether/euery mā  
 hath his songe/hath his doctrine/hath his tounge/hath his re-  
 uelacion/hath his interpretation. Let all thinges be done vnto  
 edifyinge. If any man speake with tonges let it be two atonce/  
 or at the most thre atonce/ & that by course: & let another inter-  
 prete it. But yf ther be no interpreter/let him kepe silence in the  
 congregacion/and let him speake to him selfe and to God.

**¶** Let the prophetes speake two atonce/or thre atonce/and let  
 other iudge. If any reuelacion be made to another that sitteth  
 by/let the fyrst holde his peace. For ye maye all prophesy one by  
 one/that all maye learne / and all maye haue comforte. For the  
 spretes of the Prophetes are in the power of the Prophetes.  
 For God is not causer of stryfe: but of peace/as he is in all other  
 congregacions of the saynctes.

**¶** Let poure wyues kepe sylence in the congregaciōs. For it is  
 not permittēd vnto them to speake: but let them be vnder obe-  
 diēce/as sayth the lawe. If they will learne any thyng/let thē  
 be their husbādes at home. For it is ashamē for womē to spea-  
 ke in the congregacion. Spronge the worde of God from you.  
 Ether came it vnto you only. If any man thinke him selfe a pro-  
 phet/ether spiritual: let him vnderstōde/what thinges I write  
 vnto you. For they are the commaūdmētes of the Lorde. But  
 and yf any mā be ignorāt/let him be ignorāt. Wherefore brethren  
 couet to

## To the Corinthyans. Fo. clv.

couet to prophesy/and forbyd not to speake with tounge. And  
 let all thynges be done honestly and in order.

### The .xv. Chapter. ✠

**B**rethren as pertayninge to the gospel which I preached  
 vnto you/which ye haue also accepted/and in the which  
 ye continue/by the which also ye are saued: I do you to wylt/as-  
 ter what maner I preached vnto you / yf ye kepe it / excepte ye  
 haue beleued in bayne.

**¶** For fyrst of all I deliuered vnto you that which I receaued:  
 how that Christ dyed for our synnes / agreinge to þ̄ scriptures  
 and that he was buried/ & that he arose agayne the thyrde daye  
 accordinge to the scriptures: and that he was sene of Cephas/  
 then of the twelue. After that he was sene of mo then fyue hon-  
 dred brethren atonce: of which many remayne vnto this daye/  
 and many are fallen a slepe. After that appered he to James/  
 then to all the apostles.

**¶** And last of al he was sene of me/as of one that was bozne out  
 of due tyme. For I am the lest of all the apostles/whiche am not  
 worthy to be called an apostle/because I persecuted the congre-  
 gacion of God. But by the grace of God I am þ̄ I am. And his  
 grace whiche is in me/was not in bayne: I but I labored more  
 aboundantly then they all/yet not I/but the grace of God whi-  
 che is with me. Whether it were I or they/ so we preache/and  
 so haue ye beleued.

**¶** Yf Christ be preached how that he rose from the deed: how  
 saye some that are amonge you/that ther is no resurrection of  
 the deed: yf ther be no rysinge agayne of the deed: thē is Christ  
 not rysen. yf Christ be not rysen/then is our preachynge bayne/  
 and your fayth is also in bayne. ye and we are founde false wyl-  
 nesses of God. For we haue testified of God/how that he raylid  
 bp Christ/whom he raylid not bp/yf it be so that the deed ryle  
 not agayne. For yf the deed ryle not agayne/then is Christ not  
 rysen agayne. yf it be so that Christ rose not/then is your fayth  
 in bayne/ad yet are ye in your synnes. And therto they whiche  
 are fallen a slepe in Christ are perysshed. yf in this lyfe only we  
 beleue on Christ/then are we of all men the miserablest.

**¶** But now is Christ rysen fro the deed/and is become the fyrst  
 frutes of thē þ̄ slept. For by a mā came deeth/ & by a man came þ̄  
 resurrection

1sa. liii. b  
 1 Cor. ii. a  
 1 Cor. vi. a  
 1 Cor. xii. c  
 Act. ii. a  
 1 Cor. iii. b

1 Cor. i. b  
 1 Cor. iii. b



## The .j. Epistle of S. Paul

resurrecciō of the deed. For as by Adā al dyc: euen so by Christ/  
 1. thes. iij. shall all be made alyue / & euery man in his owne order. For the  
 fyrst is Christ / then they þ are Christis at his cōminge. Then cō  
 meth the ende / when he hath deliuered by þ kyngdō to God þ  
 father / when he hath put doune all rule / auctorite & power. For  
 he must raygne tyll he haue put all his enemyes vnder his fete.

The last enemye that shal be destroyed / is deeth. For he hath  
 put all thynges vnder his fete. But when he sayth / all thynges  
 are put vnder him / it is manifest / that he is excepted / whiche  
 dyd put all thynges vnder him. When all thynges are subdued  
 vnto him: then shall the sone also him selfe be subiecte vnto him  
 that put thynges vnder him / that God maye be all in all thyng-  
 ges. Other els what do they which are baptised ouer the deed /  
 yf the deed ryle not at all. Why are they then baptised ouer the  
 deed. ye and why stonde we in ieperdy euery houre. By oure  
 reioysinge which I haue in Christ Iesu our Lorde / I dye day-  
 ly. That I haue fought with beastes at Ephesus after the ma-  
 ner of men / what auantageth it me / yf þ deed ryle not agayne.  
 Let vs eate & drinke / to morowe we shall dye. Be not decea-  
 ued: malicious speakynges corrupte good manners. Awake  
 truly out of slepe / & synne not. For some haue not the know-  
 lege of God. I speake this vnto your rebuke.

But some man wyl saye: how aryle the deed / with what bo-  
 dyes come they in. Thou fole / that whiche thou sowest / is not  
 quickened excepte it dye. And what sowest thou. Thou sowest  
 not that body þ shal be: but bare corne (I meane ether of wheet  
 or of some other) and God geueth it a body at his pleasure / to  
 euery seed a seuerall body.

✠ All fleshe is not one maner of fleshe / but ther is one ma-  
 ner fleshe of mē / a nother maner fleshe of beastes / a nother ma-  
 ner fleshe of fyshes / and an other of byrdes. Ther are celestial  
 bodys / and ther are bodys terrestrial. But the glory of the ce-  
 lestiall is one / & the glory of the terrestrial is an other. Ther is  
 one maner glory of the sonne / and an other glory of the mone /  
 & an other glory of the starres. For one starre differth from an  
 other in glory. So is the resurrecciō of the deed. It is sowen in  
 corrupcion / & ryleth in incorrupciō. It is sowen in dishonour / &  
 ryleth in honoure. It is sowen in weaknes / & ryleth in power.  
 It is sowen

## To the Corinthyans. Jo. clxvj.

It is sowen a naturall body / and ryleth a spirituall body.

Ther is a naturall body / and ther is a spirituall body: as it  
 is wyrtten: The fyrste man Adam was made a lynyng soule: 1. thes. ij. b.  
 and the last Adam was made a quickenyng spere. How be it /  
 that is not fyrst which is spirituall / but that which is naturall /  
 and then þ which is spirituall. For the fyrst man is of the erth /  
 and the seconde man is the Lorde frome heauen. As is the  
 erthy / soche are they that are erthy. And as is the heuenly /  
 soche are they that are heuenly. And as we haue bozne the  
 ymage of the erthy / so shall we beare the ymage of the heuenly.

This saye I brethren / that fleshe and bloud cannot inheret  
 the kyngdome of God. Neither doth corrupcion inheret vncor-  
 rupcion. Beholde I shewe you a mystery. We shall not all slepe:  
 but we shall all be chaunged / and that in a moment / and in the  
 twinkynge of an eye / at the sounde of the last trompe. For the  
 trompe shall blowe / and the deed shall ryle incorruptible / & we  
 shalbe chaunged. For this corruptible must put on incorrupti-  
 bilite / and this mortall must put on immortallite.

When this corruptible hath put on incorruptibilite / and this  
 mortall hath put on immortallite: then shalbe brought to passe  
 the sayinge that is wyrtten. Deeth is consumed into victory. 1. thes. xij. b.  
 Deeth wher is thy styng. Wel wher is thy victory. The styng  
 of deeth is synne: & the strength of synne is þ lawe. But thakes  
 be vnto God / which hath geuen vs victory thorow oure Lorde  
 Iesus Christ. Therefore my deare brethren / be ye stedfast & vnmou-  
 uable / alwayes ryche in þ workes of the Lorde / for as moch as  
 ye knowe how that youre labour is not in vayne in the Lorde

### The .xij. Chapter.

Of the gadderynge for the sayntes / as I haue ordeyned  
 in the congregacions of Galacia / euen so do ye. Upon so-  
 me sondaye let euery one of you put a syde at home / and laye  
 by whatsoeuer he thynketh mete / that there be no gadderyn-  
 ges when I come. When I am come / who so euer shall alyue  
 by youre letters / them wyl I sende to byngne youre liberalite  
 vnto Ierusalem. And yfit be mete that I go / they shal go with  
 me. I will come vnto you after I haue gone ouer Macedonia.  
 For I will go thorowout Macedonia. With you peraduenture  
 I will abyde a whyle: or els winter / þ ye may byngne me on my  
 waye



## The .i. Epistle of S. Paul

waye whyther soeuer I go.

I wyll not le you now in my passage: but I trust to abyde a whyle with you/ yf God shal suffre me. I wyll tary at Ephesus vntyl whit sonnyde. For a greate doze and a fruteful is opened vnto me/ and ther are many aduersaries. If Timotheus come se that he be without feare with you. For he worketh the worke of the Lorde as I do. Let no man despyse him: but conuaye him forth in peace/ that he maye come vnto me. For I loke for him with the brethren.

To speake of brother Apollo: I greatly desyred him to come vnto you with the brethren/ but his mynde was not at al to come at this tyme. How be it he wil come when he shal haue conuenient tyme. Watche ye/ stonde fast in the fayth/ quyte you lyke men/ and be stronge. Let all youre busynes be done in loue.

Brethren (ye knowe the housse of Stephana/ how that they are the fyrst frutes of Achaia/ and that they haue apoynted the selues to minister vnto the saynctes.) I beseeche you that ye be obediēt vnto soche/ & to al that helpe and laboure. I am gladd of the commynge of Stephana/ Fortunatus and Achaicus: for that which was lackynge on youre parte/ they haue supplied. They haue comforted my sprete & poures. Loke therefore that ye knowe them that are soche.

The congregacions of Alsa salute you. Aquila and Priscilla salute you moche in the Lorde/ and so doeth the congregacion that is in their housse. All the brethren grete you. Grete ye one another with an holpe kysse. The salutation of me Paul with myne owne honde. yf any man loue not the Lorde Jesus Christ/ the same be anathema maranatha. The grace of the Lord Jesus Christ be with you all. My loue be with you all in Christ Jesu Amen.

The Epistle vnto the Corinthyans/ sent from Philippos/ by Stephana/ and Fortunatus. and Achaycus/ and Timotheus.

The prologe

## The prologe vpon the secōde Epistle of Saynct Paul to the Corinthyans.

As in the fyrste epistle he rebuketh the Corinthyans sharplye/ so in this he comforteth them & prayseth them/ and comaundeth him that was excommunicat to be receaued louyngly into the congregacion agayne.

And in the fyrste & secōde chapters he sheweth his loue to the warde how that all that he spake/ dyd or soffred was for their sakes & for their saluacion.

Then in the .iiij. .iiij. and .v. he prayseth the office of preaching the gospel/ aboue the preachynge of the lawe/ and sheweth that the gospel groweth thorow persecucion & thorow the crosse/ which maketh a man sure of eternal lyfe and here and there he toucheth the false prophetes/ which studyeth to turne the fayth of the people from Christ vnto the workes of the lawe.

In the .vi. and .vij. chapters/ he exhorteth them to soffre with the gospel/ & to lyue as it be cometh the gospel/ and prayseth them in the later ende.

In the .viij. & .ix. chapters/ he exhorteth them to helpe the poore saynctes that were at Jerusalem.

In the .x. & .xi. chapters/ he innuyeth agaynst the false prophetes. And in the last chapter he threateneth them that had synned and not amended themselves.

## The secōde Epistle of S. Paul the Apostle to the Corinthyans.

The fyrst Chapter.



**I**n the name of Iesu Christ by the wyll of God/ and brother Timotheus.

Vnto the cōgregaciō of God whiche is at Corinthum both al the saynctes which are in all Achaia. Grace be with you & peace frō God oure father/ & from the lorde Jesus Christ.

Blessed be God the father of oure Lorde Jesus Christ/ the father of mercy/ and the God of al comforte/ whiche comforteth vs in al our tribulacion/ in so moche

that we are able to comforte the which are troubled/ in whatsoeuer tribulacion it be/ with the same comforte wherewith we our selues are cōforted of God. For as the afflictions of Christ are plētous in vs/ euē so is our consolacion plētous by Christ.

Whether we be troubled for your consolacion and saluacion/ which sal-



## The.ij. Epistle of S. Paul

whiche saluacion sheweth her power in that ye suffer the same afflictions which we also suffer: or whether we be comforted for youre consolation and saluacion: yet our hope is stedfast for you in as moche as we knowe howe that as ye haue youre parte in afflictions/so shall ye be parttakers of consolation.

Brethren I wolde not haue you ignorant of oure trouble/ which happened vnto vs in Asia. For we were greued oute of measure passynge strength/so greatly that we despaired euen of lyfe. Also we receaued an answer of deeth in oure selues/and that because we shulde not put oure trust in oure selues: but in God/which raysed the deed to lyfe agayne/ & which deliuered vs from so great a deeth/ & doth deliuer. On whom we trust/ that yet here after he will deliuer/by the helpe of youre prayer for vs: that by the meanes of many occasions/thankes maye be geuen of many on our behalfe/for the grace geuen vnto vs.

Oure reioysinge is this/the testimony of our conscience/ that in synghenes and godly purenes & not in fleschly wyldome/but by the grace of God/we haue had our conuersacion in the world/ and moost of all to you wardes. We wyte no nother thynges vnto you/then that ye reade and also knowe. yee and I truste ye shall fynde vs vnto the ende/euē as ye haue founde vs partly/for we are your reioysynge/euen as ye are oures in the daye of the Lorde Iesus.

And in this confidence was I mynded the other tyme to haue come vnto you/that ye myght haue hadde yet one pleasure moze:and to haue passed by you into Macedonia/and to haue come agayne out of Macedonia vnto you/ & to haue bene ledde forth to Ierowe warde of you.

When I thus wyse was mynded / dyd I vse lyghtnes. Or thynke I carnally those thynges whiche I thynke. that with me shulde be ye ye/ & naye naye. God is saythfull: for our preaching vnto you was not ye and naye. For Goddis sone Iesus Christ which was preached amonge you by vs (that is to saye/ by me and Siluanus and Timotheus) was not ye & naye/but in him it was ye: for all the promyses of God in him are ye/ & are in him Amen/vnto the laboure of God thorowe vs. For it is God which stablished vs & you in Christ/ and hath annoynted vs/ which hath also sealed vs/ and hath geuen the earnest of the sprete into

## To the Corinthyans. Jo. clxviij.

sprete into oure hertes.

The.ij. Chapter. +

**I** Call God for a recorde vnto my soule/ & for to saue you w al/ I came not any moze vnto Corinthi. Not & we be lordes ouer your sayth: but helpers of our ioye. For by sayth ye stode. But I determined this in my selfe / & I wolde not come agayne to you in heuynes. For yf I make you sorre/who is it & shulde make me glad/but the same which is made sorre by me. And I wrote this same pistle vnto you/lest yf I came/I shulde take heuynes of them/of whom I ought to reioyce. Certaynly this confidence haue I in you al/that my ioye is the ioye of you al. For in great affliction & anguysh of hert I wrote vnto you with many teares: not to make you sorre / but that ye myght perceaue the loue which I haue/most specially vnto you.

**I**f any mā hath caused sorowe / the same hath not made me sorre/but partly:lest I shulde greue you all. It is sufficient vnto the same man that he was rebuked of many. So that now contrary wyse ye ought to forgeue him and comforte him:lest that same persone shuld be swallowed bp with ouer moche heuynes. Wherefore I exhorde you/that loue maye haue strengthe ouer him. For this cause berely dyd I wyte / that I myght knowe the profe of you/whether ye shulde be obedient in all thynges. To whom ye forgeue any thinge / I forgeue also. And berely yf I forgeue any thyng / to whom I forgaue it / for youre sakes forgaue I it/in the roume of Christ/lest satan shulde preuent vs. For his thoughtes are not vnknown vnto vs.

**W**hen I was come to Troada for Christes gospels sake (& a great doore was opened vnto me of the Lorde) I had no reste in my sprete/because I founde not Titus my brother:but toke my leaue of them and went awaye into Macedonia. Thankes be vnto God which alwayes geueth vs the victorie in Christ/ & opened the sauer of his knowledge by vs in enery place. For we are vnto God & swete sauoure of Christ / both amonge thē that are saued/ & also amonge them which perishe. To the one parte are we the sauoure of deeth vnto deeth. And vnto & other part are we & sauoure of lyfe vnto lyfe. And who is mete vnto these thynges: for we are not as many are whiche choppe & chaunge with the word of God/but euē out of purenes/ & by the power of God/and in the syghte of God/so speake we in Christ.

y ij. The.iiij.



## The.ij. Epistle of S. Paul

### The.iiij. Chapter.

**W**e begyn to prayse oure selues agayne. Nede we as some other of pistles of recommendacion vnto you: or letters of recomendacion from you: ye are oure pistle wrytten in oure hertes/ which is vnderstonde & reed of all men/ in that ye are knowen/ how that ye are the pistle of Christ/ ministred by vs and wrytten/ not with ynke: but with the sprete of the lyuynge God/ not in tables of stone/ but in fleschly tables of the herte.

**Web. iij.** **S**uche trust haue we thowto Christ to God ward/ not that we are sufficient of oure selues to thinke any thinge as it were of our selues/ but oure ablenes cometh of God/ which hath made vs able to minister the newe testament/ not of the letter/ but of the sprete. For the letter killeth/ but the sprete geueth lyfe.

If the ministraciō of deeth thowto the letters figured in stones was glorious/ so that the chyldren of Israel coude not beholde the face of Moses for the glory of his countenaunce (which glory neuerthelesse is done awaye) why shall not the ministraciō of p sprete be moche more glorious: for yf the ministringe of condemnation be glorious/ moche more doth the ministraciō of ryghtewesnes excede in glory. For no dout that whiche was there glorified is not once glorified in respecte of this exceedinge glory. Then yf that which is destroyed was glorious/ moche more shall that which remayneth/ be glorious.

**Exod. xxxij.** **S**eynge then that we haue soche trust/ we ble gret boldnes and do not as Moses/ which put a bayle ouer his face that the chyldren of Israel shuld not se for what purpose p serued which is put awaye. But their myndes were blinded. for vntyll this daye remayneth the same coueringe vntake awaye in the olde testamēt whē they reade it/ which in Christ is put awaye. But euen vnto this daye when Moses is redde/ the bayle hangeth before their hertes. Neuerthelesse whē they tourne to p Lord the bayle shalbe take away. The Lord no dout is a sprete. And where the sprete of the Lord is/ there is libertie. But we al beholde p glory of the Lord w his face open/ & are chaūged vnto the same similitude/ frō glory to glory/ euē of p sprete of p Lord.

### The.iiij. Chapter.

**W**herfore seyng that we haue soche an office/ euē as mercy is come on vs/ we saynte not: but haue cast from vs the clokes

## To the Corinthyans.

Jo. clxix.

the clokes of vn honestie/ and walke not in craftines nether corrupte we the worde of God: but walke in open trueth/ and re-  
**B** porte oure selues to euery mānes consciēce in the syght of God.  
 For oure gospell be yet hyd/ it is hyd amonge them that are lost/ in whom the God of this worlde hath blinded the myndes of them which beleue not/ lest the light of the glorious gospel of Christ which is the ymage of God/ shulde shyne vnto them.

For we preache not oure selues/ but Christ Iesus to be the Lord/ and oure selues youre seruautes/ for Iesus sake. For it is God that commaunded the lyght to shyne out of darcknes/ which hath shyned in oure hertes/ for to geue the lyght of the knowledg of the glory of God/ in the face of Iesus Christ.

But we haue this treasure in erthen vessels/ that the excellent power of it myght appere to be of God/ and not of vs. We are troubled on euery syde/ yet are we not without wyft. We are in pouertie: but not vtterly without somwhat. We are persecuted: but are not forsaken. We are cast downe: neuerthelesse we perishe not. And we alwayes beare in oure bodies the dys-  
**C** inge of the Lord Iesus/ that the lyfe of Iesu might appere in oure bodies. For

For we which liue/ are alwayes deliuered vnto deeth for Iesus sake/ that the lyfe also of Iesu myght appere in oure mortal fleshe. So then deeth worketh in vs/ and lyfe in you. For

**S**eynge then that we haue the same sprete of sayth/ accordinge as it is wrytten: I beleued/ and therfore haue I spoken. **psal. cxv.**  
 We also beleue/ & therfore speake. For we knowe that he which was rayled by the Lord Iesus/ shal rayle by vs also by the meanes of Iesus/ & shall see vs with you. For all thinges do I for your sakes/ that the plenteous grace by thākes geue of many/ maye redounde to the prayse of God.

Wherfore we are not weryed/ but though oure vtwarde mā peryshe/ yet the inwarde man is renewed daye by daye. For oure exceedinge tribulacion which is momentany and light/ prepareth an exceedinge and an eternall wayght of glory vnto vs/ whil we loke not on the thinges which are sene/ but on the thinges which are not sene. For thinges which are sene/ are temporall: but thinges which are not sene/ are eternall. For

### The.v. Chapter.

p iij. we



## The.ij. Epistle of S. Paul

**U** We know surely yf our earthy manciō wherin we now dwell were destroyed/that we haue a byldinge ordey-  
ned of God/an habitation not made with hondes/ but eternall in heauē. And herfore sygh we/ desiringe to be clothed with our mansion whiche is from heauen: so yet yf that we be founde clothed/ and not naked. ffor as longe as we are in this tabernacle/ we sygh & are greued/ for we wolde not be vnclothed/ but wold be clothed vpon/ that mortallite myght be swallowed vp of lyfe. He that hath ordeyned vs for this thinge/ is God: which very same hath geuen vnto vs the earnest of the sprete.

Therefore we are alwaye of good chere/ and knowe well that as longe as we are at home in the body/ we are absent fro God. ffor we walke in fayth ad se not. Neuerthelesse we are of good cōforte/ and had leuer to be absent from the body and to be present with the Lorde. Wherfore/ whether we be at home or fro home we endeuoure our selues to please him. ffor we muste all appere before the iudgement seate of Christ/ & every man maye receaue the workes of his body accorde to that he hath done whether it be good or bad.

† Seynge then that we knowe/ howe the Lorde is to be feared/ we fare fayre with men. ffor we are knowen well ynough vnto God. I trust also that we are knowen in your cōsciēces.

We prayse not our selues agayne vnto you/ but geue you an occasion to reioyce of vs/ that ye maye haue some what agaynst them/ whiche reioyce in the face/ and not in the herte. ffor yf we be to feruent/ to God are we to feruent. yf we kepe measure/ for your cause kepe we measure. ffor the loue of Christ cōstrayneth vs/ because we thus iudge/ yf one be deed for all/ that then are all deed/ and that he dyed for all/ that they whiche lyue/ shulde not hence forth lyue vnto the selues/ but vnto hun which dyed for them and rose agayne.

Wherfore hence forth knowe we no man after the flesshe. In so moche though we haue knowen Christ after the flesshe/ nobo hence forth knowe we him so no moze. Therefore yf any man be in Christ/ he is a newe creature. Olde thinges are passed away beholde all thynges are become newe. Neuerthelesse all thynges are of God/ which hath reconciled vs vnto him selfe by Iesus Christ/ and hath geuen vnto vs the office to preache the attonement.

## To the Corinthyans.

Jo. clxx.

tonement. ffor God was in Christ/ & made agrement bytwene the worlde & him selfe/ & imputed not their synnes vnto them/ and hath committed to vs the preachynge of the attonement. Nowe then are we messengers in the rōume of Christ euen as though God byd beseeche you thorow vs. So praye we you in Christes stede: that ye be atone with God: ffor he hath made him to be synne for vs/ whiche knewe no synne/ that we by his meannes shulde be that ryghtewesnes which before God is allowed.

The. vi. Chapter.

**U** We as helpers therfore exhorde you / & ye receaue not the grace of God in bayne. ffor he sayth: I haue heard the in a tyme accepted: & in the daye of saluation/ haue I sucked the. Beholde/ now is that wel accepte tyme: beholde/ now is that daye of saluation. Let vs geue no man occasion of euyl/ that in oure office be founde no faute: but in all thynges let vs behaue oure selues as the ministers of God.

In moche patience/ in afflictions/ in necessite/ in anguysshe/ in stryppes/ in prisonment/ in stryfe/ in laboure/ in watchynge/ in fastinge/ in purynes/ in knowledg: in lōge sufferinge/ in kynnes/ in the holy goost/ in loue vnfayned/ in y wordes of trueth/ in the power of God / by the armour of ryghtewesnes of the ryght honde & on the lyfte/ in honoure and dishonoure/ in euyl reporte and good reporte / as desceauers and yet true/ as vnknoen/ and yet knoen: as dyinge/ and beholde we yet lyue: as chastened/ and not kyled: as sorowynge/ & yet alwaye mery as poore/ and yet make many ryche: as hauinge no thinge: and yet possessinge all thynges.

† O ye Corinthyans/ our mouth is opē vnto you. Our herte is made large: ye are in no strayte in vs / but are in a strayte in your owne bowelles: I promise you lyke rewarde with me/ as to my chyldre. Set your selues therfore at large/ and † beare not a straungers yoke with the vbeleuers. ffor what fellyshyp hath ryghtewesnes with vnyghtewesnes. What compayne hath lyghte with darckes. What cōcorde hath Christ with Be- liall. Ether what parte hath he that beleueth/ with an infidell. Howe agreeth the temple of God with ymages. And ye are the temple of that lyuinge God / as sayde God. I wyll dwell amonge them and walke amonge them / and wyll be their

p iij. God and



## The. ij. Epistle of S. Paul

**Leu. xxv.** God/and they shalbe my people. Wherfore come oute frome amonge them/and separate youre selues (sayth the Lorde) and touche none vncleane thyng: so wyll I receaue you/ and wyll be a father vnto you / and ye shalbe my sonnes and daughters/  
**2. Pet. ii.** sayth the Lorde almyghty.

### The. vij. Chapter.

**S**ynge that we haue soche promyses/dearely beloued/ let vs clense oure selues from all fylthynes of the flesh and spirite / and growe vp to full holynes in the feare of God. Understonde vs/ we haue hurte no man: we haue corrupte no man/we haue defrauded no man. I speake not this to condempne you: for I haue shewed you before that ye are in oure hartes to dye & lyue with you. I am very bolde ouer you/and reioyce greatly in you. I am fylled with comforte and am excellinge in you in all our tribulaciōs. For when we were come into Macedonia/our flesh had no rest/but we were troubled on euery syde. Outwarde was fyghtynge/inwarde was feare. Neuerthelesse God that comforteth the abiecte / comforted vs at the commynge of Titus.

And not with his commynge only/but also with the consolacion wherwith he was comforted of you. For he tolde vs youre desyre/your moynynge/your feruent mynde to me warde: so that I nowe reioyce the more. Wherfore though I made you sorow with a letter/I repente not: though I dyd repente. For I perceaue that that same pylle made you sorow / though it were but for a season. But I now reioyce/not & ye wer sorow/but that ye so sorowed that ye repented. For ye sorowed godly: so that in nothyng ye were hurte by vs. For godly sorowe causeth repentance vnto saluacion not to be repented of: when worldly sorowe causeth deeth.

Behold what diligence this godly sorowe that ye toke/hath wrought in you: yee it caused you to cleare your selues. It caused indignacion/it caused feare/it caused desyre/it caused a feruent mynde/it caused punishment. For in all thynges ye haue shewed your selues that ye were cleare in that matter. Wherfore though I wrote vnto you / I dyd it not for his cause that dyd hurte / nether for his cause that was hurte: but that oure good mynde which we haue towarde you in the syght of God/myghte

## To the Corinthians.

To. clxxj.

myght appere vnto you.

**W**herfore we are comforted/because ye are comforted: yee and exceedingly the more ioyed we/for the ioye that Titus had: because his sprete was refreshed of you all. I am therefore / not now a shamed/ though I boasted my selfe to him of you. For as all thynges which I preached vnto you are true/euen so is our boasting/that I boasted my selfe to Titus with all/sounde true. And nowe is his inwarde affection more abundant towarde you/when he remembreth the obedience of euery one of you: how with feare and tremblynge ye receaued him. I reioyce that I maye be bolde ouer you in all thynges.

### The. viij. Chapter.

**I**do you to myt brethren / of the grace of God which is geuen in the congregacions of Macedonia/how that the abundance of their reioysinge is/that they are tried in moche tribulaciō. And thereto though they were excellinge poore/pet haue they geuen excellinge richly/and that in singlenes. For to their powers(I beare recorde) yee & beyonde their power they were wyllynge of their owne accorde/& prayed vs with greete instaunce/that we wolde receaue their benefite/and suffre them to be parttakers with other in ministringe to the sayntes. And this they dyd/not as we looked for: but gaue their owne selues fyrst to the Lorde/and after vnto vs by the will of God: so that we coulde not but desyre Titus to accomplishe the same beneuolence amonge you also/euen as he had begonne.

**N**ow therefore as ye are ryche in all parties/in sayth/in word/in knowledge/in all feruentnes/and in loue/whiche ye haue to vs: euen so se/that ye be plenteous in this beneuolence. This saye I not as commaundinge/but because other are so feruent/therfore proue I your loue whether it be parfayte or no. ye knowe the liberalite of oure Lorde Iesus Christ/which though he were riche yet for your sakes became poore: that ye thorow his pouertie/myght be made ryche.

And I geue counsell here to. For this is expedient for you/which begane/not to do only: but also to will a yere ago. Now therfore performe the dede: that as ther was in you a redynes to wyll / euen so ye maye performe the dede / of that which ye haue. For yf ther be fyrst a wyllynge mynde/it is accepted accordinge to



## The.ij. Epistle of S. Paul

Dinge to that a mā hath/ & not accoꝛdinge to that he hath not.

Exo. xvi. It is not my mynde that other be set at ease / & ye brought into combrance: but that ther be egalnes now at this tyme/ that youre aboundaunce sucke their lacke: that their aboundaunce maye supplie youre lacke: that ther maye be equalite/ agree-  
punge to that which is writtē. He that gaddered moche/ had neuer the moze aboundaunce / and he that gaddered lytel had neuer the lesse. Thākes be vnto God/ which put in the hert of Titus the same good mynde toward you. for he accepted the request/ yee rather he was so well wyllinge/ that of his owne accoꝛde/ came vnto you.

We haue sent with him that brother / whose laude is in the gospell thowow out all the congregacions: and not so only/ but is also chosen of the cōgregaciōs to be a felowe with vs in oure toꝛney concerninge this beniuolence that is ministred by vs vnto the prayse of the Lorde & to steepe by youre prompt mynde.

for this we eschue/ that any mā shulde rebuke vs in this pleuous distribucion that is ministred by vs/ & therfore make prouision for honest thinges/ not in the syght of God only/ but also in the syght of men.

We haue sent with them a brother of oures whom we haue ofte tymes proued diligēt in many thinges/ but now moche more diligent. The greates confidence which I haue in you / hath caused me this to do: partly for Titus sake which is my felowe & helper as concerninge you/ partly because of other which are oure brethre & the messengers of y<sup>e</sup> cōgregaciōs / & the glory of Christ. Wherfore shewe vnto the profite of your loue/ & of the reioysing that we haue of you/ that the congregaciōs maye se it.

### The.ij. Chapter.

**O**f the ministringe to the saynctes / it is but superfluous for me to write vnto you: for I knowe youre redines of mynde/ wherof I boost my selfe vnto them of Macedonia/ and saye that Alchaia was prepared a pere ago/ and your feruentnes hath prouoked many. Neuerthelesse yet haue I sent these brethren / lest oure reioysinge ouer you shulde be in bayne in this behalfe/ and that ye (as I haue sayd) prepare youre selues/ lest parauenture yf they of Macedonia come with me / and fynde you vnprepared/ the boost that I made in this matter/ shuld be

## To the Corinthyans.

Jo. clxxij.

shulde be a shame to vs. I saye not vnto you.

**W**herfore I thought it necessary to exhoꝛte the brethren/ to come befoze honde vnto you for to prepare youre good blesynge promysed afore/ that it might be redy: so that it be a blesynge/ and not a defraudinge. & This yet remember/ how that he which soweth lytel/ shal reape lytel/ & he that soweth plenteously/ shal reape plenteously. And let every mā do accoꝛdinge as he had purposed in his herte/ not grudgynge/ or of necessity. For God loueth a chearfull geuer.

**G**od is able to make you ryche in all grace/ that ye in all thinges/ hauinge sufficient vnto the vtmost/ maye be ryche vnto all māner good woꝛkes/ as it is writtē. He hath sparred abroad/ & hath geue to the poore: his rightewesnes remayneth for ever. He that syndeth the sower seed/ shal minister breed for sode/ and shal multiple youre seed & increace the frutes of youre rightewesnes: & that on all parties/ ye maye be made ryche in all synghenes/ which causeth thowow vs/ thankes geuynge vnto God.

**F**or the office of this ministracion/ not only supplieth the neede of the saynctes: but also is aboundaunt here in/ that for this laudable ministringe/ thankes myght be geuen to God of many/ which prayse God for the obedience of your professynge the Gospell of Christ/ and for youre synghenes / in distributynge to them and to all men: and in their prayers to God for you/ longe after you / for the aboundaunt grace of God geuen vnto you. Thankes be vnto God for his vnspeakeable gyfte.

### The.ij. Chapter.

**I** Paul my selfe beseeche you by the mekenes and softnes of Christ/ which whē I am present amōge you/ am of no reputation / but am bolde towarde you beyng absent. I beseeche you that I nede not to be bolde when I am present (with that same confidence/ wherwith I am supposed to be bolde) agaynst some which repute vs as though we walked carnally. Neuerthelesse though we walke cōpased with y<sup>e</sup> fleshe/ yet we warre not fleshlye. For the weapēs of our warre are not carnall thinges/ but thinges myghty in God/ to cast downe stronge holdes/ wherwith we ouerthrowe ymaginacions / & every hye thinge that exalteth it selfe agaynst the knowledg of God/ ad bynge into captiuite all vnderstandinge to the obediēce of Christ/ and are redy



## The.ij. Epistle of S. Paul

are redy to take vengeance on all disobedience/whē youre obedience is fulfilled. Loke ye on thing after the vtter apperaunce

¶ If any man trust in him selfe that he is Chyestes/let the same also consydre of him selfe/that as he is Chyestes/euen so are we Chyestes. And though I shulde boast my selfe somewhat moare of oure auctorite which the Lorde hath geuen vs to edifye and not to destroye you/it shulde not be to my shame. This saye I/lest I shuld seme as though I went about to make you afraide with letters. For the pistles (sayth he) are soe and stronge:but his bodily presence is weake/and his speache is rude. Let him that is soche thynke on this wyse/that as we are in wordes by letters when we are absent / soche are we in dedes when we are present.

For we cannot fynde in oure hertes to make oure selues of the nymbre of thē / or to compare oure selues to them/which laboure them selues/neuer thelesse whyll they measure them selues with them selues/and compare them selues with them selues/they vnderstande nought. But we will not reioyce aboue measure:but accorde to the quantite of the measure which God hath distributed vnto vs/a measure that reacheth euen to you. For we stretch not out oure selues beyonde measure as though we had not reached vnto you. For euen to you haue we come with the gospel of Chyest/and we boast not oure selues out of measure in other mens labours. ye and we hope/when your fayth is increased amonge you/to be magnified accorde to oure measure/more largely/and to preache the gospel in those regions which are beyonde you:and not to reioyce of that which is by anothers mans measure prepared all redy. Let him that reioyleth/reioyle in the Lorde. For he that prayseth him selfe/is not allowed:but he whom the Lorde prayseth.

### The.ii. Chapter.

¶ I wolde to God/ye coulde suffre me a lytell in my folyshnes/ye and I praye you forbear me. For I am gelous ouer you with godly gelousy. For I coupled you to one man/to make you a chaste birgen to Chyest. But I feare lest as the serper begyled Eue thorow his sutteltie / euē so youre wittes shulde be corrupte from the synghenes that is in Chyest. For yf he that cometh preache another Iesus then him whome we preached:

## To the Corinthyans. Fo. clxxij.

we preached:or yf ye receaue another spete then that which ye haue receaued: ether another gospel then that ye haue receaued/ye myght right well haue bene content.

¶ I suppose I was not behynde the chiefe Apostles. Though I be so rude in speakynge/yet I am not in knowledg. How be it amōge you we are knowen to the vtmost what we are in all thinges. Did I therein synne/because I submitted my selfe that ye might be exalted/and because I preached to you the Gospel of God free: I robbed other cōgregacions/ and toke wages of them/to do you seruice with all. And whē I was present with you/and had nede/I was greuous to no man for that which was lackynge vnto me/ the brethren which came from Macedonia/supplied:and in all thinges I kept my selfe/that I shuld not be greuous to you:and so will I kepe my selfe.

¶ If the trueth of Chyest be in me/this reioysynge shall not be taken from me in the regions of Achaia. Wherefore. Because I loue you not. God knoweth. Neuer thelesse what I do / that wyll I do to cut away occasion from them which desyre occasion that they myght be founde lyke vnto vs in that wherein they reioyce. For these false apostles are disceitfull workers/and fashion them selues lyke vnto the Apostles of Chyest. And no maruayle / for Satan him selfe is chaunged into the fashion of an aungell of lyght. Therefore it is no great thynge/ though his mynisters fashion them selues as though they were the mynisters of ryghtewelsnes: whose ende shalbe accorde to their dedes.

¶ I saye agayne/lest any man thynke that I am folysh:or els euen now take me as a folle/that I maye boast my selfe a lytell. That I speake/I speake it not after the wayes of the Lorde:but as it were folyshly/whyl we are now come to boasting. Seynge that many reioyce after the fleshe / I wyll reioyce also. For ye suffre soles gladly/because that ye your selues are wyse. For ye suffre euen yf a man byynge you into bondage: yf a man deuoure/yf a man take/yf a man exalte him selfe/yf a man smyte you on the face. I speake as concernynge rebuke/as though we had bene weake.

Howe be it wherin soeuer any man dare be bolde (I speake so listhly) I dare be bolde also. They are Hebrewes/so am I. They are Israelites



## The.ij. Epistle of S. Paul

are Israelites/euen so am I. They are the seede of Abraham/euen so am I. They are the ministers of Christ (I speake as a fo-  
le) I am moare: In labours moare aboundant: In stryppes abo-  
ue measure: In prison moare plenteously: In deeth ofte. Of the  
Jewes fyue tymes receaued I euery tyme. xl. stryppes saue one  
Thyrse was I beten with rodde. I was once stoned. I suffe-  
red thyrse shipwracke. Nyght and daye haue I bene in the de-  
pe of the see. In iorneyinge often: in paryls of waters: in paryls  
of robbers: in ioperdies of myne owne nation: in ioperdies a-  
monge the hethen. I haue bene in paryls in cities / in paryls in  
wilderneſſe / in paryls in the see / in paryls amonge false brethren /  
in laboure & trauayle / in watchinge often / in hunger in thyrst /  
in fastinges often / in colde and in nakednes.

And besyde the thynges which outwardly happen vnto me /  
I am combyrd dayly / and do care for al congregacions. Who is  
sicke / and I am not sicke: Who is hurte in the sayth and my  
hert burneth not: If I must nedes reioyce / I will reioyce of  
myne infirmities.

### The.iiij. Chapter.

**T**he God and father of oure Lorde Iesus Christ / which  
is blessed for evermore / knoweth that I lye not. & In  
the cite of Damascos / the gouernour of the people vnder kynge  
Aretas / layde watche in the cite of the Damascens / and wold  
haue caught me / & at a wyndowe was I let doune in a basket  
thorow the wall / and so scaped his hondes.

It is not expediēt for me no dout to reioyce. Neuerthelesse  
I will come to visions and reuelacions of the Lorde. I knowe  
a man in Christ aboue. xiiij. yeares agone (whether he were in  
the body I cannot tell / or whether he were oute of the body  
I cannot tell God knoweth) which was takē bp into the thyrde  
heauen. And I knowe the same man (whether in the body / or  
out of the body I cannot tell God knoweth) how that he was  
taken bp into Paradise / and hearde wordes not to be spoken /  
which no man can vtter. Of this man wil I reioyce / of my selfe  
wil I not reioyce / except it be of myne infirmities. And yet  
though I wolde reioyce / I shulde not be a foie: for I wold saye  
the trouthe. Neuerthelesse I spare / lest any man shulde thinke  
of me aboue that he seith me to be / or heareth of me.

And

## To the Corinthians. Fo. clxxiiij.

**B** And lest I shuld be exalted out of measure thorow the abound-  
dunce of reuelacions / ther was geuen vnto me vnquietnes of  
the fleshe: the messenger of satan to buffet me / because I shuld  
not be exalted out of measure. For this thyng besought I the  
Lorde thyrse / that it myght departe fro me. And he sayde vn-  
to me: my grace is sufficient for the. For my strength is made  
parfayt thorow weaknes. Verry gladly therfore wil I reioyce  
of my weaknes / that the strenght of Christ maye dwel in me. &  
Therfore haue I delectacion in infirmities / in rebukes / in nede  
in persecutions / in anguyſhe for Christes sake. For when I am  
weake / then am I stronge.

**C** I am made a foie in boasting my selfe. ye haue compelled me  
I ought to haue bene commended of you. For in nothyng was  
I inferior vnto the chiefe Apostles / though I be nothyng / yet  
the tokens of an Apostle were wrought amonge you with all  
paciēce / with sygnes / and wonders / and myghty dedes. For  
what is it wherin ye were inferiours vnto other cōgregacions /  
except it be therein that I was not greuous vnto you. For geue  
me this wronge done vnto you. Beholde nowe the thyrde ty-  
me / I am redy to come vnto you: ad yet wil I not be greuous  
vnto you. For I seke not youres / but you: Also the chyl dren  
ought not to laye bp for the fathers and mothers: but the fa-  
thers and mothers for the chyl dren.

**D** I wyll verry gladly bestowe / and wyll be bestowed for youre  
soules: though the moare I loue you / the lesse I am loued a-  
gayne. But be it that I greued you not: neuerthelesse I was  
crafty and toke you with gyle. Wpd I pyll you by any of them  
which I sent vnto you. I desyred Titus / and with him I sent  
a brother. Wpd Titus defraude you of any thyng. walked we  
not in one sprete. walked we not in lyke steppes. Agayne thyn-  
ke ye that we excuse oure selues: we speake in Christe in the  
syght of God.

But we do all thynges / dearly beloued / for youre edifyinge.  
For I feare lest it come to passe / that when ye come / I shall not  
fynde soche as I wolde: and I shalbe foude vnto you soche as I  
wolde not: I feare lest ther be founde amōge you debate / enuy-  
inge / wrath / stryfe / backbitinges / whisperinges / swellinges: &  
discorde. I feare lest whē I come agayne / God bringe me lowe  
amonge you:



## The.ij. Epistle of S. Paul

amonge you/and I be constrained to bewaile many of them which haue synned alreedy/& haue not repented of the vncle-  
nes fornicacion and wantannes which they haue committed.

### The.iiij. Chapter.

Deu. xix.  
Mat. xviij.  
Ioh. viij. c.  
Iacob. x. c.

**N**ow come I the thyrde tyme vnto you: In the mouth of two or thre witnessess shal euery thinge stonde. I tolde you before/and tell you before:and as I sayde when I was pre-  
sent with you the secōde tyme/so wyte I now beyng absent:  
to them which in tyme past haue synned/and to all other:that  
yf I come agayne / I wyll not spare / seynge that ye seke expe-  
rience of Christ which speaketh in me/which amōge you is not  
weake / but is myghty in you. And verely though it came of  
weaknes that he was crucified/yet sheweth he thowoe the po-  
wer of God. And we no dout are weake in him:but we shall ly-  
ue with him/by the myght of God amonge you.

Prove your selues whether ye are in the fayth or not. Exa-  
men youre owne selues:knowe ye not youre owne selues how  
that Iesus Christ is in you/excepte ye be cast awayes. I trust  
that ye shall knowe that we are not cast awayes. I desyre befo-  
re God that ye do none euyl/not that we shuld seme comenda-  
ble:but that ye shulde do that which is honest:and let vs be cou-  
ted as laboure persones. We can do nothinge agaynst þe trueth/  
but for the trueth. We are glad when we are weake / and ye  
stronge. This also we wylle for/ene that ye were perfect. Ther-  
fore wyte I these thinges beyng absent/lest when I am pre-  
sent/I shuld vse sharpenes accordynge to the power which the  
Lorde hath geuen me/to edifye/and not to destroye.

fynallye brethren fare ye well/be perfect/be of good com-  
forte/be of one mynde/lyue in peace/and the God of  
loue & peace shalbe with you. Grete one another  
in an holy kysse. All the sayntes salute you.

The grace of our Lorde Iesus Christ  
and the loue of God / & the fel-  
lishippe of the holy goost be  
with you all. Amen.

The seconde epistle to the Corinthyans/Sent from Philip-  
pos a cite in Macedonia by Titus and Lucas.

The prologe

## The prologe vpon the epistle of saynt Paul to the Galathyans.

**A**s ye reade Actu. xv. how certen came from Jerusalem to Antioche and  
vered the disciples there/affirming that they coulde not be saued except  
they were circumcised. Euen so after Paule had conuerted the Galathyans/  
and coupled them to Christ: to trust in him only for the remission of synne/z  
hope of grace z saluacion/and was departed:there came false apostles vnto  
them/as vnto the Corinthyans/z vnto al places where Paule had preched)  
and that in the name of Peter/James and John / whom they called the hye  
apostles/and preached circumcision and the keepinge of the lawe: to be saued  
by/and mynistred Pauls auctorite.

To the confounding of those/Paule magnifieth his office and apostleshippe  
in the two fyrst chapters and maketh him selfe equal vnto the hye apostles/z  
concludeth that euery man must be iustified withoute deseruinges/without  
workes/and without helpe of the lawe:but alone by Christ.

And in the thyrde z fourth/he proueth the same with scripture/examples  
and similitudes/and sheweth that the lawe is cause of more synne z bringeth  
the curse of God vpon vs/and iustifieth vs not:but that iustifying cometh by  
grace promysed vs of God thowoe the deseruynge of Christ/by whom (yf we  
beleue)we are iustified without helpe of the workes of the lawe.

And in the. v. and. vi. he exhorteth vnto the workes of loue whiche folowe  
fayth and iustifyinge. So that in al his epistle he obserueth this order. Fyrt  
he preacheth the dāpnacō of the lawe:then the iustifying of fayth/z thyrdly  
the workes of loue. For on that condicion that we hence forth loue z worke/  
is the mercye geuen vs. Or else yf we will not worke the will of God hence for-  
warde/we fall from fauoure and grace:and the inheritaunce that is frely ge-  
uen vs for Christes sake/thowoute owne faulte/we lose agayne.

## The Epistle of S. Paul the Apostle to the Galathyans.

### The fyrst Chapter.



**N**ow Iule an Apostle  
not of men/nether by  
man: but by Iesus  
Christ/& by God þe fa-  
ther which rayled him fro deeth:  
& al the brethren which are w me.  
Unto the congregaciōs of Ga-  
lacia. Grace be with you & peace  
from God the father/& from our  
Lorde Iesus Christ/whiche ga-  
ue him selfe for our synnes/to de-  
lyuer vs from this present euyl  
woylde/thowoe the wyll of God  
oure father / to whom be prayse  
for euer and euer. Amen.

3. I maruayle



## The Epistle of S. Paul

I maruayle that ye are so sone turned from him that called you in the grace of Christ/ vnto another Gospel: which is no-  
 thinge els/ but that ther be some which trouble you/ and intende  
 to peruert the Gospel of Christ. Neuerthelesse though we our  
 selues/ or an aungel from heuen/ preache any other gospel vnto  
 you/ then that which we haue preached vnto you/ holde him as  
 a cursed. As I layde before/ so saye I now agayne/ yf any man  
 preache any other thing vnto you/ then that ye haue receaued/  
 1. cor. xv. a holde him accursed. Preache I mannes doctrine or Godes: O-  
 ther go I about to please men. If I stodyed to please men/ I  
 were not the seruaunt of Christ.

I certifie you brethren/ that the Gospel which was prea-  
 ched of me/ was not after the manner of men/ nether receaued  
 I it of man/ nether was I taught it: but receaued it by the reue-  
 lacion of Jesus Christ. For ye haue hearde of my conuersacion  
 in tyme past/ in the Jewes wayes/ how that beyonde measure  
 I persecuted the congregacion of God/ and spoyled it: and pre-  
 uayled in the Jewes lawe/ aboue many of my copaniōs/ which  
 were of myne owne nation/ & was a moche moze seruēt mayn-  
 tēer of the tradicions of the elders.

But when it pleased God (which seperated me from my mo-  
 thers wombe/ and called me by his grace/ for to declare his sone  
 by me) that I shuld preache him amonge the hethen: immediat-  
 ly I commened not of the matter with fleshe & bloud/ nether  
 returned to Ierusalē to them which were Apostles before me:  
 but went my wayes into Arabia/ and came agayne vnto Da-  
 masco. Then after thre yere/ I returned to Ierusalē to se Pe-  
 ter/ & abode with him. xv. dayes no nother of þe Apostles sawe  
 I/ save James the Lordes brother. The thinges which I wri-  
 te/ beholde/ God knoweth I lye not.

After that I went into the costes of Syria and Cylicia: and  
 was vnknewē as touching my person vnto the cōgregaciōs of  
 Jewe/ which wer in Christ. But they heard only/ þe which  
 persecuted vs in tyme past/ now preacheth the fayth which be-  
 fore he destroyed. And they glorified God on my behalfe. f

The. ii. Chapter.

Then. xiiij. yeaeres ther after/ I went by agayne to Jeru-  
 salem with Barnabas/ and toke with me. Titus also. ye  
 and I

## To the Galathians.

Jo. clxxvj.

and I wēt by by reuelacion/ and commened with them/ of the  
 gospel which I preache amonge the Gentyls: but betwene our  
 selues/ with the which were cōtēd chese/ lest it shuld haue bene  
 thought that I shulde rāne or had runne in vayne. Also Titus  
 which was with me/ though he were a Greke/ yet was not cō-  
 pelled to be circumcised/ and that because of incommers beyng  
 false brethren which came in amonge other to spye out our liber-  
 tie which we haue in Christ Iesu/ that they myght bynge vs  
 into bondage. To whō we gaue no rōume/ no not for the space  
 of an houre/ as concernyng to be brought into subiecciō: & that  
 because that the trueth of the gospel might continue with you.

Of them which seme to be greates (what they were in tyme  
 passed it maketh no matter to me: God loketh on no mans per-  
 son) neuerthelesse they whiche seme great/ added no thyng to  
 me. But contrary wyse/ when they sawe that the gospel ouer  
 the vncircūciō was cōmitted vnto me/ as the gospel ouer the  
 circumciō was vnto Peter: for he that was myghty in Peter  
 in the apostleshippe ouer the circumciō/ the same was mygh-  
 ty in me amonge the Gentyls: and therfore when they percea-  
 ued the grace that was geuen vnto me/ then James/ Cephas  
 and John/ whiche semed to be pylers/ gaue to me and Barna-  
 bas the ryght hōdes and agreed with vs/ that we shulde prea-  
 che amonge the hethen/ and they amonge the Jewes: war-  
 nyng only that we shulde remember the poore. Which thinge  
 also I was diligent to do.

And when Peter was come to Antioche/ I withstode him  
 in the face/ for he was worthy to be blamed. For yer þe certayne  
 came frō James/ he ate with the Gentyls. But when they were  
 come/ he withdrew and separated him selfe/ fearinge the which  
 were of the circumciō. And the other Jewes dissembled  
 lyke wyse/ in so moche that Barnabas was brought in to their  
 simulation also. But when I sawe/ that they went not þe right  
 waye after the trueth of the gospel/ I layde vnto Peter before  
 al men/ yf thou beyng a Jewe/ lyuest after the māner of þe Ge-  
 tyls/ & not as do the Jewes: why causest thou the Gentyls to  
 lyue as do the Jewes. We which are Jewes by nature/ & not  
 synners of the Gentyls/ knowe that a mā is not iustified by the  
 dedes of the law: but by þe fayth of Jesus Christ. And therfore

3 ii. we haue

Deu. x. d.  
 ii. pa. xiv.  
 Job.  
 xxxiii.  
 Sap. vi. b.  
 rom. ii. b.  
 ephe. vi. b.  
 Col. iii. b.  
 Actu. x. c.  
 i. i. c.



## The Epistle of S. Paul

we haue beleued on Iesus Christ/that we might be iustified by the fayth of Christ/ & not by the dedes of the lawe: because that by the dedes of the lawe no fleshe can be iustified.

If then whyll we seke to be made ryghtewes by Christ/ we oure selues are sounde synners/ is not then Christ the minister of synne. God forbyd. For yf I bylde agayne that which I destroyed/ then make I my selfe a trespasser. But I thorow the lawe/ and deed to the lawe: that I might lyue vnto God. I am crucified with Christ. I lyue verely: yet now not I/ but Christ lyueth in me. For the lyfe which I now lyue in the fleshe/ I lyue by the fayth of the sone of God/ which loued me/ & gaue himselfe for me. I despyle not the grace of God. For yf ryghtewesnes come of the lawe/ then Christ dyed in vayne.

The. iij. Chapter.

**O**f olde Galathians: who hath bewitched you / that ye shuld not beleue the trueth. To whom Iesus Christ was described before the eyes/ and amonge you crucified. This only wold I learne of you/ receaued ye the sprete by the dedes of the lawe/ or els by preachynge of the fayth. Are ye so bndwyle/ that after ye haue begonne in the sprete/ ye wolde nowe ende in the fleshe. So many thinges then ye haue suffred in vayne/ yf ye be vayne. Which ministred to you the sprete/ and worketh miracles amonge you/ doth he it thorow the dedes of the lawe/ or by preachynge of the fayth. Euen as Abraham beleued God/ and it was ascribed to him for rightewesnes. Understood therfore/ ye which are of fayth/ the same are the chyldren of Abraham.

For the scripture saue afore honde/ that God wolde iustifye the hethen thorow fayth/ & therfore shewed before honde gladtydynge vnto Abraham: In the shall all nacions be blessed. So then they which be of fayth/ are blessed with faythfull Abraham. For as many as are vnder the dedes of the lawe/ are vnder malediccion. For it is wrytten: cursed is every man that continueth not in all thinges which are wrytten in the booke of the lawe/ to fulfill them. That no man is iustified by the lawe in the syght of God/ is euident. For the iuste shall lyue by fayth. The lawe is not of fayth: but the man that fulfilleth the thinges cotayned in the lawe (shall lyue in them.) But Christ hath deliuered us from the curse of the lawe/ & was made a cursed for us. For it is wrytten

Gen. xxv.  
Ro. iij. 12  
Jaco. ij. d

gene. xxiij  
eccl. xxiij

## To the Galathians.

Ro. clxxvij.

Wrytten: cursed is every one that hangeth on tree/ & the blessinge of Abraham myght come on the gentyls thorow Iesus Christ/ & that we myght receaue the promes of the sprete thorow fayth.

**B**rethren I wyll speake after the maner of men. Though it be but a mans testamēt/ yet no man despyleth it/ or addeth any thunge thereto when it is once allowed. To Abraham and his seed were the promes made. He sayth not in the seedes as in many: but in thy seide / as in one/ which is Christ. This I saye/ that the lawe which beganne afterwarde/ beyonde. iij. C. and xxx. yeares/ doth not disanul the testamēt/ that was cōfermed afore of God vnto Christ ward/ to make the promes of none effect. For yf the inheritaunce come of the lawe/ it cometh not of promes. But God gaue it vnto Abraham by promes.

Wherfore then serueth ye lawe. The lawe was added because of transgression (till the seed came to which the promes was made) & it was ordeyned by angels in the honde of a mediator. A mediator is not a mediator of one. But God is one. Is the lawe then agaynst the promes of God. God forbyd. Who be it yf ther had bene a lawe geuen which coulde haue geuen lyfe: then no doute rightewesnes shulde haue come by the lawe. But the scripture concluded all thinges vnder synne that the promes by ye fayth of Iesus Christ/ shuld be geue vnto the that beleue. Before that fayth came/ we were kept and shut vpp vnder the lawe/ vnto the fayth which shulde afterwarde be declared.

Wherfore the lawe was oure scolemaster vnto the tyme of Christ/ that we myght be made ryghtewes by fayth. But after that fayth is come/ nowe are we no lēger vnder a scolemaster. For ye are all the sones of God/ by the fayth whiche is in Christ Iesus. For al ye that are baptised/ haue put on Christ. Now is ther no Jewe nether Gentyll: ther is nether bounde ner free: there is nether man/ ner woman: but ye are all one thyng in Christ Iesu. yf ye be Christes/ then are ye Abrahams seed/ and heyes by promes.

The. iij. Chapter.

**A**ND I saye that the heyre as longe as he is a chyld/ differth not from a seruaunt / though he be Lorde of all/ but is vnder tutors and gouerners/ vntil the tyme appoynted of the father. Euen so we/ as longe as we were chyldren/ were

3 iij. in bondage



## The Epistle of S. Paul

in bondage vnder the ordinaunce of the worlde. But when the tyme was full come / God sent his sone bozne of a woman and made bonde vnto the lawe / to redeme them which were vnder the lawe: that we thozow election / myght receaue the inheritaunce that belongeth vnto the naturall sones. Because ye are sones / God hath sent the sprete of his sone into oure hertes / which cryeth Abba father. Wherfore now / thou art not a seruaunt / but a sone. If thou be the sone / thou arte also the heyre of God thozow Christ. **R**

Notwithstandynge / when ye knewe not God ye dyd seruike vnto them / which by nature were no goddes. But now sayng ye knowe God (ye rather are known of God) how is it that ye tourne agayne vnto the weake and bedgarly cerimonies / wher vnto agayne ye desyre afreshe to be in bondage: ye obserue dayes / and monethes / and tymes / and yeares. I am in feare of you / lest I haue bestowed on you labour in vayne.

Brethren I beseech you / be ye as I am: for I am as ye are. ye haue not hurte me at al. ye knowe / how thozow infirmite of the fleshe / I preached the Gospell vnto you at the fyrst. And my temptation which I suffered by reason of my fleshe / ye despyled not nether abhorred: but receaued me as an aungell of God: ye as Christ Jesus. How happy were ye then: for I beare you recorde that yf it had bene possible ye wold haue plucked out your owne eyes / and haue geue them to me. Am I therfore become poure enemye / because I tell you the trueth?

They are gelous ouer you amysse. ye / they intende to exclude you / that ye shulde be seruent to them warde. It is good alwayes to be seruent / so it be in a good thyng / & not only when I am present with you.

My lyttel chyldre (of whom I trauaile in byrth agayne / vntyll Christ be fashioned in you) I wolde I were with you now / and coulde chaunge my voyce: for I stonde in adoute of you.

Tell me ye that desyre to be vnder the lawe haue ye not hearde of the lawe? For it is writte that Abraham had two sones / the one by abonde mayde / the other by a fre woman. yee and he which was of the bonde woman: was bozne after the fleshe: but he which was of the fre woman / was bozne by promes. Which thynges be token mystery. For these women are two testa-

## To the Galathyans. Fo. clxxviii.

two testaments / the one from the mounte Syna / which geneth vnto bondage / which is Agar. For mounte Syna is called Agar in Arabia / and bordeth vpon the cite / which is now Ierusalem / and is in bondage with her chyldren.

**D** But Ierusalem / which is aboue / is fre: which is the mother of vs all. For it is written: reioyce thou baren / that bearest no chyldren: breake forth and crye / thou that trauest not. For the desolate hath many moo chyldren then she which hath an husband. Brethren we are after the maner of Isaac / chyldren of promes. But as then he that was bozne carnally / persecuted him that was bozne spiritually. Euen so is it now. Neuertheless what sayth the scripture: put away the bonde womā and her sone. For the sone of the bonde womā shal not be heyre with the sone of the fre woman. So then brethren we are not chyldren of the bonde woman: but of the fre woman. **R**

### The v. Chapter.

**A** Tond fast therfore in y libertie wherwith Christ hath made vs fre / and wrappe not your selues agayne in the yoke of bondage. Beholde I Paul saye vnto you / that yf ye be circumcised / Christ shal profit you nothyng at all. I testifie agayne to euery man which is circumcised that he is bounde to kepe the whole lawe. ye are gone quyte from Christ as many as are iustified by the lawe / and are fallen from grace. We loke for and hope in the sprete / to be iustified thozow fayth. For in Iesu Christ / nether is circumcision any thyng worth / nether yet buncircumcision / but fayth which by loue is myghty in operacion. ye dyd runne well: who was a let vnto you / that ye shulde not obey the trueth. Euen that counsel that is not of him that called you. Al ytell leuen doth leuen the whole lombe of dowe.

**B** I haue trust towarde you in the Lorde / that ye will be none other wyse mynded. He that troubled you / shal beare his iudgemēt / whatsoeuer he be. Brethren yf I yet preache circumcision: why do I then yet suffre persecution? For then had the offence which the crosse geueth / ceased. I wolde to God they were seperated from you / which trouble you. Brethren ye were called into libertie only let not poure libertie be an occasion vnto the fleshe / but in loue serue one another. For al y lawe is fulfilled in one worde / which is this: y shalt loue thyne neighbour

as thy

Isa. lv.

rom. ix. b.

gen. xxi. a

leuit. ix. d.  
mat. xxii.  
mar. xii. c.  
rom. xiiij.  
Iaco. ii. b  
I. Pe. ii. c



## The Epistle of S. Paul

as thy selfe. If ye byte and deuoure one another: take hede lest ye be consumed one of another.

✠ I saye walke in the sprete/and fulfyll not the lustes of the flesh. For the flesh lusteth contrary to the sprete / & the sprete contrary to the flesh. These are contrary one to the other/ so that ye cannot do that which ye wolde. But and yf ye be ledde of the sprete/ then are ye not vnder the lawe. The dedes of the flesh are manifest/ which are these/ aduoutrie fornicacion/ buncleynnes wantannes/ ydolatrie/ witchecraft/ hatred/ variaunce/ zeale/ wrath/ stryfe/ sedicion/ sectes/ enuynges/ murther/ dyconkynnes/ glottony/ and soche lyke: of the which I tell you before as I haue tolde you in tyme past / that they which commit soche thinges/shal not inherite the kyngdom of God. But the frute of the sprete is/ loue/ ioye / peace/ longesufferinge/ gentlenes/ goodnes/ faythfulnes meknes/ tēperance. Agaynst suche ther is no lawe. They that are Christis / haue crucified the flesh with the appetites & lustes. ✠ If we lyue in the sprete / let vs walke in the sprete. Let vs not be bayne glorious / prouokynge one another/and enuynges one another.

### The. vi. Chapter.

**B**rethren/ yf any man be fallen by chaunce into any faute: ye which are spirituall/ helpe to amēde him/ in the sprete of meknes: consyderynge thy selfe / lest thou also be tempted. Beare ye one anothers burthē/ and so fulfyll the lawe of Christ. If any man seme to him selfe that he is somewhat/ when in dede he is nothunge/ the same deceaueth him selfe in his ymaginaciō. Let euery man proue his owne worke / and then shall he haue reioysinge in his owne selfe/ and not in another. For euery man shall beare his owne burthen.

1. cor. iii. b

Let him that is taught in the word/ minister vnto him that teacheth/ him/ in al good thinges. Be not deceaued/ God is not mocked. For whatsoeuer a man soweth/ that shall he reepe. He that soweth in his flesh / shall of the flesh reepe corrupcion. But he that soweth in the sprete/ shall of the sprete reepe lyfe euerlastinge. Let vs not be wery of well doyng. For when the tyme is come/ we shal reepe with out werynes. Whyl we haue therfore tyme / let vs do good vnto all men/ and specially vnto them which are of the housholde of fayth. ✠

11. thes. iii

Beholde

## To the Galathyans. Jo. clxxx.

**C** Beholde how large a letter I haue wyrtten vnto you with myne owne honde. As many as desyre with vtwarde apereuice to please carnally/ they constrayne you to be circumcised/ only because they wold not suffre persecucion with þe crosse of Christ. For they them selues which are circumcised/ kepe not the lawe: but desyre to haue you circumcised/ that they myght reioyce in youre flesh.

**D** God forbyd that I shulde reioyce / but in the crosse of oure Lord Iesu Christ/ wherby the world is crucified as touchynge me/ and I as cocernynge the world. For in Christ Iesu nether circumcision auayleth any thinge at all/ nor buncircumcision: but a new creature. And as many as walke accordyng to his rule/ peace be on them/ and mercy/ and vpon Israel that pertayneth to God. From hence forth/ let no man put me to busynes.

For I beare in my bodye the markes of the Lord Iesu. Brethren the grace of oure Lord Iesu Christe be with youre sprete Amen.

Vnto the Galathyans wyrtten  
from Rome.

## The prologe vpon the Epistle of S. Paul to the Ephesians.

**I**n this pistle/ and namely in the. iii. fyrst Chapter/ Paul sheweth that the gospel and grace therof was foresene & predestinat of God fro before the beginnyng/ and deserued thorow Christ/ and now at the last sent forth that all men shuld beleue theron/ therby to be iustified / made ryghteous/ lyvinge and happie/ and to be deliuered from vnder the dampnacion of the lawe and captiuite of ceremonies.

And in the fourth he teacheth to auoyde tradicions and mennes doctrynes/ and to beware of puttyng trust in anye thyng save Christ / affirminge that he onlye is sufficient / and that in hym we haue all thinges / and besyde hym nede nothinge.

In the. v. and. vi. he exhorted to exercise the fayth & to declare it abroad thorow good workes/ and to auoyde synne/ and to arme them with spirituall armour agaynst the deuyll/ that they myght stonde fast in tyme of tribulacion and vnder the crosse.

The epistle



# The Epistle of S. Paul the Apostle to the Ephesians.

## The first Chapter.



**P**aul an Apostle  
of Iesu Christ by the  
will of God.

To the Sayntes  
which are at Ephesus / & to the  
which beleue on Iesus Christ.

Grace be with you and peace  
from God oure father / and from  
the Lorde Iesus Christ.

Blessed be God the father of  
our Lorde Iesus Christ / which  
hath blessed vs with al maner of  
spirituall blessinges in heavenly  
thinges by Christ / accordyng as  
he had chosen vs in him / before  
the foundation of the worlde was layde / that we shuld be sayn-  
ctes / & without blame before him / thoro loue. And ordeyned  
vs before thoro Iesus Christ to be heyres vnto him selfe / ac-  
cordyng to the pleasure of his wil to the prayse of the glorie of  
his grace wherwith he hath made vs accepted in the beloued.

By whom we haue redemption thoro his bloude / euen the  
forgeuenes of synnes / accordyng to the ryches of his grace /  
which grace he shed on vs abundantly in all wysdome / & per-  
ceuaunce. And hath opened vnto vs the mystery of his wil ac-  
cordyng to his pleasure / and purposed the same in him selfe / to  
haue it declared whē the tyme were full come / that al thinges /  
both the thinges which are in heuē / & also the thinges which are  
in earth / shuld be gaddered to gether / euen in Christ: that is to  
saye / in him in whom we are made heyres / & were therto pre-  
destynate accordyng to the purpose of him which worketh all  
thinges after the purpose of his owne will: & we which before  
beleued in Christ shuld be vnto the prayse of his glory.

In whom also ye (after that ye hearde the worde of trueth /  
I meane the gospel of your saluacion / wherin ye beleued) were  
sealed

## To the Ephesians. Fo. clxxx.

sealed with the holy sprete of promes / which is the earnest of our  
inheritance / to redeme the purchased possession / and that vnto  
the laude of his glory.

**W**herfore euen I (after that I hearde of the sayth which ye  
haue in the Lorde Iesu / & loue vnto all the sayntes) cease not  
to geue thanks for you / makynge mencion of you in my pray-  
ers that the God of oure Lorde Iesus Christ and the father of  
glory / myght geue vnto you the sprete of wysdome / and open  
to you the knowledge of him selfe / and lyghten the eyes of your  
myndes that ye myght knowe what that hope is / where vnto  
he hath called you / & what the ryches of his glorious inherita-  
unce is vpon the sanctes / & what is the excedyng greatnes of  
his power to vs warde whiche beleue accordyng to the wor-  
kyng of that his myghty power / which he wrought in Christ /  
when he rayfed him from the deed / and set him on his ryghte  
honde in heavenly thynges / aboue all rule / power / and myghte  
and domination / and aboue all names that are named / not in  
this worlde only / but also in the worlde to come: and hath put  
all thinges vnder his fete / & hath made him aboue all thynges /  
the heed of the congregacion whiche is his body and the fulnes  
of him that fylleth all in all thynges.

## The ii. Chapter.

**A**nd you hath quickened also that were deed in trespass  
se and synne / in the which in tyme passed ye walked / ac-  
cordyng to the curse of this worlde / & after the gouerner that  
ruleth in the ayer / the sprete that now worketh in the chyldren  
of vbelefe / amonge which we also had our cōuersacion in tyme  
past / in the lustes of our fleshe / and fulfilled the wyll of the fles-  
he & of the mynde: and were naturally the chyldren of wrath /  
euen as well as other.

**B**ut God whiche is ryche in mercy thoro his greate loue  
wherwith he loued vs / euen when we were deed by synne / hath  
quickened vs to gether in Christ (for by grace are ye saued) and  
hath rayfed vs vp to gether ad made vs sytte to gether in hea-  
uenly thynges thoro Christ Iesus / for to shewe in tymes to  
come the excedyng ryches of his grace / in kyndnes to vs war-  
de in Christ Iesu. For by grace are ye made safe thoro his sayth  
and that not of youre selues. For it is the gyfte of God / and  
commeth



## The Epistle of S. Paul

cometh not of woordes/lest any man shoulde boast him selfe. For we are his workmanship created in Christ Iesu vnto good woordes/vnto þ which God ordeyned vs before/that we shoulde walke in them.

¶ Therefore remember that ye beyng in tyme passed gentyls in the fleshe / and were called vncircumcision to them whiche are called circumcision in the fleshe/which circumcision is made by handes: Remember I saye / that ye were at that tyme without Christ/and were reputed alienates from the common welth of Israel/and were straungers from the testamentes of promes/and had no hope/ & were without God in this world. But now in Christ Iesu/ye which a whyle agoe were farre of/ are made nye by the bloude of Christ.

For he is oure peace/which hath made of both one/and hath broken doune the wall that was a stoppe bitwene vs/and hath also put awaye thorow his fleshe/the cause of hatred (that is to saye/the lawe of commaundementes contayned in the lawe wyrtten) for to make of twayne one newe man in him selfe/so makynge peace: & to reconcile both vnto God in one body thorow his crosse / and slewe hatred therby: and came and preached peace to you which were a farre of / & to them that were nye. For thorow him we both haue an open waye in / in one sprete vnto the father.

¶ Now therefore ye are no moare straungers and forēers: but cytelings with the saynctes / and of the household of God: & are bilt vpon the foundation of the Apostles and Prophetes/ Iesus Christ beyng the heed corner stone/in whome euery blydynge coupled to gether/groweth vnto an holpe temple in the Lorde/in whome ye also are bilt to gether/and made an habitation for God in the sprete. ¶

### The. iij. Chapter.

**F**or this cause I Paul am in the bondes of Iesus Christ for youre sakes which are Hethen: yf ye haue hearde of the mynistracion of the grace of God which is geuen me to you warde. for by reuelacion shewed he this mystery vnto me/as I wrote aboue in fewe woordes/wherby whē ye rede/ye maye knowe myne vnderstandynge in the mystery of Christ/whiche mystery in tymes passed was opened vnto the sones of men/as it is now

## To the Ephesians. To. clxxi.

it is now declared vnto his holy Apostles & Prophetes by the sprete: that the Gentyls shoulde be inheritours also / and of the same body/and partetakers of his promes that is in Christ/by the meanes of the Gospell/wherof I am made a mynister/by the gyfte of the grace of God geuen vnto me thorow the workinge of his power.

¶ Vnto me the lest of all saynctes is this grace geuen / that I shoulde preache amonge the gentyls the vnsearchable ryches of Christ/and to make all men se what the selyshippe of the myste ry is/which from the begynninge of the worlde hath bene hyd in God which made all thinges thorow Iesus Christ/to the intent/that now vnto the rulers and powers in heaue myght be knowen by the cōgregation/the manyfolde wysdome of God/accordinge to the eternal purpose/whiche he purposed in Christ Iesu oure Lorde/by whom we are bolde to drawe nye in that trust / which we haue by sayth on him. ¶ Therefore I desyre that ye saynt not because of my tribulations for youre sakes: which is youre prayse.

¶ For this cause I bowe my knees vnto þ father of our Lorde Iesus Christ/which is father ouer al that is called father in heauen & in erth/that he wold graūt you accordynge to the ryches of his glorie / that ye maye be strenghted with myghte by his sprete in the inner man that Christ maye dwell in youre hertes by sayth/that ye beyng roted and grounded in loue/myght be able to comprehend with all saynctes/what is that bredth and length/deepth & heighth: & to knowe what is the loue of Christ/which loue passeth knowledge: that ye myght be fulfilled with all maner of fulnes which cometh of God.

¶ Vnto him that is able to do exceedynge aboundantly aboue al that we are or thynke accordyng to the power that worketh in vs be prayse in the cōgregation by Iesus Christ/thorowout all generacions from tyme to tyme. Amen. ¶

### The. iij. Chapter. ¶

**T**herfore whiche am in bondes for the Lordes sake / exhorthe you/ that ye walke worthy of the vocacion wherewith ye are called in all humblenes of mynde/and maknes/and longe sufferynge/forbearynge one another thorow loue/and that ye be Diligēt to kepe the vnitie of the sprete in the bonde of peace/beyng

Rom. xij.  
1. cor. xij



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**mal. ii. b** peace/beynge one body/and one sprete/euen as ye are called in one hope of youre callinge. Let ther be but one Lorde / one fayth/one baptyme/one God & father of vs all/which is aboue all/thorow all/and in you all.

**Rom. xii. 1. Cor. xii. 11. Cor. x. 17. 1. Cor. xii. 11. Cor. x. 17. 1. Cor. xii. 11. Cor. x. 17.** ¶ Unto every one of you is geuen grace accordynge to the measure of the gyft of Christ. Wherfore he sayth: He is gone bp an hye/and hath ledde captiuitie captiue/and hath geuen gyftes vnto men. That he ascended/what meaneth it/but that he also descended fyrst in the lowest parties of the earth: He that descended is eue the same also that ascended bp/euen aboue all heauen/to fulfill all thynges.

**1. Cor. xii. 11. Cor. x. 17. 1. Cor. xii. 11. Cor. x. 17.** And the very same made some Apostles/some Prophetes/some Euangelistes/some Shepherdes/and some Teachers: that the sayntes myght haue all thynges necessarye to worke and minister with all/to the edifyinge of the body of Christ/tyll we every one (in the unitie of fayth/and knowledge of the lone of God) growe bp vnto a parfayte man/after the measure of age of the fulnes of Christ. ¶ That we hence forth be no more chyldren/wauerynge and carped with every wynde of doctrine/by the wylynes of men and craftynes / wherby they laye a wayte for vs to deceaue vs.

But let vs folowe the trueth in loue/and in all thynges growe in him which is the heed/that is to saye Christ / in whome all the body is coupled and knet to gether in every ioynt wherewith one ministrith to another (accordynge to the operaciō as every parte hath his measure) & increaseth the body/vnto the edifyinge of it selfe in loue.

¶ This I saye therfore & testifie in the Lorde/that ye hēce forth walke not as other gētyls walke/in banitie of their mynde/blinded in their vnderstandynge/beynge straungers frō the lyfe which is in God thorow the ignorancy that is in them/because of the blyndnes of their hertes: which beyng past repentaunce/haue geue them selues vnto wantānes/to worke all māner of vncleānes/euen with gredynes. But ye haue not so learned Christ/yf so be ye haue hearde of him/& are taught in him/euen as the trueth is in Iesu. So then as concernynge the conuersacion in tyme past/laye frome you that olde man/which is corrupte thorow the deceauable lustes/ & and be ye renewed in the sprete

## To the Ephelyans. Fo. clxxxij.

the sprete of your myndes/ & put on that newe man which after the ymage of God is shapen in rightewesnes & true holynes. **Rom. v. a Coll. iii. b**

**D** ¶ Wherfore put away lyinge/ and speake every mā trueth vnto his neyghbour: for as moche as we are members one of another. Be angrye/but synne not: let not the sonne go doune vpon youre wrath/nether geue place vnto the backbyter. Let him that stole/steale no moare: but let him rather labour with his bondes some good thyng / that he maye haue to geue vnto him that nedeth. **1. Cor. xii. 11. Cor. x. 17. 1. Cor. xii. 11. Cor. x. 17.**

Let no fylthy comunicacion procede oute of youre mouthes: but that which is good to edifye with all/when nede is: that it maye haue fauoure with the hearers. And greue not the holy sprete of God by whom ye are sealed vnto the daye of redemption. Let all bytternes/fearnes ad wrath/roynge and cursed speakynge: but put away from you with all malitiousnes: Be ye courteouse one to another/ and mercifull / for geuynge one another/euen as God for Christes sake forgave you.

### The. v. Chapter. ¶

**B**e ye folowers of God as dere chyldren/ and walke in loue euen as Christ loued vs/and gaue him selfe for vs/an offerynge and a sacrifice of a swete sauer to God. So that fornicacion and all vncleānes/or coueteousnes be not once named amonge you as it becōmeth sayntes: nether fylthynges/nether folysshe talkinge/nether gestynge which are not comly: but rather geuynge of thanks. For this ye know that no whoremonger/ether vncleane person/ or coueteous person / whiche is the worshypper of ymages/hath any inheritaunce in the kyngdome of Christ and of God.

**B** Let no man deceaue you with bayne wordes. For thorow soche thynges commeth the wrath of God vpon the chyldren of disobedience. Be not therfore companions with them. ye were once dercknes/but are now lyght in the Lorde. **1. Cor. xii. 11. Cor. x. 17. 1. Cor. xii. 11. Cor. x. 17.**

Walke as chyldre of lyght. For the frute of the sprete is in all goodnes/rightewesnes & trueth. ¶ Accept that which is pleasyng to the Lorde: and haue no fellowship with the vnfrutfull workes of darcknes/ but rather rebuke them. For it is shame euen to name those thynges which are done of them in secreet: but all thynges whē they are rebuked of the light/are manifest. For what



## The Epistle of S. Paul

For whatsoeuer is manifest / that same is lyght. Wherefore he sayth: awake thou that sleepest / and stande vp from deeth / and Christ shall geue the lyght.

**T**ake hede therfore that ye walke circumspectly: not as foles / but as wyse redeminge the tyme: for the dayes are euyl. Wherefore / be ye not vnwyse / but vnderstande what the wyll of the Lorde is / & be not dycke with wyne / wherein is excelle: but be fulfilled with the sprete / speakyng vnto your selues in psalmes and ymnes / & spretuall songes / synginge & makinge melodie to the Lorde in your hertes / geuyng thākes alwayes for all thynges vnto God p̄ father / in the name of our lorde Iesus Christ submitting your selues one to another in the feare of God. **I**

**M**en submit your selues vnto your owne husbandes / as vnto the Lorde. For the husbande is the wyues heed euē as Christ is the heed of the congregacion / and the same is the saueoure of the body. Therfore as the congregacion is in subiection to Christ / lyke wyse let the wyues be in subiection to their husbandes in all thynges. Husbandes loue your wyues / euen as Christ loued the congregacion / and gaue him selfe for it / to sanctifye it / and censed it in the fountayne of water thorow p̄ worde / to make it vnto him selfe / a glorious cōgregaciō without spot or wrynckle / or any soche thyng: but that it shulde be holy and without blame.

So ought men to loue their wyues / as their owne bodies. He that loueth his wyfe / loueth him selfe. For no man euer yet hated his owne fleshe: but nourisheth and cherissheth it / euē as the Lorde doth the congregaciō. For we are members of his body / of his fleshe / & of his bones. For this cause shall a mā leaue father and mother / and shall cōtinue with his wyfe / & two shall be made one fleshe. This is a great secrete / but I speake bitwene Christ & the congregacion. Neuerthelesse do ye so that euery one of you loue his wyfe truely euen as him selfe. And let the wyfe se that she feare her husbande.

### The. vi. Chapter.

**C**hyldrē obey your fathers and mothers in the Lorde: **A** for so is it right. Honour thy father & mother / that is the fyrst cōmaundemēt that hath any promes / that thou mayst be in good estate / and lyue longe on the earth. And ye fathers moue not

## To the Ephesians.

Ro. clxxxij.

moue not your chyliden to wrath: but bynge them vp with the noyter and informacion of the Lorde. Seruauntes be obedient vnto your carnal masters / with feare and trembling in singlenes of your hertes / as vnto Christ: not with seruice in the eye syght / as men pleasers: but as the seruauntes of Christ / doynge the will of God from the herte with good will / seruinge the Lorde / and not mē. And remember that whatsoeuer good thinge any mā doeth that shall he receaue agayne of the Lorde / whether he be bonde or fre. And ye masters / do euen the same thynges vnto them / puttyng awaye threateninges: & remember that euen your master also is in heauē / nether is ther any respecte of person with him.

**F**inally my brethren / be stronge in the Lorde / and in the power of his might. Put on the armour of God / that ye maye stande stedfast agaynst the crafty assautes of the deuyl. For we wrestle not agaynst fleshe and blood: but agaynst rule / agaynst power / & agaynst worldly rulers of p̄ dercknes of this worlde / agaynst spretuall wickednes / for heauenly thynges.

For this cause take vnto you the armour of God / that ye maye be able to resist in the euyl daye / and stande perfect in all thynges. Stande therfore / & your loynes gyrd about with beritie / hauinge on the brest plate of ryghtewelsnes / & shood with shooes prepared by the gospel of peace. Aboue all take to you the shelde of fayth / wherewith ye maye quenche al the fyrie darteres of the wicked. And take the helmet of saluacion / and the sweard of the sprete / which is the worde of God. **I** And praye **D**all wayes with all māner prayer & supplicacion: and that in the sprete: & watch ther vnto with all instance & supplicacion for all sayntes and for me / that vtraunce maye be geuen vnto me / that I maye opē my mouth boldly / to vtter the secretes of the gospel / wherof I am messenger in bondes / that therein I maye speake frely / as it becommeth me to speake.

But that ye maye also knowe what condicion I am in and what I do / Tychicus my deare brother and faythfull minister in the Lorde / shall shewe you of all thynges / whom I sent vnto you for the same purpose / that ye myght knowe what case I stande in / and that he myght comfort your hertes.

Peace be with the brethren / and loue with fayth / from God the father

Col. iii. b.  
Tit. ii. c.  
1. Pet. ii. c.

Col. iii. a.  
Rom. xii. a.  
1. Thes. iii.

1. Cor. x. a.

Col. iii. c.  
1. Pet. ii. a.

Gen. ii. b.  
Mat. xix. a.  
Mar. x. a.  
1. Cor. vi. b.

Col. iii. b.  
Eph. x. c.  
Deu. v. c.  
Eccl. ii. b.  
Mat. xv. a.  
Mar. vi. b.



## The Epistle of S. Paul

the father and frome the Lorde Jesu Chyst. Grace be with all  
them which loue oure Lorde Jesus Chyst in purenes. Amen.

¶ Sent from Rome vnto the Ephesians by Tychicus.

## The Prologe vpon the Epistle of S. Paul to the Philippians.

**P**aul prayeth the Philippians/ and exhorteth them to stande fast in the  
true fayth/ and to encrease in loue. And because that false prophetes stur  
dye alwayes to impugne and destroye the true fayth. he warneth them of soe  
the worke lerners or teachers of workes/ and prayeth Epaphroditus. And  
all this doth he in the fyrst and second Chapters.

In the thyrde he reproveth faythlesse and mannes ryghteousnes/ whiche  
false prophetes teache and mayntene. And he setteth him selfe for an exam-  
ple/ how that he him selfe had lyued in soche false rightewesnes and holynes  
vnrubable/ that no man coule come playne on him/ and yet nowe setteth  
nought therby for Chrystes rightewesnes sake. And finally he affirmeth that  
soche false prophetes are the enemyes of the crosse/ and make their bellies  
their God. For further then they maye safelye and without all parei and lof-  
ferynge/ wyl they not preache Chyst.

## The epistle of saynct Paul the Apostle vnto the Philippians.

¶ The fyrst Chapter.



**P**aul and Timo-  
theus seruantes of  
Jesu Chyst. To all  
saynctes in Chyst Je-  
su/ which are at Philippi/ with  
the Bishops and Deacons.

Grace be with you and peace  
from God oure father/ and from  
the Lorde Jesus Chyst.

I thanke my God with all re-  
membrance of you/ allwayes in  
al my prayers for you/ and praye  
with gladnes/ because of the fel-  
lowship which ye haue in the gos-  
pel from the fyrst daye vnto now

✠ and

## To the Philippians.

No. clxxxij.

✠ and am suerly certified of this/ that he which begane a good  
worke in you / shall go forth with it vntyll the daye of Jesus  
Chyst/ as it becommeth me so to iudge of you all/ because I ha-  
ue you in my herte / and haue you also euery one companions  
of grace with me/ euen in my bondes/ as I defende and stablys-  
he the gospel.

**W** For God beareth me recozde how greatly I longe after you  
al from the very herte rote in Jesus Chyst. And this I praye/  
that youre loue maye increace more & more in knowledge/ & in  
all fealynge/ that ye myght accepte thynges most excellēt/ that  
ye myght be pure and soche as shulde hurte no mānes conscien-  
ce/ vntyll the daye of Chyst / fylled with the frutes of ryghte-  
wedes/ which frutes come by Jesus Chyst vnto the glory and  
laude of God. ✠

I wolde ye vnderstode brethren that my busynes is happe-  
ned vnto the greate furtherynge of the Gospel. So that my  
bondes in Chyst/ are manifest thorowout al the iudgemēt hall  
and in all other places: In so moche that many of the brethren in  
the Lorde are boldned thorow my bondes/ & dare more large-  
ly speake the word with out feare. Some ther are which prea-  
che Chyst of enuye and stryfe / and some of good will. The one  
parte preacheth Chyst of stryfe and not purely / supposinge to  
adde more aduersitie to my bondes. The other parte of loue/  
because they se that I am set to defende the Gospel.

What then? So that Chyst be preached all maner wayes/  
whether it be by occasiō/ or of true meaning/ I therin ioye/ ye &  
wil ioye. For I knowe & this shal chaunce to my saluaciō/ thorow  
your prayer & ministringe of the sprete of Jesu Chyst as I her-  
tely lōke for & hope that in nothing I shalbe ashamed: but that  
with al confidēce/ as all wayes in tymes past/ euen to now Chyst  
shall be magnified in my body whether it be thorow lyfe/ or els  
deeth. For Chyst is to me lyfe/ & deeth is to me auantage.

**I**f it chaunte me to lyue in the fleshe/ that is to me frutefull  
for to worke/ and what to chose I wote not. I am constrayned  
of two thynges: I desyre to be lōsed and to be with Chyst/  
which thinge is best of al. Neuerthelesse to abyde in fleshe is  
moare nedfull for you. And this am I sure of/ & I shall abyde &  
with you all continue / for the furtheraunce and ioye of youre

✠ is. fayth/



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sayth that ye maye moare aboundatly reioyce in Iesus Christ thowoe me/by my comynge to you agayne.

Only let youre conersacion be/as it be cometh the Gospell of Christ: that whether I come and se you/ or els be absent/ I maye yet heare of you that ye continue in one sprete/and in one soule/labourynge as we do/to mayntayne the sayth of the gospel/ and in nothyng fearynge youre aduersaries: which is to them a token of perdition / and to you of saluacion and that of God. For vnto you it is geuen that not only ye shulde beleue on Christ: but also suffre for his sake/and haue euen the same fight which ye sawe me haue and now heare of me.

### The.ii. Chapter.

**I**f ther be amonge you any consolacion in Christ/ yf there be any comfortable loue/ yf ther be any fellyshippe of the sprete/ yf ther be any compassion or mercy: fulfyl my ioye/ that ye drawe one waye/ haupnge one loue/ beyng of one accorde/ and of one mynde/ & nothyng be done thowoe stryfe or bayne glory / but that in mekenes of mynde every man esteeme other better then him selfe/ and loke not every man on his owne thynges/ but every man on the thynges of other men.

Let the same mynde be in you that was in Christ Iesu/ which beyng in the shape of God / and thought it not robbery to be equall with God. Nevertheless he made him selfe of no reputation/ and toke on him the shape of a seruaunte/ and became lyke vnto men/ & was founde in his aparell as a man. He humbled him selfe & became obedient vnto the deeth/ euen the deeth of the crosse. Wherefore God hath exalted him/ and geuen him a name aboue all names: that in the name of Iesus shulde every knee bowe/ both of thynges in heauē/ and thynges in erth/ and thynges vnder the erth: and that all tonges shulde confesse that Iesus Christ is the Lord/ vnto the prayse of God the father.

Wherefore my dearly beloued/ as ye haue all wayes obeyed/ not whē I was present only/ but now moche more in myne absence/ euen so worke out youre owne saluacion with feare and tremblyng. For it is God which worketh in you/ both the will and also the dede euen of good will.

Do all thinge without murmuringe and disputinge/ that ye maye be faultlesse and pure/ & the sones of God without rebuke in the

Heb. ii. b.  
Ro. xiii.  
Esa. xlv.

## To the Philippyans.

Jo. clxxv.

in the middes of a croked and peruerse nation: amonge which se & ye shyne as lightes in the worlde/ holdinge faste the worde of lyfe/ vnto my reioysing in the daye of Christ/ that I haue not ruine in bayne/ nether haue labored in bayne. yee and though I be offered bp vpon the offeringe and sacrifice of youre sayth: I reioyce/ and reioyce with you all. For the same cause also/ reioyce ye/ and reioyce ye with me.

I trust in the Lorde Iesus for to sende Timotheus shortly vnto you/ that I also maye be of good comforte/ whē I knowe what case ye stonde in. For I haue no man that is so lyke mynded to me/ which with so pure affectiō careth for your matters. For all other seke their owne/ & not that which is Iesus Christes. ye knowe the proffe of him/ how that as a sone with the father/ so with me bestowed he his labour bpō the gospel. Him I hope to sende as sone as I know how it will go with me. I trust in the Lorde/ that I also my selfe shall come shortly.

I supposed it necessary to sende brother Epaphroditus vnto you/ my companion in laboure and felowe souldier/ youre Apostel and my minister at my nedes. For he longed after you/ and was full of heuines/ because that ye had hearde saye that he shulde be sycke. And no doute he was sycke/ and that nye vnto deeth. But God had mercy on him: not on him only/ but on me also lest I shuld haue sorowe vpon sorowe.

I sent him therfore the diligentliar/ that when ye shulde se him/ ye myght reioyce agayne/ and I might be the lesse sorowfull. Receaue him therfore in the Lorde with all gladnes/ and make moche of soche: because that for the worke of Christ he went so farre/ that he was nye vnto deeth/ and regarded not his lyfe/ to fulfil that seruice which was lackinge on your parte towarde me.

### The.iii. Chapter.

**O**reouer/ my brethren reioyce in the Lord. It greueth me not to write one thinge often to you. For to you it is a sure thinge. Beware of dogges/ beware of euyl workers. Beware of dissencion. For we are circumcision which worship God in the sprete/ and reioyce in Christ Iesu/ and haue no confidence in the fleshe: though I haue wherof I myght reioyce in the fleshe. If any other man thinketh that he hath wherof he

I iii. myght



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myght trust in the fleshe: moche more I circumcised the eyght daye/ of the kynred of Israel/ of þe tribe of Beniamin/ an Ebue bozne of the Ebues: as cōcerninge the lawe/ a Pharisee/ & as cōcerninge feruentnes/ I persecuted the cōgregacion/ & as touching þe ryghtewesnes which is in þe lawe/ I was vnrebukable

But the thynges that were bauntage vnto me / I counted losse for Christes sake. yee I thynke al thynges but losse for that excellēt knowledges sake of Christ Jesu my Lorde. for whom I haue counted all thynges losse/ and do iudge them but donge/ that I myght wyne Christ/ & myght be founde in him/ not haue myne owne rightewesnes which is of the lawe: but that whiche spryngeth of the fayth whiche is in Christ. I meane the ryghtewesnes whiche cometh of God thowso fayth in knowing him and the vertue of the resurrection/ and the fellowshippe of his passions / that I myght be conformable vnto his deeth/ yf by any meanes I myght attayne vnto þe resurrectiō of þe deed.

Not as though I had all redy attayned to it/ ether were all redy perfect: but I folowe/ yf þe I maye cōprehende that/ wher in I am cōprehended of Christ Jesu. Brethre I counte not my selfe that I haue gotten it: but one thyng I saye: I forget that which is behinde ad stretche my selfe vnto that which is before/ and prece vnto that marke apoynted/ to obtayne the reward of the hie callinge of God in Christ Jesu. Let vs therfore as many as be perfect / be thus wyse mynded: and yf ye be otherwyse mynded/ I praye God open euen this vnto you. Neuerthelesse in þe wher vnto we are come/ let vs procede by one rule/ that we maye be of one accorde.

Brethren be folowers of me/ & loke on them which walke euen so/ as ye haue vs for an ensample. for many walke (of whō I haue tolde you often/ & now tell you wepinge) þe they are the enemyes of the crosse of Christ/ whose ende is dāpnaciō/ whose God is their bely/ and whose glozy is to their shame/ whiche are worldly mynded. But our cōuersacion is in heauen/ fro whēce we loke for a saueour/ euen the Lorde Jesus Christ/ which shal chaunche our byle bodyes/ that they maye be fashioned lyke vnto his glorious body/ accorde to the workynge / wherby he is able to subdue all thynges vnto him selfe. R

The. iij. Chapter.

Therefore my

## To the Philippians.

To. clxxxvj.

Before my brethren dearly beloued and longed for / my ioye and croune/ so continue in the Lorde ye beloued. I praye Euodias/ & beseeche Sintiches that they be of one accord in the Lorde. ye & I beseeche the faythfull yockfelowes/ helpe the women which labored with me in the gospel/ and with Clemēt also/ & with other my labour felowes/ whose names are in the booke of lyfe. R Reioyce in the Lorde alwaye/ & agayne I saye reioyce. Let your softenes be known vnto all men. The lord is euen at hande. Be not carefull: but in all thynges shewe your petition vnto God in prayer and supplicacion with geuyng of thākes. And the peace of God which passeth al vnderstōdinge/ kepe your hertes and myndes in Christ Jesu. R

Furthermore brethren/ what so euer thynges are true/ what so euer thynges are honest/ what so euer thynges are iust/ what so euer thynges are pure/ what so euer thynges pertaine to loue/ what so euer thynges are of honest reporte: yf ther be any vertuous thinge/ yf ther be any laudable thyng/ those same haue ye in your mynde/ which ye haue both learned and receaued herde & also sene in me: those thynges do/ and the God of peace shal be with you. I reioyse in the Lorde greatly/ that now at the last ye are reuined agayne to care for me/ in that wher in ye were also carefull/ but ye lacked oportunitie. I speake not because of necessitie. for I haue learned in what so euer estate I am/ therewith to be content. I can both cast doune my selfe/ I can also excede. Euery where & in all thynges I am instructed/ both to be ful/ and to be hongry: to haue plenty/ and to suffre nede. I can do all thynges thowso the helpe of Christ which strengthneth me. Not withstandinge ye haue well done / that ye bare parte with me in my tribulacion.

ye of Philippus knowe that in the beginnyng of the gospel/ when I departed fro Maccedonia / no congregaciō bare parte with me as concerninge geuyng and receauyng/ but ye only. For when I was in Thessalonica / ye sent once and afterwarde agayne vnto my nedes: not that I desyre gyftes: but I desyre abundant frute on your parte. I receaued al/ and haue plenty. I was enenfylled after that I had receaued of Epaphroditus/ that which came from you/ an odour that smelleth swete/ a sacrifice accepted and pleasaunt to God. My God fulfill all your

A iij. nedes



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nedes thorow his glorious ryches in Jesu Christ. Unto God & our father be praye for ever more. Amen. Salute all the saynctes in Christ Jesu. The brethre which are with me/grete you. All the saynctes salute you: and most of al they which are of the Emperours housholde. The grace of oure Lorde Jesu Christ be with you all: Amen.

Sent from Rome by Epaphroditus.

### The prologe vpon the Epistle of S. Paul to the Colossians.

As the pistle to the Galathians holdeth the maner & fashion of the epistle to the Romayns/brieflye cōprehendynge all that is therein at length disputed: Euen so this pistle foloweth the ensample of the pistle to the Ephesians/contayninge the tenor of the same pistle with fewer wordes.

In the fyrst Chapter/ he prayseth them and wyssheth that they cōtinew in the fayth/ & growe perfecter therein/ and then describeth he the gospel/ howe that it is a wysdom that cōfesseth Christ to be the Lorde and God/ crucified for vs/ and a wysdom that hath bene by d in Christ sence afore the beginning of the worlde/ and now fyrst begonne to be opened thorow the preachinge of the Apostles.

In the seconde/ he warneth them of mennes doctrine/ and describeth the false prophetes to the vttermost and rebuketh them accor dyng.

In the thyrde/ he exhorteth to be fruteful in the pure fayth with all maner of good workes one to an other / and describeth all degrees and what their duties are.

In the fourth he exhorteth to praye & also to praye for him/ & saluteth the.

## The Epistle of S. Paul the Apostle to the Colossians.

### The fyrst Chapter.



**P**aul an Apostle of Jesu Christ by the wyll of God/ ad brother Timotheus. To the saynctes which are at Colossa/ & brethre that beleue in Christ.

Grace be with you and peace from God oure father/ and from the Lorde Jesu Christ. We geue thakes to God p father of our Lorde Jesu Christ/ alwayes

## To the Colossians. Fo. clxxxviij.

alwayes prayinge for you sence we herde of youre fayth which ye haue in Christ Jesu/ & of the loue which ye beare to all saynctes for the hopes sake which is layde bp in store for you in heauen/ of which hope ye haue herde before by p true worde of the gospel/ which is come vnto you/ eue as it is into all the worlde/ and is frutefull/ as it is amonge you/ from the fyrst daye in the which ye herde of it/ & had experience in the grace of God in the trueth/ as ye learned of Epaphra oure deare felowe seruaunt/ which is for you a faythfull minister of Christ/ which also declared vnto vs your loue which ye haue in the sprete.

**B** For this cause we also/ sence the daye we herde of it/ haue not ceased prayinge for you / ad desyringe that ye might be fulfilled with the knowledge of his wyll/ in all wysdome and spretuall vnderstandyng/ that ye might walke worthy of the lorde in all thynges that please beyng frutefull in all good workes/ and encreasynge in the knowledge of God/ strenghted with all myght thorow his glorious power/ vnto all paciēce and longe sufferinge with ioyfulnes. Feuyng thanks vnto the father which hath made vs mete to be partetakers of the enheritaunce of sayntes in lyght. Which hath deliuered vs from the power of dercknes/ and hath translated vs into the kyngdome of his deare sone/ in whome we haue redemption thorow his blood/ that is to saye the forgeuenes of synnes/ which is the ymage of the inuisible God / fyrst begotten of all creatures. For by him were all thinges created/ thinges that are in heauen/ and thinges that are in erth: thinges visibill and thinges inuisible/ whether they be maieste or lordshippe/ ether rule or power. All thynges are created by him/ and in him and he is before all thinges/ and in him all thinges haue their beyng.

**C** And he is the heed of the body/ that is to wyte of the congregation: he is the beginnyng and fyrst begottē of the deed/ that in all thinges he myght haue the preeminēce. For it pleased the father that in him shuld all fulnes dwell/ & by him to recōcile all thinge vnto him selfe: & to set at peace by him thorow p bloude of his crosse/ both thinges in heauen & thinges in earth.

And you (which were in tymes past straungers and enymes/ because youre myndes were set in euyl workes) hath he now reconciled in the body of his fleshe thorow deeth/ to make you holy vnbla-

1. 261. xv. 2  
Apoc. 1. 6



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holy blameable and without fault in his owne syght / yf ye continue grounded and stablyshed in the fayth / and be not moued awaye fro the hope of the Gospell / wher of ye haue herde / how that it is preached amonge all creatures which are vnder heauen / wher of I Paul am made a minister.

Now Ioye I in my sufferynge which I suffre for you / and D fulfill that which is behynde of the passions of Christ in my fleshe for his bodys sake which is the congregacion / wher of I am made a minister accordynge to the ordinaunce of God / which ordinaunce was geuen me vnto you warde / to fulfill the word of God that mysterphyd sence the worlde beganne / & sence the begynnyng of generacions: but now is opened to his sayntes / to whom God wolde make knowe the glorious ryches of this mystery amenge the Gentyls / which ryches is Christ in you / the hope of glory / whom we preach / warnynge all men / & teaching all men in all wysdome / to make al men perfect in Christ Jesu. wherin I also labour and stryue / euē as farforth as his workynge worketh in me myghtely.

### The.ii. Chapter.

**I** wolde ye knewe what syghtynge I haue for youre sakes and for them of Laodicia / & for as many as haue not A sene my parson in the fleshe / that their hertes myght be comforted and knet to gedder in loue / and in all ryches of full vnderstandynge / for to knowe the mystery of God the father and of Christ / in whom are hyd all the treasures of wysdome & knowledge. This I saye lest any mā shuld begyle you with entynge wordes. for though I be absent in the fleshe / yet am I present with you in the sprete / ioyng and beholdynge the order that ye kepe / and youre stedfast fayth in Christ. As ye haue therfore receaued Christ Jesu the Lorde / euen so walke / roted and byt in him and stedfaste in the fayth / as ye haue learned: and therein be plenteous in geuyng thanks.

⊕ Beware lest any man come and spoyle you thorow philosophy and disceaful vanitie / thorow the tradicions of men / and B ordinaunces after the worlde / and not after Christ. for in him dwelleth all the fulnes of the Godhead bodyly / and ye are complete in him which is the heed of all rule & power / in whō also ye are circumcised with circūcisiō made without hondes / by puttyng of

## To the Collosyans. Fo. clxxxviij.

tyng of the synfull body of the fleshe thorow the circumcisiō that is in Christ / in whō ye are buryed with him thorow baptim / in whō ye are also rylen agayne thorow fayth / that is wrought by the operation of God which rayled him from deeth.

Ⓒ And ye which were deed in synne thorow the vncircūcisiō Eph. ii. 1. of youre fleshe / hath he quickened with him / and hath forgene vs all oure trespasses / & hath put out the handwrittinge that was agaynst vs / contayned in the lawe written / and that hath he taken out of the waye and hath fastened it to his crosse / and hath spoyled rule & power / & hath made a shewe of them openly / and hath triumphed ouer them in his owne person.

Let no man therfore trouble youre consciences aboute meate and duncke / or for a pece of an holy daye / as the holy daye of the newe mone / or of the Saboth dayes / whiche are nothyng but shadowes of thinges to come: but whō body is in Christ. Let no man make you shote at a wronge marke / which after his owne ymaginacion walketh in the humblenes & holynes of aungels / thyng which he neuer sawe: causelle puffed up with his fleshy mynde / & holdeth not the heed / wherof all the body by ioyntes and couples receaueth nourishment / and is knet to gether / and encreaseeth with the increasyng that cometh of God.

**W**herfore yf ye be deed with Christ from ordinaunces of the worlde / why as though ye yet lyued in the worlde / are ye ledde D with tradicions of them that saye: Touche not / tast not / handle not: which all peryshe with the bysnyng of them and are after the commaundementes and doctryns of men: which thynges haue the similitude of wysdome in chosen holynes & humblenes / and in that they spare not the body / and do the fleshe no worthe vnto his nede.

### The.iii. Chapter. ⊕

**I** f ye be then rylen agayne w Christ / seke those thynges A which are aboue / where Christ sitteth on the right hond of God. Set youre affection on thinges that are aboue / and not on thinges which are on the erth. for ye are deed / & youre lyfe is hyd with Christ in God. When Christ which is our lyfe / shal shewe him selfe / then shall ye also appere with him in glory. For wherthye therfore your members which are on the erth / fornicatiō / vncleenes / vnnatural lust / euyl concupiscence / & coueteousnes which is



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which is worshippinge of ydoles: for which thynges takes the wrath of God commeth on the chyldren of unbeleue. In which thynges ye walked once/when ye lyued in them.

**rom. vi. b.**  
**ephe. iii.**  
**1. pet. ii. a.** But now put ye also awaye fro you all thynges: wrath/fear-  
**B** nes/maliciousnes/cursed speakynge/fylthy speakynge oute of your mouthes. A ye not one to another/that the olde mā with his workes be put of and the newe put on/whiche is renued in knowledge after the ymage of him that made him/where is ne-  
**ther Gentyle ner Jewe/circumcision nor uncircumcision/Barba-  
rous oz Sythian/bonde oz free: but Chyist is all in all thynges.**

**ephe. iii.** ¶ Now therfore as electe of God/holy and beloued/put on  
**C** tender mercye/kyndnes/humblenes of myndes/meknes/lōge sufferinge/forbearynge one another & forgeyng one another: yf any mā haue a quarel to another/euē as Chyist forgave you/ euen so do ye. Aboue all these thynges put on loue/whiche is the  
**1. cor. x. g.** bonde of perfectnes. And the peace of God rule in your hertes/ to the whiche peace ye are called in one body. And se that ye be thankfull. Let the worde of Chyist dwell in you plenteously in all wysdome. Teache & exhorde youre owne selues/in psalmes and hymnes/ & spretuall songes/whiche haue fauour with them  
**ephe. v. c.** synngynge in youre hertes to the Lorde. And al thynges (what  
**1. pe. iii. a.** so euer ye do in worde oz dede) do in the name of oure Lorde Jesu/genynge thanks to God the father by him. ¶

**ephe. vi. a.** Wyues/submyt your selues vnto youre owne husbādes/as  
**D** it is comly in the Lorde. Husbādes loue youre wyues/ & be not bitter vnto them. Chyldrē/obey your fathers & mothers/in all thynges/for þ is well pleasynge vnto the Lorde. Fathers/rate not youre chyldrē / lest they be of a desperate mynde. Seruaū-  
**ephe. vi. a.** tes/be obediēt vnto youre bodely masters in all thynges: not w  
**Titus. ii.** eye seruce as men pleasers/but in synghenes of herte/searinge  
**1. pe. ii. c.** God. And whatsoeuer ye do/do it hertely as though ye dyd it to þ Lorde/ & not vnto men: for as moche as ye knowe þ of the Lorde ye shal receaue þ rewarde of inheritaūce/for ye serue the Lorde Chyist. But he þ doth wōge shal receaue for the wōge that he hath done: for there is no respect of persons with God. ye master do vnto your seruaūtes that which is iust and equal/ seynge ye knowe that ye also haue a master in heauen.

¶ The. iiii. Chapter.

Continue

## To the Colossyans. Fo. clxxxix.

**A** Continue in prayer and watch in the same with thanks  
geyng/ prayenge also for vs/ that God open vnto vs the doze of vtterance / that we maye speake the mystery of Chyist ( wherfore I am also in bondes ) that I maye vtter it as it becommeth me to speake. Walke wysely to them that are with out/and redeme the tyme. Let youre speache be alwayes well fauoured & powdred with salt / that ye maye knowe how to answer euery man.

**B** The deare brother Tychicos shall tell you of all my busyness/ which is a faythfull minister and felowe seruaūt in the Lorde/ whō I haue sent vnto you for the same purpose/that he myght knowe how ye do/and myght comfort youre hertes/ with one Onesimus a faythfull & a beloued brother/whiche is one of you. They shall shewe you of all thynges which are adoyng here.

**C** Aristarchus my prson felowe saluteth you / and Marcus Barnabas systers sone: touchynge whom ye receaued comaū-  
**D** dementes. If he came vnto you/receave him:and Iesus which is called Justus/ which are of the circumcision. These only are my workes felowes vnto the kyngdom of God/whiche were vnto my consolacion. Epaphras the seruaunt of Chyist/whiche is one of you/saluteth you/ and alwayes laboureth feruently for you in prayers / that ye maye stonde perfect and full in all that is the wyll of God. I beare him recorde that he hath a feruent mynde towarde you/and towarde them of Laodicia and them of Hierapolis. Deare Lucas the Philycion greteth you / and Demas. Salute the brethren which are of Laodicia/and salu-  
**1. iiii. iiij.** te Nymphas and the congregacion which is in his housse. And when the pistle is reed of you/make that it be reed in the cōgre-  
gacion of the Laodicians also: and that ye lyke wyse reade the epistle of Laodicia. And saye to Archippus: take hede to the office that thou hast receaued in the Lorde: that thou fulfyll it. The salutacion by the honde of me Paul. Remember my bondes.  
Grace be with you. Amen.

¶ Sent from Rome/by Tychicus  
and Onesimus.

¶ The prologe



**The prologe vpon the epistle of S.  
Paul to the Thessalonians.**

**I**n this epistle by d Paul write of excedyng lone and care: and prayseth the in the .ii. fyrst chapters because they dyd receaue the Gospell earnestly/and had in tribulacion and persecucion continued therein stedfastly/and were become an ensample vnto all congregacions / and had therto soffred of their owne kynslien as Christ and his Apostles by d of the Jewes/puttyng them therto in mynde/ how purelye and godly he had lyued amonge them to their ensample/and thanketh God that his gospell had brought forth suche frute amonge them.

In the .iii. chapter he sheweth his diligence and care/least his so great labour and their so blessed a begynnyng shulde haue been in vayne/satan & his Apostles verynge them with persecucion/and destroyenge their fayth/with mennes doctrine. And therfore he sent Timothe to them/to cōforte thē and strength them in the fayth/ & thanketh God that they had so constantly endured and desyred God to encrease them.

In the fourth he exhorteth them to kepe them selues frō synne/and to do good one to another. And therto he informeth thē cōcerning the resurreccō

In the fyfth he writeth of the last daye/that it shulde come sodely/exhortyng to prepare them selues ther after and to kepe a good order cōcerning obedience and rule.

**The Fyrst Epistle of S.  
Paul the Apostle vnto the Thessalonians.**

**The fyrst Chapter.**



**D**ilecti Syluanus and Timotheus. Vnto the congregation of the Thessalonians / in God the father / and in the Lorde Jesus Christ.

Grace be with you / & peace from God our father / & from the Lorde Jesus Christ.

We geue God thākes al waye for you al/makyng mention of you in our prayers without ceasyng/& call to remembraunce your worke in the fayth/and labour in lone and perseuerance in the hope of our Lorde Jesus Christ/in the syght of God our father/because we knowe brethren beloued of God/howe that ye are electe. For our Gospell came not vnto you in worde only/ but also

**To the Thessalonians. Fo.ccc.**

but also in power/ and also in the holye goost and in moche certayntie / as ye knowe after what maner we behaued oure selues amonge you/for youre sakes.

**C** And ye became folowers of vs and of the Lorde/and receaued the worde in moche affliction / with ioye of the holy goost: so that ye were an ensample to all that beleue in Macedonia and Achaia. For from you sounded out the worde of the Lorde/not in Macedonia and in Achaia only:but your fayth also which ye haue vnto God/spred her selfe abroade in all quarters: so greatly that it nedeth not vs to speake any thinge at all. For they them selues shewe of you what maner of entryng in we had vnto you and howe ye tourned to God from ymages:for to serue the luyng and true God: and for to lōke for his sone from heauen:whom he rayled from deeth: I mean Jesus which delyuereth vs from wrath to come.

**The .ii. Chapter.**

**A** Nowe ye your selues knowe brethren of oure entraunce in vnto you: howe that it was not in vayne: but euen after that we had suffered before and were shamefully entreated at Philippios (as ye well knowe) then were we bolde in oure God to speake vnto you the Gospell of God/with moche styrupnge. Oure exhortacion was not to byngne you to crroure / nor yet to vncleannes/nether was it with gyle:but as we were allowed of God/that the Gospell shulde be commytted vnto vs:euē so we speake/not as though we intended to please men/but God which tryeth oure hertes.

**N**ether was oure cōuersacion at any tyme with flatteringe wordes/as ye well knowe/ nether in cloked coueteousnes/God is recorde:nether sought we prayse of mē:nether of you:nor yet of any other/whē we myght haue bene chargeable/as p Apostles of Christ/but we were tender amonge you/euen as a nozle cheretheth her chyldre/so was oure affectiō towarde you / our good will was to haue dealte vnto you/not the Gospell of God only:but also our owne soules/ because ye were deare vnto vs.

**+** ye remember brethren oure labour/and trauayle. For we laboured daye & nyght because we wold not be greueous vnto any of you/and preached vnto you the Gospell of God. ye are wytnesses/and so is God/howe holply & iustly and vnblymeable we behaued



## The Epistle of S. Paul

**Act. xx.** we behaued oure selues amonge you that beleue: as ye knowe  
**1. Cor. iij.** how that we exhorted & cōforted & besought euery one of you/  
**4. thes. iij.** as a father his chyldren/that ye wolde walke worthy of God/  
 which hath called you vnto his kynngdome and glory.

For this cause thanke we God without ceasynge / because  
 that whē ye receaued of vs þe worde wherwith God was prea-  
 ched/ye receaued it not as the worde of mā:but euen as it was  
 in dede/þe worde of God/which worketh in you that beleue. For  
 ye brethren became folowers of the congregacions of God  
 which in Jewry are in Christ Jesu: for ye haue suffered lyke  
 thynges of your kynsmē/as we our selues haue suffered of the  
 Jewes. Which as they kyled the Lorde Jesus & their owne  
 prophetes/euen so haue they persecuted vs/and God they plea-  
 se not/and are contrary to all men and forbyd vs to preache vn-  
 to the Gentyls / that they myght be saued/to fulfyll their syn-  
 nes alwaye. For the wrath of God is come on them / euen to  
 the vtmost.

For as moche brethren as we are kept from you for a season/  
 as concernynge the bodyly presence/ but not in the herte/ we en-  
 forsed þe more to se you personally with great desyre. And ther-  
 fore we wolde haue come vnto you/ I Paul once & agayne: but  
 satan withstode vs. For what is our hope or ioye / or crowne of  
 reioysynge: are not ye it in þe presence of our lorde Jesus Christ  
 at his comynge: yes ye are oure glory and ioye.

### The. iij. Chapter.

**U**herfore sence we coulde no lenger forbear/it pleased  
 vs to remayne at Athens alone/and sent Timotheus  
**Act. xvj.** our brother and minister of God/and our labourer felowe in the  
 gospel of Christ/to stablyshe you & to comforte you ouer youre  
 fayth/that no man shulde be moued in these afflictions. For ye  
 your selues knowe that we are euen apoynted there vnto. For  
 herely when I was with you/ I tolde you before that we shuld  
 suffre tribulacion/euen as it came to passe/and as ye know. For  
 this cause when I coulde no lenger forbear/ I sent/þe I might  
 haue knowledge of your fayth/lest haply the tempter had tem-  
 pted you and that our labour had bene bestowed in vayne.

But nowe lately whē Timotheus came from you vnto vs/  
 and declared to vs your fayth and youre loue and howe that ye  
 haue good

## To the Thessalonians.

Jo. cccj.

haue good remembraunce of vs alwayes/desyringe to se vs as  
 we desyre to se you. Therefore brethren we had consolaciō in you  
 in all our aduersite and necessite/through your fayth. For now  
 are we alpye/ys ye stonde stedfast in the Lorde. For what than-  
 kes can we recompence to God agayne for you/ouer al the ioye  
 that we ioye for your sakes before our God/whyle we nyght &  
 daye praye exceedingly that we might se you presently/ & might  
 fulfyll that which is lackynge in your fayth.

**G**od hym selfe our father/and our Lorde Jesus Christ gyde  
 our iorney vnto you: and the Lorde increace you & make you  
 slowe ouer in loue one towarde an other/and towarde al men/  
 euen as we do towarde you / to make your hertes stable & vn-  
 blameable/in holynes before God our father/at the cōminge of  
 our Lorde Jesus Christ/with all his saynctes.

### The. iij. Chapter.

**F**urthermore we beseeche you brethren / and exhorte you  
 in the Lorde Jesus/that ye increace more & more/euen  
 as ye haue receaued of vs/how ye ought to walke and to please  
 God. ye remember what cōmaundmentes we gaue you in our  
 Lorde Jesu Christe. For this is the wyll of God / euen that ye  
 shulde be holy/and that ye shulde abstayne frō fornicacion/that  
 euery one of you shulde knowe howe to kepe his vessel in holy-  
 nes and honoure/and not in the lust of concupiscence/as do the  
 hethen which knowe not God/that no man go to farre and de-  
 fraude his brother in bargayninge:because the Lorde is a ven-  
 ger of al suche thynges/as we tolde you before tyme & testified.  
 For God hath not called vs vnto vncleannes:but vnto holynes.  
 He therfore that despyseth/despyseth not mā/ but God/which  
 hath sent his holy sprete amonge you. For

**B**ut as touchynge brotherly loue/ye nede not that I wyryte  
 vnto you. For ye are taught of God to loue one another. ye &  
 that thinge berely ye do vnto all the brethren which are thorow-  
 oute all Macedonia. We beseeche you brethren that ye increace  
 more and more/ & that ye studye to be quyet / & to medle with  
 your owne busynes:and to worke with your owne handes/as  
 we commaunded you:that ye may behaue your selues honestly  
 towarde them that are withoute / and that nothyng be lac-  
 kynge vnto you.

25 I wolde

Rom. xij.  
ephe. v. 6

Jo. xij. d  
and. xv. b  
1. Jo. ii. b  
1. Jo. iij.



## The .i. Epistle of S. Paul

**I** wolde not brethren haue you ignorant concerninge them which are fallen a slepe / that ye knowe not as other do / which haue no hope. For yf we beleue that Iesus dyed & rose agayne: euen so then also which slepe by Iesus / will God bringe agayne with him. And this saye we vnto you in þe worde of the Lorde that we which lyue and are remainyng in the comynge of the Lorde / shall not come verre they which slepe. For the Lorde him selfe shall descende from heauen with a shoute & the voyce of the archangell and trompe of God. And the deed in Christ shall aryse fyrst: then we which lyue and remaine / be caught vp with them also in the cloudes / to mete the Lorde in the ayer. And so shall we euer be with the Lorde. Wherefore comforte poure selues one another with these wordes.

### The .v. Chapter.

**O**f the tymes and seasons brethren ye haue no nede that I wyte vnto you: for ye poure selues know perfectly / that the daye of the Lorde shall come euen as a thefe in the nyght. When they shall saye peace & no daunger / then cometh on them soden destruction / as the tranaplynge of a woman with chylde and they shall not scape. But ye brethren are not in darcknes / that that daye shulde come on you as it were a thefe.

¶ ye are all the chyldren of lyght / & the chyldren of the daye. We are not of the nyght nether of darcknes.

¶ Therefore let vs not slepe as do other: but let vs watch and be sober. For they that slepe / slepe in the nyght: ad they that be droncken / are droncke in the nyght. But let vs which are of the daye / be sober / armed with the brest plate of fayth and loue / and with hope of saluacion as an helmet. For God hath not apoynted vs vnto wrath: but to obtayne saluacion by the meanes of oure Lorde Iesu Christe which dyed for vs: that whether we wake or slepe / we shulde lyue to gether with him.

Wherefore comforte poure selues to gether / and edifye one another / euen as ye do.

We beseeche you brethren / that ye knowe them which labour amonge you and haue the ouersyght of you in the Lorde / and geue you exhortacion / that ye haue them the more in loue / for their workes sake / and be at peace with them.

¶ We desyre you brethren / warne them that are unruly / comforte the

## To the Thessalonians. Fo. cccij.

forte the feble mynded / forbear the weake / haue continuall patience towarde all men. Se that none recompence euyl for euyl vnto any man: but euer folowe that which is good / both amonge your selues / and to all men. Reioyce euer. Praye continually. In all thinges geue thanks. For this is the wyll of God in Christ Iesu towarde you.

**D** Quenche not the sprete. Despise not prophesyng. Examen all thynges / and kepe that which is good. Abstayne from all suspicious thinges. The very God of peace sanctifie you thorowlye oute. And I praye God that your whole sprete / soule and body / be kept faultlesse vnto the comynge of our Lorde Iesus Christ. & faythful is he which called you: which will also do it. Brethren / praye for vs. Greete all the brethren with an holy kysse. I charge you in the Lorde that this pistle be reed vnto all the holy brethren. The grace of the lorde Iesus Christ be with you Amen.

### The fyrst pistle vnto the Thessalonians sent from Athens.

### The prologe to the seconde pistle of S. Paul to the Thessalonians.

**B**ecause in the fore pistle he had sayde that the last daye shulde come shortly / the Thessalonians thought that it shulde haue come shortlye. wherefore in this pistle he declareth him selfe.

And in the fyrst chapter he comforteth them with euerylastinge rewarde of their fayth and patience in sufferinge for the gospel / and with the punishment of their euerylastinge payne.

In the secōde he sheweth that the last daye shulde not come / tyl there were fyrst a departinge (as some men thinke) from vnder the obedience of the emperour of Rome / and that Antichrist shulde set him selfe in the same place as God: and because the vnthankfull wolde with false doctrine / and with false and lyenge myracles wrought by the workyng of Satan / vntyl Christ shuld come and see him with his glorious comminge and spirituall preachyng of the worde of God.

In the thyrde he geueth them exhortacion & warneth them to rebuke the ydle / that wolde not labour with their bondes / and auoye their companye / yf they wolde not mende.

B ii. The seconde



# ¶ The secōde epistle of S.

Paul the Apostle vnto the Thessalonians.

¶ The first Chapter.



**P**aul Syluanus  
and Timotheus.

¶ Vnto the cōgrega-  
tion of the Thessaloni-  
ans which are in god our father  
and in the Lorde Iesus Christ.

Grace be with you and peace  
from God our father/and from  
the Lorde Iesus Christ.

**W**e are bounde to thake God  
allwayes for you brethren/ as it  
is mete/ because that your fayth  
groweth exceedyngly: and every  
one of you sheweth in loue to  
warde another betwene youre

selues/ so that we our selues reioyce of you in the cōgregacions  
of God/ ouer your patience & fayth in all your persecutions and  
tribulacions that ye suffre/ which is a token of the ryghtewes  
iudgemēt of God/ that ye are counted worthy of the kyngdom  
of God/ for which ye also suffre. It is herely a rightewes thyn-  
ge with God to recompence tribulation to them & trouble you:  
and to you which are troubled/ rest with vs when the lorde Je-  
sus shall shewe him selfe from heauē with his myghty aungels/  
in flampyng fyre/ rendyng vengeaunce vnto them that knowe  
not God/ & to them that obeie not vnto the gospel of our lorde  
Iesus Christ/ which shalbe punished with everlastyng damp-  
nacion/ from the presence of the lorde/ and from the glory of his  
power/ when he shall come to be glorified in his sayntes/ & to  
be made maruelous in all them that beleue: because our testimo-  
nye that we had to you/ was beleued euen & same daye that we  
preached it. Wherefore we praye alwayes for you that our God  
make you worthy of the callinge/ & fulfill all delectaciō of good-  
nes/ and the worke of fayth/ with power: that the name of our  
Lorde Iesus Christ maye be glorified in you/ & ye in him thro-  
row the grace of our God/ and of the Lorde Iesus Christ.

The. ii.

To the Thessalonians.

¶ Fo. cxciii.

¶ The. iii. Chapter.

**W**e beseeche you brethren by the cōmyng of oure Lorde  
Iesu Christ / and in that we shall assemble vnto him/  
that ye be not sodenly moued frome youre mynde / and be not  
troubled/ nether by sprete/ nether by wordes/ nor yet by letter  
which shulde seme to come fro vs/ as though the daye of Christ  
were at honde. Let no mā deceaue you by any meanes/ for the  
Lorde commeth not / excepte ther come a departyng fyrst/ &  
that that synfull man be opened / the sone of perdition which is  
an aduersarie/ & is exalted aboue all that is called God/ or that  
is worshipped: so that he shall syt as God in the temple of God/  
and shewe him selfe as God. ephe. v. b

**R**emember ye not/ that when I was yet with you/ I tolde  
you these thinges. And now ye knowe what withholdeth: e-  
uen that he myght be vttered at his tyme. (For the mystery of  
the iniquite doeth all readie worke tyl he which now only let-  
teth/ be taken out of the waye.) And then shall that wicked be  
vttered/ whom the Lorde shall consume with the sprete of his  
mouth/ & shall destroye it with the apereance of his cōmyng. I  
euen him whose cōmyng is by the workyng of Satan / with  
all lyngyng power/ signes & wonders/ and in al deceauableness of  
vnrighthewesnes/ amonge thē that peryshe: because they recei-  
ued not & loue of the trueth/ that they myght haue bene saued.  
And therfore God shall sende them stronge delusion/ that they  
shulde beleue lyes: that all they myght be dampned which bele-  
ued not the trueth/ but had pleasure in vnrighthewesnes. 2sa. xli. a.

**B**ut we are bounde to geue thanks alwaye to God for you  
brethren beloued of & Lorde/ for because & God hath fro & begyn-  
nyng chosen you to saluatiō/ thoro sanctifying of the sprete/ &  
thoro beleuynge & trueth: wherunto he called you by our Gos-  
pell/ to obtayne the glorye & cōmeth of our Lorde Iesu Christ.

¶ Therfore brethren stonde fast/ and kepe the ordinaunces  
which ye haue learned: whether it were by oure preachyng or  
by epistle. Oure Lorde Iesu Christ him selfe/ and God oure fa-  
ther which hath loued vs/ and hath geuen vs everlastyng con-  
solacion & good hope thoro grace / comforte youre hertes/ &  
stablyshe you in all doctrine and good doyng.

¶ The. iii. Chapter.

¶ B. iii. Further.



## The .i. Epistle of S. Paul

**E**urthermore brethren praye for vs/that the word of God maye haue fre passage and be glorified/as it is with you: and we maye be deliuered from vnreasonable and euill me. For all men haue not fayth: but the Lorde is faythfull/ which shall stablyshe you/and kepe you from euill. We haue confidence thorow the Lorde to youwarde/that ye both do/and will do/that which we commaunde you. And the Lorde gyde youre hertes to the loue of God and pacience of Christ.

We requyre you brethren in the name of our Lorde Iesu Christ/that ye withdraue youre selues fro euery brother that walketh inordinatly/and not after the institution which ye receaued of vs. ye youre selues knowe howe ye ought to folowe vs. For we behaued not oure selues inordinatly amonge you. Neither toke we breed of any man for nought: but brought in labour and trauaile nyght and daye/because we wolde not be greuous to any of you: not but that we had auctorite: but to make oure selues an ensample vnto you/to folowe vs. For whē we were with you/this we warned you of/that yf ther were any which wolde not worke/that the same shulde not eate.

We haue herde saye no doute that ther are some which walke amonge you inordinatly/ & worke not at all/but are besydodyes. Them that are soche/we commaunde and exhorte by our Lorde Iesu Christ/ that they worke with quyetnes/ and eate their owne breed. Brethren be not wery in wel doyng. If any man obey not oure sayinges/sende vs worde of him by a letter: and haue no copanie with him/that he maye be ashamed. And count him not as an enemy:but warne him as a brother.

The very Lord of peace geue you peace alwayes/by all meanes. The Lord be with you all. The salutacio of me Paul/with myne owne honde. This is the token in al pistles. So I write. The grace of our Lorde Iesu Christ be with you all. Amen.  
Sent from Athens.

### The Prologe vpon the fyrst Epistle of S. Paul vnto Timothe.

**T**his epistle writeth S. Paul to be an ensample vnto all Byshoppes what they shuld teache/ & how they shuld gouerne the cōgregacion of Christ in all degrees/ that it shulde be no nede to gouerne Christes flocke with the doctrine of their owne good meanynges.

In the

## To Timothe.

To .ccxliij.

In the fyrst chapter he commaundeth that the Byshoppe shall mayntayne the ryght fayth and loue/and resyst false preachers which make the lawe and workes equall with Christ and his gospel. And he maketh a shorte cōclusion of all Christen learninge/wherto the lawe serueth/ and what the ende therof is/also what the gospel is/ & setteth him selfe for a comfortable ensample vnto all synners and troubled consciences.

In the seconde he commaundeth to praye for al degrees/and chargeth that the women shall not preache ner weare costlye apparel/but to be obedient vnto the men.

In the thyrde he describeth/what maner persones the Byshop or p̄estte and their wyues shulde be/and also the Deacons and their wyues:and commaundeth/yf any man desyer to be a Byshop after that maner.

In the fourth he prophesied and sheweth before of the false Byshoppes & spiritual officers that shulde arise amonge the Christen people/ and be/do & preache cleane contrary to the fore described ansample:and shulde departe from the fayth in Christ/ and forbyd to mary and to eate certen meates/teachinge to put trust therein/ both of iustifying & forgeunes of synnes/ & also of deleruinge of eternall lyfe.

In the fyfth he teacheth howe a Byshoppe shulde vse him selfe toward yonge and olde/and cōcerninge widowes what is to be done/ & which shulde be founde of the cōmen cost: and teacheth also how men shulde honoure the verteous Byshoppes and p̄esttes/and how to rebuke the euill.

In the syxte he exhorte the Byshoppe to cleue to the gospel of Christ/ true doctrine/ & to auoyde vayne questions & superfluous disputinges which gender stryfe and quenche the truthe/and by which also the false p̄rophetes gethem auctorite and seke to satisfie their insatiabie coueteousnes.

## The Fyrst Epistle of S. Paul the Apostle vnto Timothe.

### The fyrst Chapter.



**P**aul an Apostle of Iesus Christ/by the cōmaudemēt of God our sauoure/ & lorde Iesus Christ/which is our hope vnto Timothe his naturall sone in the fayth.

Grace/mercy and peace from God oure father & Lorde Iesus Christ oure Lorde.

As I besought the to abyde still in Ephesus whē I departed into Macedonia/euē so do/that thou commaunde some that they teache no nother wyse nether geue

W iij. hede to



## The .i. Epistle of S. Paul

hede to fables & genealogies which are endlesse/and brede doubt-  
tes more then godlye edifyinge which is by fayth: for the ende  
of the comaundement is loue that cometh of a pure herte and  
of a good conscience/ & of fayth vnfaigned: from the which thyn-  
ges some haue erred/and haue turned vnto bayne langinge  
because they wolde be doctours in the scripture: and yet vnder-  
stonde not what they speake/ neither wherof they affirme.

**Rom. vii.** **†** We knowe that the lawe is good/ yf a man vse it lawfully **B**  
vnderstondynge this/ howe that the lawe is not geuen vnto a  
ryghteous man/ but vnto the vnrightheous and disobedient to  
the vngodly and to synners/ to vnholy and vncleane/ to mur-  
therers of fathers and murtherers of mothers/ to man sleas  
and whoremongers: to them that defyle them selues with man  
kynde: to men treasers/ to lyars and to periured/ and so forth yf  
ther be any other thyng that is contrary to holsome doctrine  
acordinge to the gospel of the glory of the blessed God/ which  
gospel is comyncted vnto me.

And I thanke Christ Jesus oure Lorde whiche hath made  
me stronge: for he counted me true/ and put me in office/ when  
before I was a blasphemar/ & a persecuter/ and a tyrant. But  
I obtayned mercy/ because I dyd it ignorantly thorow vnbe-  
lese. Neuer the later the grace of oure Lorde was more aboun-  
daunt with fayth and loue which is in Christ Jesu.

**†** This is a true sayinge and by all meanes worthy to be re- **C**  
ceaued/ that Christ Jesus came into the worlde to saue synners  
of whō I am chese. Not withstandinge for this cause was mer-  
cy geuen vnto me/ that Jesus Christ shulde fyrt shewe on me  
all longe paciēce/ vnto the ensample of them which shal in tyme  
to come beleue on him vnto eternall lyfe. So then vnto God/  
kyng euerlastynge/ immortall/ vniuersall/ and wyse only/ be ho-  
nour and prayse for euer and euer. Amen.

**Rat. ix. b**  
**Rat. ix. c**

This commaundemēt comyt I vnto the sone Timotheus/  
acordinge to the prophesies which in tyme past were prophesied  
of the/ that thou in them shuldest fyght a good fyght/ haupnge  
fayth & good cōscience which some haue put awaye from them/  
and as cōcerninge fayth haue made shipwacke. Of whose nom-  
bre is Hymeneus and Alexander which I haue deliuered vnto  
Satan/ that they myght be taught not to blaspheme.

The .ii. Cha

## To Timothe.

Jo. cxcv.

### The .ii. Chapter.

†

**†** Exhorte therfore/ that aboue all thynges/prayers/sup-  
plications/intercessions and geuyng of thankes be had  
for all men: for kynges/and for all that are in auctorite/ that we  
maye lyue a quyet and a peasable lyfe/ in all godlynes and ho-  
nestie. for that is good and accepted in the syght of God oure  
sauour/ which will haue all mē saued/ and to come vnto know-  
ledge of the trueth. for ther is one God/ and one mediator be-  
twene God and man/ which is the mā Christ Jesus/ which ga-  
ue him selfe a ransome for all men/ that it shulde be testified at  
his tyme/ wher vnto I am ordeyned a preacher and an Apostle:  
I tell the trueth in Christ and lye not/ beyng the teacher of the  
gentyls in fayth and veritie.

**†** I will therfore that the men praye euery where/ lyftinge vp  
pure hondes without wrath/ or doutynge. A lyke wyse also the  
women that they araye them selues in comlye apparell with  
shamefastnes and discrete behaueour/ not with brydded heare/  
other golde/ or pearles/ or costly araye: but with suche as becom-  
meth women that professe the worshippinge of God thorow  
good workes. Let the woman learne in silence with all subier-  
tion. I suffer not a woman to teache/ neither to haue auctorite  
ouer the man: but for to be in silence. For Adam was fyrt for-  
med/ and then Eua. Also Adam was not deceaued/ but the wo-  
man was deceaued/ and was in transgression. Not withston-  
dinge thorow bearyng of chyldre they shalbe saued/ so they con-  
tinue in fayth/ loue and holynes with discretion.

**1. pet. iii. a**  
**1. cor. xiii. c**

### The .iii. Chapter.

**†** This is a true sayinge: If a mā couet the office of a Bys-  
hope/ he desyret a good worke. ye & a Byshope must  
be faultlesse/ the husbende of one wyfe/ sober/ discrete/ honestly  
apparelled/ harberous/ apt to teache/ not droncken/ no fighter  
not geuen to fylthy lucre: but gentle/ abhorringe fightinge/ ab-  
horringe couetousnes/ and one that ruleth his owne housse ho-  
nestly/ haupnge chyldren vnder obedience with all honestie. for  
yf a man cannot rule his owne housse/ how shal he care for the  
cōgregation of God. He maye not be a yonge scoler/ lest he swel-  
and faule into the iudgement of the euyl speaker. He must al-  
so be well repoynted of amonge them which are without forth/  
lest he



## The .i. Epistle of S. Paul

lest he fall into rebuke and snare of the euill speaker.

A pkepsle must be honest: not double tonged/ not geue vnto moch drinking/ nether vnto filthy lucre: but hauing the mystery of the fayth in pure consciēce. And let them fyrst be proued/ & then let them minister/ yf they be founde faultlesse.

Euen so must their wyues be honest/ not euill speakers: but sober & faythfull in all thynges. Let the Deacons be the husbands of one wyfe/ & soche as rule their chyldre wel/ & their owne householdes. For they that minister well/ get them selues good degre & greate libertie in the fayth which is in Christ Iesu.

These thynges wyte I vnto the/ trustinge to come shortly vnto the: but & yf I tarre longe/ that then thou mayst yet haue knowledge how thou oughtest to behaue thy selfe in the housse of God/ which is the congregacion of the luyng God/ the pylar and grounde of trueth. And without naye great is that mystery of godlynes: God was shewed in the fleshe/ was iustified in the sprete/ was sene of aungels/ was preached vnto the gentyls/ was beleued on in erth and receaued bp in glozy.

### The .iiij. Chapter.

**U**he sprete speaketh euidently that in the later tymes some shall departe from the fayth/ & shal geue hede vnto spretes of erreure/ and dyuelyshe doctrine of them which speake false thozow ypocrisie/ and haue their consciēces marked with an hote yron/ forbyddinge to mary/ & commaunding to abstayne from meates which God hath created to be receaued with geuinge thakes/ of them which beleue and knowe the trueth. For all the creatures of God are good and nothyng to be refused/ yf it be receaued with thankesgeuinge. For it is sanctified by the word of God and prayer. If thou shalt put the brethren in remembrance of these thynges/ thou shalt be a good minister of Iesu Christ/ which hath bene noysshed bp in the wordes of the fayth and good doctryne/ which doctrine thou hast contynually folowed. But cast away vngostly and olde wyues fables.

Exercyse thy selfe vnto godlynes. For bodely exercise profiteth lytell: but godlynes is good vnto all thynges/ as a thyng which hath promyses of the lyfe that is now/ and of the lyfe to come. This is a sure sayinge/ and of all parties worthy to be receaued.

## To Timothee.

## To .xv. chs.

be receaued. For therfore we laboure and suffre rebuke/ because we beleue in the luyng God/ which is the sauoure of all men: but specially of those that beleue. Suche thynges commaunde and teache. Let no man despyse thy youth: but be vnto them that beleue/ an ensample/ in worde/ in conuersacion/ in loue/ in sprete/ in fayth and purenes.

**C** Tyll I come geue attendaunce to redynge/ to exhortacion/ & to doctrine. Despyse not that gyfte that is in the/ which was geue the thozow prophesie & with the laying on of the bondes of an elder. These thynges exercyse/ & geue thy selfe vnto them that it maye be sene how thou profetest in all thynges. Take heed vnto thy selfe & vnto learnynge/ and continue therein. For yf thou shalt so do/ thou shalt saue thy selfe & them that heare the.

### The .v. Chapter.

**B**ebuke not an elder: but exhorde him as a father and the yonger me as brethren/ the elder women as mothers/ the yonger as sisters/ with all purenes. Honour widowes which are true widowes. If any wyddowe haue chyldren or neues/ let them learne fyrst to rule their owne houses godly/ & to recompense their elders. For it is good & acceptable before God. She that is a very wyddowe & friendlesse/ putteth her trust in God/ and continueth in supplicacion & prayer nyght & daye. But she that lyueth in pleasure/ is deed euen yet aloue. And these thynges commaunde/ that they may be without faute. If ther be any that prouedeth not for his owne/ & namely for them of his household/ the same denyeth the fayth/ & is worse then an infidell.

**L**et no wyddowe be chosen vnder threscore yere olde/ and soche a one as was the wyfe of one man/ and well reported of in good woorkes: yf she haue no yfshed chyldren/ yf she haue bene liberall to straungers/ yf she haue welshed the sayntes fete/ yf she haue ministered vnto them which were in aduersitie/ yf she were continually geuen vnto all manner good woorkes. The yonger wyddowes refuse. For when they haue begone to weare wantone/ to the dishonoure of Christ/ then wyl they mary/ hauinge damnacion/ because they haue broken their fyrst fayth. And also they learne to go frome housse to housse ydle/ yee not ydle only/ but also tryflynge and busybodies/ speakynge thynges whiche are not conly.

I will therfore



## The .i. Epistle of S. Paul

**I** wyl therfore that the yonger women mary and beare chyl-  
dren/and gyde the housse/and geue none occasion to the aduer-  
sary to speake euyl. For many of them are al redy turned baky-  
and are gone after Satan. And yf any man or woman that be-  
leueth haue wyddowes/let them minister vnto them/and let not  
the congregacion be charged: that ye maye haue sufficient for  
them that are wyddowes in dede.

Deu. xxv.  
1. cor. ix. a  
Mat. x. b.  
Luc. x. b.

The elders that rule well / are worthy of double honoure/  
most specially they which labour in the worde & in teachynge.  
For the scripture sayeth: Thou shalt not mouell the mouth of  
the oxe that treadeth oute the corne. And the labourer is wor-  
thy of his rewarde. Agaynst an elder receaue none accusation:  
but vnder two or thre wytnesses. Them that synne / rebuke  
openly/that other maye feare.

**I** testifie before God and the Lorde Jesus Christ and the e-  
lecte aungels/that thou obserue these thynges withoute hasty  
iudgement / and do nothinge partially. Laye hondes sodenly  
on no man nether be parttaker of other mens synnes: kepe thy  
selfe pure. Drynke no lenger water/ but vse a lytel wyne for thy  
stomackes sake and thyne often diseases.

Some mennes synnes are open before honde and go before  
vnto iudgement: some mennes synnes folow after. A yk wyse al-  
so good woorkes are manifest before honde/and they that are o-  
ther wyse/cannot be hyd.

### The .ij. Chapter.

**L**et as many seruantes as are vnder the yoke/counte-  
their masters worthy of all honour / that the name of  
God and his doctrine be not euyl spokē of. Se that they which  
haue beleuyng masters/despise them not because they are bre-  
thren: but so moche the rather do seruyce/for as moche as they  
are beleuyng and beloued & parttakers of the benefite.

These thynges teache and exhorte. yf any man teache other  
wyse/ & is not content with the wholesome wordes of our Lorde  
Jesus Christ/ & with the doctrine of godlynes / he is putte by &  
knoweth nothyng: but wasteth his braynes about questions  
and stryfe of wordes/wher of springe enuye/stryfe/raplynge/  
euyl surmysinges & vayne disputaciōs of men w<sup>ch</sup> corrupte myn-  
des & destitute of p<sup>er</sup> truelyth/which thynke p<sup>er</sup> lucre is godlynes.

From soche

## To Timothe.

## To .xxvij.

From soche seperate thy selfe. Godlynes is greate ryches/ yf a  
man be content with that he hath. For we brought nothyng into  
the worlde/ & it is a playne case that we can cary nothyng out.

**W**hen we haue lode & rayment/ let vs therwith be content.  
They that wyl be ryche/ faule into temptation and snares/and  
into many solypseye and noysome lustes/which droune men into  
perdicion and destruction. For coueteousnes is the rote of all  
euyl: which whill some lusted after/they erred from the sayth/  
and tanglyd them selues with many sorowes. But thou which  
arte the man of God/ fye soche thynges. Folowe rightewesnes  
godlynes/ loue/ patience and meknes. Fyght the good fyght of  
sayth. Laye honde on eternall lyfe/ w<sup>ch</sup> vnto thou arte called/  
and hast professed a good profession before many wytnesses.

**I** geue the charge in the syght of God/ which quickeneth all  
thynges/and before Jesu Christ/ which vnder Pontius Prylate  
witnessed a good wytnessynge/that thou kepe the commaunde-  
ment/ and be without spotte and vnrebukeable/ vntyll the ap-  
perynge of our Lorde Jesus Christ/ which apperynge (when  
the tyme is come) he shall shewe that is blessed & myghty only/  
kyng of kynges/ and lorde of lordes/ which only hath immor-  
talite/and dwelleth in lyght that no man can attayne/ whome  
neuer man sawe/ nether can se: vnto whom be honoure and ru-  
le euerlastynge. Amen.

**C**harge them that are ryche in this worlde: that they be not  
excedynge wyse/ and that they trust not in the vncertayne ry-  
ches/ but in the lyuyng God/ which geueth vs abundantly all  
thynges to enioye them/and that they do good/and be ryche in  
good woorkes: and redy to geue and distrybute / layinge by in  
store for them selues a good foundacion/ agaynst the tyme to co-  
me that they maye obtayne eternall lyfe.

**T**imothe saue that which is geuen the to kepe/ & auoyde  
vngostly vanities of voyces and oppositiōs of science falsly so  
called/whiche science whyll some professed/ they haue erred as  
concernynge the sayth. Grace be with the. Amen.

✠ Sent from Laodicia/whiche is  
the cheffest cyte of Phrygia  
Pacaciana.

The prologe



**The prologe to the seconde Epistle of S.  
Paul vnto Timothe.**

**I**n this epistle Paul exhorteth Timothe to go forward as he had begonne/and to preache the gospel with al diligence/as it nede was/seeing many were fallen away/and many false teachers were spronge vp all readie/wherfore a Bysshops parte is/ouer to watche and to labour in the gospel.  
In the thyrde and fourth he sheweth before and that notable / of the leopardous tyme toward the ende of the worlde / in which a false spirituall lyinge shuld deceaue the hole worlde with ourwarde ypocrisie and apparence of holynes/vnder which all abominacions shoulde haue their fre passage & course/as we (alas) haue sene this prophesie of S. Paul fulfilled in oure spirituallie vnto the yttermost bore.

**The secōde epistle of S.  
Paul the Apostle vnto Timothe.**

**The fyrst Chapter.**



**I**n an Apostle of Iesu Christ/by the wil of God to preache the promes of lyfe / which lyfe is in Christ Iesu.

To Timothe his beloued sone  
Grace / mercy ad peace / from  
God the father / and from Iesu  
Christ oure Lorde.

I thake God / whom I serue  
from myne elders with pure conscience / that with out ceasinge I  
make mēcion of the in my pray-  
ers night and daye / desyringe to  
se the / myndfull of thy teares: so

that I am fylled with ioye / whē I cal to remembraunce the vn-  
fayned fayth that is in the / which dwelt fyrst in thy graundmo-  
ther Lois / & in thy mother Eunice: and am assure that it dwel-  
leth in the also.

**Ro. viii.** Wherfore I warne the that thou stee by the gyfte of God  
which is in the / by the puttinge on of my hōdes. For God hath  
not geue to vs p̄spete of feare / but of power / & of loue / & of so-  
**Tit. iii. d.** brenes of mynde. Be not ashamed to testifie our Lord / nether  
be ashamed of me / which am boude for his sake: but suffre thou  
aduersite also with the gospel / thoro the power of God which  
saued

**To Timothe.** **Jo. cxxviii.**

**S**aued vs / and called vs with an holpe callinge / not accordynge  
to oure dedes / but accordynge to his owne purpose and grace /  
which grace was geuen thoro the Christ Iesu before the worlde  
was / but is now declared openly by the appearynge of oure sa-  
uoure Iesus Christ / which hath put away deeth / and hath  
brought lyfe and immortalite vnto lyght thoro the Gospel /  
wher vnto I am apoynted a preacher and Apostle / and a tea-  
cher of the Gentyls: for the which cause I also suffre these thin-  
ges. Neuerthelesse I am not ashamed. For I knowe whom I  
haue beleued / and am sure that he is able to kepe that which I  
haue comitted to his keepynge / agaynst that daye.

**D** Se thou haue the ensample of the wholsome wordes which **1. tim. ii. d.**  
thou heardest of me in fayth and loue which is in Iesu Christ.  
That good thyng / which was comitted to thy keepynge / kepe  
in the holy goost which dwelleth in vs. This thou knowest how  
that all they which are in Asia / be turned from me. Of which  
forte are Phigelos and Hermogenes. The Lorde geue mercy  
vnto the house of Onesiphoros / for he ofte refreshed me / and  
was not ashamed of my chayne: but when he was at Rome he  
sought me out very diligently / and found me. The Lorde gra-  
unte vnto him that he maye fynde mercye with the Lorde at  
that daye. And in how many thynges he ministred vnto me at  
Ephesus thou knowest very well.

**The. ii. Chapter. ✕**

**T**hou therfore my sone / be stronge in the grace that is in  
Christ Iesu. And what thynges thou hast hearde of me  
many bearynge wytnes / the same delyuer to faythfull men /  
which are apte to teache other. Thou therfore suffre affliction  
as a good souldier of Iesu Christ. No mā that warreth / entan-  
glyth him selfe with wordly busynes / & that because he wolde  
please him that hath chosen him to be a souldier. And though a  
man stryue for a mastery / yet is he not crowned / except he stry-  
ue lawfully. The husbandman that labourerth must fyrst recea-  
ue of the frutes. Consyder what I saye. The Lorde geue the  
bnderstondynge in all thynges. **†**

**R**emember that Iesus Christ beyng of the seide of Dauid /  
role agayne fro deeth accordynge to my Gospel / wherin I suf-  
fre trouble as an euyl doer / euē vnto bondes. But the worde of  
God was



## The. ii. Epistle of S. Paul

God was not bounde. Therefore I suffre al thinges/for the electes sakes/that they myght also obtayne that saluacion which is in Christ Iesu/with eternall glory.

It is a true sayinge/ys we be deeth with him we also shall lyue with him. If we be paciēt/we shall also raygne with him. If we denye him/he also shall denye vs. If we beleue not/pet abyde he saythfull. He cannot denye him selfe. Of these thinges put them in remembraunce/and testifie before the Lorde/that they stryue not about wordes: which is to no proffet/ but to peruert the hearers.

Study to shewe thy selfe laudable vnto God a workman that nedeth not to be a shamed/diuidyng þ word of the trueth iustly. Ungostly and bayne voyces passe ouer. For they shal encrease vnto greater bugodlynes / and their wordes shall fret euē as doeth a cācre: of whose nōbre is Hymeneos & Philetos/ which as cōcernyng þ trueth haue erred/saying þ the resurreccion is past al redy/ & do destroye the fayth of diuers persones.

But the sure grounde of God remayneth/ & hath this seale: the Lorde knoweth them that are his/ and let every man that calleth on the name of Christ / departe frō iniquite. For withstandinge in a greete housse are not only vesselles of golde and of siluer: but also of wood & of erthe/ some for honoure/ & some vnto dishonoure. But ys a man purge him selfe from suche felowes/ he shalbe a vessel sanctified vnto honoure / mete for the Lorde/ and prepared vnto all good workes.

Lustes of youth auoyde/ and folowe ryghtewesnes/fayth/ loue and peace/ with thē that call on the Lorde with pure herte. Forshewe and vnlearned questions put from the/ remembre that they do but gendze stryfe. But the seruaunt of the Lorde must not stryue: but must be peasable vnto all men/ and apte to teache/ and one that can suffre the euill in meknes/ & can informe them that resist/ ys that God at any tyme will geue them repentaunce for to knowe þ trueth: that they maye come to them selues agayne out of the snare of the deuyll/ which are now taken of him at his will.

### The. iii. Chapter.

This vnderstonde/ that in the last dayes shal come perauous tymes. For the men shalbe louers of their owne selues coue-

## To Timothe.

To. cccir.

ues coueteous/boasters/proude / cursed speakers/disobediēt to father and mother / vnthanfull/vnholy/vnkynde / trucebreabers/stubborn/false accusars/ryatours/fearce/despysers of thē which are good/traytours/heddy/hye mynded/gredy vpon volupteuousnes more then the louers of God/hauyng a similitude of godly lyuynge/ but haue denyed the power ther of: and suche abhorre. Of this sorte are they which entre into houses/ and bynge into bondage women ladē with synne / which women are ledde of diuers lustes / euer learyng and neuer able to come vnto the knowledge of the trueth.

As Jānes and Jambres withstode Moyses/euen so do these resyst the trueth/men they are of corrupt myndes/and leaude as concernyng the fayth: but they shal preuaile no lenger. For their madnes shall be vttered vnto all men as theirs was. But thou hast sene the experience of my doctryne/saſion of lyuynge/purpose/fayth/longe sufferynge / loue/paciēce/persecutions/ & afflictions which happened vnto me at Antioche/at Iconium and at Lystra: which persecutions I suffered paciētly. And frō them all/ the Lorde deliuered me. ye and al that wyl lyue godly in Christ Iesu/must suffre persecutions. But the euill men & disceauers shal were woysse and woysse whyl they deceaue and are deceaued them selues.

But contynue thou in the thynges which thou hast learned/ which also were cōmitted vnto þ / seinge thou knowest of whō thou hast learned them & for as moche also/as thou hast knowē holy scripture of a chyld / which is able to make the wyse vnto saluaciō thorow the fayth which is in Christ Iesu. For al scripture geue by inspiration of God/is profitable to teache/to improve/to amende & to instruct in ryghtewesnes / that the man of God maye be perfecte and prepared vnto all good workes.

### The. iiii. Chapter.

Testifie therefore before God/ and before the Lorde Iesu Christ/ which shall iudge quicke and deed at his apering in his kyngdome/ preache the worde / be seruent/ be it in season or out season. Improve/rebuke/exhorſte with al lōge sufferinge and doctrine. For the tyme wyl come/ when they wyl not suffer wholsome doctrine: but after their owne lustes shal they (whose eares yche) gett them an heepe of teachers / and shall turne their

1. tim. iiii.  
11. ad e. 11.  
12. de. 1. f.

exo. vii. b

11. pet. 1. d



## The Epistle of S. Paul

turne their eares fro the trueth/and shalbe geuen vnto fables. But watch thou in all thynges/ & suffre aduersitie and do to the worke of an Euangelist/fulfyll thyne office vnto the vtmost.

For I am now redy to be offered/ & the tyme of my departing is at hande. I haue fought a good fyght/and haue fulfyllled my course/ & haue kept the fayth. Fro hence forth is layde vp for me a croune of rightewesnes whiche þe Lorde that is a righteous iudge shall geue me at that daye: not to me only but vnto all the that loue his comynge. Make spede to come vnto you at once.

**Colo. iiii.** For Demas had left me & loueth this present worlde/and is departed vnto Thessalonica. Cresces is gone to Galacia/and Titus vnto Dalmacia. Only Lucas is with me. Take Marke ad brynge him with the/for he is necessary vnto me/for to minister. And Tychicus haue I sent to Ephesus. The cloke that I lefte at Troada with Carpus when thou comest/ brynge with the/ and the booke / but specially the parchement. Alexander the copper Smyth dyd me moche euyl/ the Lorde rewarde him accordyng to his dedes/ of whom be thou ware also. For he withstode oure preaching sore. At my fyrst answering no man assisted me/ but all forsoke me. I praye God that it maye not be layde to their charges: & not withstandinge the Lorde assisted me/ & strenghted me/ that by me the preaching shuld be fulfyllled to the vtmost/ & that all the Gentyls shuld heare. And I was deliuered oute of the mouth of the Lyon. And the Lorde shall deliuer fro all euyl doynge/ & shall kepe me vnto his heuently kyngdom. To whom be prayse for euer and euer. Amen.

Salute Prisca and Aquila & the household of Onesiphorus. Erastus abode at Corinth: Trophimus I lefte at Myletum sicke. Make spede to come before winter. Eubolus greeteth the and Pudēs/ & Linus/ & Claudia/ & all the brethre. The Lorde Jesus Chyrt be with thy sprete. Grace be with you. Amen.

The seconde epistle writte from Rome vnto Timothe/ whē Paul was presented þe secōde tyme vp before Emperour Nero

## The Prologe vpon the Epistle of S. Paul to Titus.

This is a short Epistle: wherin yet is contayned all that is nedefull for a Christen to knowe.

In the fyrst Chapter he sheweth what maner a man a bysshope or curat ought to

## To Titus.

To. cc.

ought to be: that is to wyt/ vertuous and learned/ to preache and defende the Gospell/ and to confounde the doctrine of trustynge in workes and mennes tradicions which euer fyght agaynst the fayth and carye awaye the consciences captiue from the fredome that is in Chyrt/ into the bondage of their owne ymaginacions & inuencions/ as though the thynges shuld make a man good in the syght of God which are to no profit at all.

In the secōde he teacheth all degrees/ olde/ younge/ men/ wemē/ masters/ and seruantes how to behaue the selues as they which Chyrt hath bought with his bloude/ to be his proper or peculier people/ to glorifye God with good workes.

In the thyrde he teacheth to honoure temporall rulers and to obeye the/ and yet bringeth to Chyrt agayne & to the grace that he hath purchased for vs/ that no man shuld thinke that the obedience of princes lawes/ or anye other workes shuld iustifie vs before God. And last of al he chargeth to auoyde the compaignie of the labourne and of the heretikes.

## The Epistle of S. Paul

vnto Titus.

The fyrst Chapter.



**A**nd the seruant of God/ & an Apostle of Jesus Chyrt/ to preache the fayth of goddis electe/ & the knowledge of þe trueth/ which is after godlynes vpo the hope of eternallyfe/ which lyfe God that cannot lye hath promised before the worlde beganne: but hath opened his worde at þe tyme apoynted therto preachynge/ which preachynge is comitted vnto me/ by the commaudemēt of God oure saueoure. To Titus his natural

son in the common rayth. Grace mercy & peace from God the father and from the Lorde Jesu Chyrt oure saueoure.

For this cause left I the in Crete/ that thou shuldest performe that which was lackynge/ and shuldest ordeyne elders in euerie cite as I apoynted the. If any be faultlesse/ the husbāde of one wyfe/ hauinge faythful chyldre/ which are not sclādyed of rotyte/ nether are disobediēt. For a bysshope must be faultlesse as it be cometh þe minister of God: not stubborn/ not angrie/ no

C. ii. Dronckarde/



## The Epistle of S. Paul

Dronkarde/no fighter/not geue to filthy lucre:but herberous/  
one that loueth goodnes/sobze mynded/ryghteous/holy/tem-  
perat & suche as cleueth vnto the true worde of doctryne/ that  
he maye be able to exhorre with wholsome learnynge/ & to im-  
proue them that saye agaynst it.

For ther are many disobediēt and talkers of vanitie and dis-  
ceauers of myndes/namely they of the circūcisiō/whose mou-  
thes must be stopped/which peruert whole housses/teachynge  
thinges which they ought not because of fylthy lucre. One be-  
ynge of them selues/ which was a popet of their owne/ sayde:

Epimes  
nides.

The Cretayns are alwayes lyars/euyl beastes/and slowe be-  
lyes. This witnes is true/ wherfore rebuke them sharply that  
they maye be sound in the fayth/ & not takynge hede to Jewes  
fables and cōmaundmentes of men that turne from the trueth

Ro. xliij.

Vnto the pure/are all thinges pure:but vnto them that are de-  
filed and vnbeleuinge/is nothynge pure:but euē the very myn-  
des and consciēces of them are defyled. They confesse that they  
knowe God:but with the dedes they denye him/ & are abomi-  
nable & disobedient/ & vnto all good workes discōmendable.

### The .ij. Chapter.

**B**ut speake thou that which becommeth wholsome lear-  
nyng. That the elder mē be sober/honest/discrete/sound  
in the fayth in loue and in patience. And the elder women lyke-  
wyse/that they be in soche rayment as becometh holynes/not  
false accusars/not geuen to moche drynckynge/ but teachers of  
honest thynges/ to make the younge women sobze mynded/to  
loue their husbandes/to loue their chyldre/to be discrete/chast/  
hushwylf/good and obedient vnto their owne husbandes that  
the worde of God be not euyl spoken of. yonge men lykewyse  
exhorre that they be sobze mynded.

Above all thinges shewe thy selfe an ensample of good workes  
with vncorrupt doctryne/with honestie/ & with the wholsome  
worde which cannot be rebuked/ & he which withstondeyth/maye  
be ashamed / haupnge nothynge in you that he maye dysprayse.  
The seruaūtes exhorre to be obediēt vnto their owne masters  
and to please in all thinges/not answerynge agayne/ nether be  
pickers/ but & they shewe all good faythfulnes/ & they maye do  
worshippe to the doctrine of oure saueoure God in all thinges.

✠ For the

## To Titus.

To .ccj.

✠ For the grace of God/that bringeth saluacion vnto all men/  
hath appered & teacheth vs that we shuld denye vngodlynnes  
and worldly lustes/and that we shuld lyue sobze mynded/rygh-  
teously and godly in this present worlde/lokyng for that bles-  
sed hope and glorious apperynge of the myghty God / and of  
oure sauioure Iesu Christ which gaue him selfe for vs/to rede-  
me vs from all vnyghtewesnes/ & to pouрге vs a peculiar peo-  
ple vnto him selfe / feruently geuen vnto good workes: These  
thinges speake/and exhorre/ & and rebuke/with all commaun-  
dyng. Se that no man despyle the.

### The .ij. Chapter.

**W**arne them that they submitte them selues to rule &  
power/to obey the officers / that they be readye vnto  
all good workes/that they speake euyl of no man/that they be  
no fyghters/ but softe/shewynge all meknes vnto all men. For  
we oure selues also werem tynes past / vnwyse / disobedient/  
deceaued/in daunger to lustes/and to diuers maners of volu-  
pteousnes/lyuynge in malicioussnes and enuye/full of heate/ha-  
tyng one another.

✠ But after that the kyndnes & loue of oure saueoure God  
to māwarde appered/not of the dedes of rightewesnes which  
we wrought but of his mercede he saued vs/by the fountayne of  
the newe byrth / & with the renuyng of the holy goost / which  
bested on vs abundantly/thorow Iesus Christ oure saueoure/  
that we once iustified by his grace/shuld be heyres of eternall  
lyfe/thorow hope. ✠ This is a true sayynge.

Of these thinges I wolde thou shuldest certifye / that they  
which beleue God/myght be diligent to go forwarde in good  
workes. These thinges are good & profitable vnto men. Soli-  
she questions and genealogies/and braulynge and stryfe about  
the lawe/auoyde/for they are vnprofitable and superfluous. Al  
man that is geuen to heresie/after the fyrst and the seconde ad-  
monicion/auoyde / remembre that he that is soche/is per-  
uerted/and synneth euen damned by his owne iudgement.

Whē I shall send Artemas vnto & / or Tychicus/be diligēt to  
come to me vnto Nishopolis. For I haue determined ther to  
wynter. Bynge zenas the lawear & Apollos on their iorney di-  
ligētly/ & nothynge belacking vnto the. And let oures also learne

to excell

1. tim. i. b.  
1. tim. ij. d



## The Epistle

to excell in good workes / as farforth as nede requyrez / that they be not vnfrutefull. All that are with me / salute the. Grete them that loue vs in the fayth. Grace be with you all. Amen.

Wrytten from Nichopolis a cite of Macedonia.

### The Prologe to the Epistle of S. Paul vnto Philemon.

In this pistle saynt Paul sheweth a godly ensample of Christe lode. Where in we se how Paule talketh poore Onesimos vnto him and maketh intercession for him vnto his master / & helpeth him with all that he maye / and becometh him selfe none other wyse then as though he him selfe were the sayde Onesimos / which thinge yet he doth not with power & auctorite: as he well might haue done: but putteth of all auctorite & whatsoeuer he might of right do that Philemon might do lykewyse towardes Onesimos / & with great mekenes and wysdome teacheth Philemon to se his dutie in Christe Iesu.

## The Epistle of S. Paul vnto Philemon.



Paul the prisoner of Iesu Christ / ad brother Timotheus.

Vnto Philemon the beloued / & our helper / and to the beloued Appia / & to Archippus our felowe souldier / and to the congregation of thy housse.

Grace be with you and peace / from God oure father & from the Lorde Iesus Christ.

I thanke my God / makynge mencion alwayes of the in my prayers / when I heare of thy loue and fayth / whiche thou hast towardes the Lorde Iesu / and towardes all sayntes: so that the fellowship that thou hast in the fayth is fruteful thorow knowledge of all good thynges / whiche are in you by Iesus Christ. And we haue great ioye and consolacion ouer thy loue. For by the (brother) the sayntes hertes are comforted.

Wherefore though I be bolde in Christ to enioyne þ / that whiche becometh the: yet for loues sake I rather beseeche þ / though I be as I am euē Paul aged / & now in bondes for Iesu Christes sake. I beseeche þ for my sone Onesimus whom I begat in my bondes / whiche

## To Philemon.

No. cclij.

des / whiche in tyme passed was to þ vnprofitable: but now profitable both to the and also to me whom I haue sent home agayn. Thou therfore receaue him / that is to say myne owne bowels / whom I wolde sayne haue retayned with me / that in thy side he myght haue ministered vnto me in the bondes of the Gospel. Neuerthelesse / without thy mynde / wolde I do nothing / that the good which springeth of the / shuld not be as it were of necessity / but willingly.

Mayly he therfore departed for a season / that thou shuldest receaue him for euer / not now as a seruaunt: but aboute a seruaunt / I meane a brother beloued / specially to me: but how muche more vnto the / both in the fleshe / and also in the Lorde. If thou couldest me a felow / receaue him as my selfe. If he haue hurt the or owesth the ought that laye to my charge. I Paul haue writte it with myne owne hode. I will recompence it. So that I do not saye to the / howe that thou owest vnto me euē thyne owne selfe. Euē so brother / let me enioye the in the Lorde. Comforte my bowels in the Lorde. Trustynge in thyne obedience / I wrote vnto þ / knowing that thou wilt do more then I saye for. Wherefore prepare me lodgyng: for I trust thorow the helpe of your prayers / I shalbe geue vnto you. Ther salute the / Epaphras my felowe prisoner in Christ Iesu / Marcus / Aristarchus / Demas / Lucas / my helpers. The grace of our Lorde Iesu Christ be with youre spretes. Amen.

Sent from Rome by Onesimus a seruaunt.

### A prologe to the fyrst Epistle of S. Peter.

This epistle by d S. Peter wryte to them that were conuerted amonge the Iethes and exhorteth them to stonde fast in the fayth / to grow therein and to were perfect thorow all maner of sofferynge and also good workes.

In the fyrst he declareth the iustifyenge of fayth thorow Christes blood / and comforteth them with the hope of the lyfe to come / and sheweth that we haue not deserued it but that the prophetes prophesied it shuld be geue vs / and as Christ whiche redemed vs oute of synne and all vncleannes is holie / so he exhorteth to leade an holie conuersacion: & because we be ryche bought & made heires of a ryche inheritaunce to take hede that we lose it not agayne thorow oure owne negligence.

In the ii. Chap. he sheweth that Christ is the foundaciō and heed corner stone wher on all are byit thorow fayth. whether it be Jewe or Gentyle / and how that in Christ they are made prestes / to offre them selues to God / as Christ dyd himselfe / and to sle the lustes of the fleshe that fyght agaynst the soule. And fyrst he teacheth them in generall to obey the world's rulers / & then in special be teacheth the seruautes to obey their masters be they good or bad / and to soffre wronge of them as Christ soffered wronge for vs.

In the



In the .iiij. he teacheth the wyues to obey their husbands/ye though they be vnbeleuers/and to apparell them selues godlye and as it becometh holynes. And therto that the husbands soffre and beare the infirmite of their wyues/and lyue accordyng to knowledge with them. And then in generall he exhorteth them to be softe/ courteous/ patient and frendlye one to another/ and to soffre for righteounes after the ensample of Christ.

In the .iiij. he exhorteth to fle synne and to tame the fleshe with sobernes watchyng to prayer/ ad to loue eche other/ ad to knowe that all good gyftes are of God and euery mā to helpe his neyghboure with soche as he hath receaued of God/ and fynally not to wonder/ but to reioyce/ though they must soffre for Christes names sake/ seynge as they be partakers of his afflictions/ so shall they be partakers of his glorie to come.

In the .v. he teacheth the byshopes and prestes how they shuld lyue and fede Christes flocke/ and warneth vs of the devyll which on every syde lyeth in wayte for vs.

# The Fyrst Epistle of S. Peter the Apostle.

## The Fyrst Chapter.



**A**fter an Apostle of Iesu Christe/ to the that dwell here and there/as straungers thoroughout Pontus Galacia: Capadocia Asia and Bethynia/ electe by the knowledge of God the father thorough the sanctifyinge of the spirite/ vnto obedience & sprinkling of the bloud of Iesus Christ.

Grace be with you & peace be multiplied.

Blessed be God the father of our Lorde Iesus Christ/ which thorough his aboundant mercye

mercye begat vs agayne vnto a lyuely hope/ by the resurreccio of Iesus Christ from deeth/ to enioye an inheritaunce immortall & vndefiled/ and that perissheth not/ reserued in heauen for you/ which are kept by the power of God thorough sayth/ vnto saluacion/ which saluacion is prepared all redy to be shewed in the last tyme/ in the which tyme ye shal reioyce/ though now for a season (yf nede require) ye are in heuines/ thorough manifolde temptacions/ that youre sayth once tryed beyng moche more precious then golde that perisshed (though it be tryed with fyre) myght be founde vnto laboure/ glorie/ and honoure/ at the apperinge of Iesus Christ: whom ye haue not sene and yet loue him/ in whom euen now/ though ye se him not/ yet beleue/ and reioyce with ioye vnspeakable & glorious: receauyng the ende of youre sayth/ the saluacion of youre soules.

**O**f which saluacion haue the Prophetes enquired and searched/ which prophesied of the grace that shuld come vnto you/ searchyng when or at what tyme of the sprete of Christ which was in them/ shulde signifye/ which sprete testified before/ the passions that shuld come vnto Christ/ and the glorie that shuld folowe after: vnto which Prophetes it was declared/ that not vnto them selues/ but vnto vs/ they shuld minister the thinges which are now shewed vnto you of them which by the holy goost sent downe from heauē/ haue preached vnto you the thinges which the aungels desyre to beholde.

Wherefore gyde vp the loynes of youre myndes/ be sober/ & trust perfectly on the grace that is brought vnto you/ by the declaringe of Iesus Christ/ as obedient chyldren/ not facionyng your selues vnto oure olde lustes of ignorancie: but as he which called you is holy/ euen so be ye be holy in all maner of conuersation/ because it is writteu. Be ye holy/ for I am holy.

**A**nd yf so be that ye cal on the father which with out respecte of person iudgeth accordyng to euery mannes woorkes/ se that ye passe the tyme of youre pilgrimage in feare. & for as moche as ye knowe howe that ye were not redeemed with corruptible syluer & golde fro youre bayne conuersacion which ye receaued by the tradicions of the fathers: but with the precious bloud of Christ/ as of a lambe vndefiled and withouten spot/ which was ordeyned before the world was made: but was declared in the last tymes

Leuit. xi. g  
rit. a. xx b  
Deut. x. d



last tymes for your sakes which by his meanes haue beleued on God that rayled him from deeth: and glorified him/ that your fayth and hope myght be in God.

1. Cor. vi.  
and. vii. d  
1. Jo. i. d  
Apoca. i.

Esa. xl. b.  
eccle. xlii  
Iaco. i. b

And for as moche as ye haue purified youre soules thorow the sprete/ in obeying the trueth for to loue brotherly withoute faynyng se that ye loue one another with a pure hert feruently: for ye are borne a newe/ not of mortal seed/ but of immortal/ by the worde of God whiche lyueth and lasteth for euer. For all fleshe is as grasse/ and all the glorie of man is as the floure of grasse. The grasse wyddereth/ and the flower falleth awaye/ but the worde of the Lorde endureth euer. And this is the worde which by the gospel was preached amonge you.

## The .ii. Chapter.

**U**therfore laye asyde all malicioulnes and all gyle/ & dissimulation/ and enuye & all backbytynge: and as newe borne babes/ desyre that resonable mylke: whiche is withoute corrupcion/ that ye maye growe therein. yf so be that ye haue tasted howe pleasaunt the lorde is/ to whom ye come as vnto a lytynge stone disallowed of men/ but chosen of God and precious: and ye as lyuyng stones/ are made a spiritual house: & an holy presthode for to offer by spiritual sacrifice/ acceptable to God by Jesus Christ.

Esa. xlviii  
rom. ix. g

psal. cxviii  
Mat. xxi.  
1. Cor. x. c  
Esa. viii. c  
Exo. xix.

Isa. xl. d  
rom. ix. c.

Esa. vi. e  
Rom. xlii

Rom. xlii

Wherefore it is contayned in the scripture: beholde I put in syon an heed corner stone/ electe and precious: and he that beleueth on him/ shall not be ashamed. Vnto you therfore whiche beleue/ he is precious: but vnto them whiche beleue not/ the stone whiche the bylders refused/ the same is made the heed stone in the corner/ & a stone to stumple at/ & a rocke to offende them whiche stumple at the worde/ and beleue not that wher on they were set. But ye are a chosyn generation: a royall presthod: an holy nation: & a peculiar people: & ye shulde shewe & vertues of him & called you out of darknes into his maruelous light/ whiche in tyme past were not a people/ yet are now & people of God. whiche wer not vnder mercy: but now haue obtayned mercy.

& Dearly beloued/ I beseeche you as straungers & pylgryms/ abstayne from fleschly lustes/ whiche fyght agaynst the soule/ and se that ye haue honest conuersacion amonge the Gentyls/ that they which backbite you as euyl doars/ maye se your good workes and

workes and prayse God in the daye of visitacion.

Submit youre selues vnto all maner ordinaunce of man for the Lordes sake/ whether it be vnto the kynge as vnto the cheefe heed: other vnto rulars/ as vnto them that are sent of him/ for the punysshment of euyl doars: but for the laboure of them that do well. For so is the will of God/ that ye put to silence the ignorancie of the folysh men: as fre/ and not as hauynge the libertie for a cloke of malicioulnes/ but euen as the seruantes of God. Honour all men. Lone brotherly fellowshipe. feare God/ and honoure the kynge.

rom. xlii

rom. xlii. e

Seruantes obey youre masters with all feare/ not only yf they be good and courteous/ but also though they be frowarde for it is thanke worthy yf a man for conscience towarde God endure greife/ sufferynge wrongfully. For what prayse is it/ yf when ye be buffeted for youre fautes/ ye take it patiently. But and yf when ye do well/ ye suffer wronge and take it patiently/ then is ther thanke with God.

ephe. vi. a  
colo. iii. d  
1. Tim. ii. c.  
1. Cor. vii.

For here vnto verely were ye called: for Christ also suffered for vs/ leuyng vs an ensample that ye shulde folowe his steppes/ which dyd no synne/ nether was ther gyle foude in his mouth: whiche whē he was reuyled/ reuyled not agayne: when he suffered/ he threatened not: but committed the cause to him that iudgeth righteously/ whiche his own selfe bare our synnes in his body on & thze/ that we shuld be deliuered from synne/ & shulde lyue in rightewesnes. By whose stripes ye were healed. For ye were as shepe goynge astraye: but are now returned vnto the shepheard and by hope of youre soules.

Esa. liii. b  
1. Jo. ii. a

Esa. liii. b

## The .iiij. Chapter.

**I**fke wyse let the wyues be in subieccion to their husbandes that euen they whiche beleue not the worde/ maye without the worde be wonne by the conuersacion of the wyues/ whyll they beholde youre pure conuersacion coupled with feare. Whose apparell shall not be outwarde with boyded heare/ and hangynge on of golde/ ether in puttyng on of gorgeous apparell: but let the hyd man of the herte be vncorrupt with a meke and quyet sprete/ whiche sprete is before God a thyng moche set by. For after this maner in the olde tyme dyd the holy women whiche trusted in god/ tyer them selues/ & were obediēt to their husbandes

Colo. iij. e  
Ephe. v. c

1. Tim. ii. c.



geñ. xviij. husbandes/euē as Sara obeyed Abraham / & called him lord  
whole daughters ye are as long as ye do well / not beyng a-  
frayde of euery shadowe.

Lyke wyse ye men/dwel with them accordyng to knowled-  
ge/geunge honoure vnto the wyse/as vnto the weaker vessel/  
and as vnto them that are heyres also of the grace of lyfe/that  
your prayers be not let.

1 Cor. viij. **I**n conclusion/be ye al of one mynde/one suffre with ano-  
ther/love as brethren/be petyfull/be courteous/not rendyng  
euyl for euyl/nether rebuke for rebuke:but contrary wyse/blesse  
remēbyng p̄ ye are ther vnto called/euē that ye shulde be hey-  
res of blessing. p̄ any man longe after lyfe/a loueth to se good  
dayes/let him refrayne his tounge from euyl/and his lyppes  
that they speake not gyle. Let him eschue euyl and do good:let  
him seke peace/& ensue it. for the eyes of the Lorde are ouer  
the righteous/and his eares are open vnto their prayers. But  
the face of the Lorde beholdeth them that do euyl.

2 Ro. xviij.  
and. xxi.  
Rom. xiiij.  
Psal. xxiij.

Moreouer who is it that wyll harne you/p̄ ye folowe that  
which is good: notwithstandinge happy are ye p̄ ye suffre for  
ryghte wylles sake. yee and feare not though they seme ter-  
rible to you/nether be troubled: but sanctifye the Lorde God  
in your hertes. Be redy alwayes to geue an answer to euery  
man that axeth you a reson of the hope that is in you/and that  
with meaknes and feare: hauinge a good conscience/that when  
they backbite you as euyl doars/they maye be ashamed for as  
moche as they haue falsely accused youre good conuersacion in  
Christe.

It is better (p̄ the wyll of God be so) that ye suffre for well  
doinge/then for euyl doyng. & for as moche as Christ hath  
once suffered for synnes / the luste for the bruste/for to byng  
vs to God/and was kyled / as pertaynyng to the fleshe:but  
was quykened in the sprete.

In whiche sprete he also wēt and preached vnto the spretes  
that were in prison/which were in tyme passed disobediēt/whē  
the longe sufferinge of God abode excēdyng paciently in the  
dayes of Noe/whyl the arcke was a preparinge wherin fewe  
(that is to saye. viii. soules) were saued by water/which signifi-  
eth baptyme that now saueth vs/not the puttyng awaye of  
the filth

Heb. ix. d  
Rom. v. b

Gen. vi. b  
mar. xxiij.  
Lu. xviij. f

the fylth of the fleshe / but in that a good conscience consenteth  
to God / by the resurrection of Iesus Christ / whiche is on the  
ryght honde of God: & and is gone into heauen/aungels/po-  
wers/and myght subdued vnto him.

The .iiij. Chapter.

**A**s moche as Christ hath suffred for vs in the fleshe/  
harne youre selues lyke wyse with the same mynde: for  
he which suffereth in the fleshe ceaseth from synne/that he hence-  
ce forwarde shulde lyue as moche tyme as remayneth in the  
fleshe: not after the lustes of men / but after the wyll of God.  
For it is sufficient for vs that we haue spent the tyme that is  
past of the lyfe/after the wyll of the gentyls/walkyng in want-  
annes/lustes/dronkennes/in eatyng/drynkyng and in ab-  
ominable ydolatrie.

And it semeth to them a straunge thyng that ye runne not  
also with them vnto the same exccise of ropte/ad therfore spea-  
ke they euyl of you/which shall geuen a comptes to him that is  
redy to iudge quycke and deed. For vnto this purpose verely  
was the Gospel preached vnto the deed/that they shulde be co-  
demned of men in the fleshe/ but shulde lyue before God in the  
sprete. The ende of all thinges is at honde.

**B**e ye therfore discrete and sober/that ye maye be apte to  
prayers. But about all thinges haue feruent love amonge you.  
For love couereth p̄ multitude of synnes. Be ye herberous one  
to another/and that without grudgyng. As euery man hath  
receaued the gyste / minister the same one to another / as good  
ministers of the manyfolde grace of God. If any man speake/  
let him talke as though he spake the wordes of God. If any mā  
mynistre/ let him do it as of the abilite whiche God mynistreth  
vnto him. That God in all thynges maye be glorified thorow  
Iesus Christ / & to whom be prayse and dominion for ever and  
whyll the worlde stondeth. Amen.

**D**earely beloued/be not troubled in this heate which now is  
come amonge you to trye you / as though some straunge thinge  
had happened vnto you:but reioyce/in as moche as ye are par-  
tetakers of Christes passions / that when his glory appereth/  
ye maye be mery and glad.

If ye be rayled vpon for the name of Christ happye are ye.  
For the

eph. iij. e

1 Ro. x. b.  
Rom. xij. c  
Heb. xij. a  
Phil. ij. b.



## The .i. Epistle

for the spirite of glory and the spirite of God resteth vpon you. On their parte he is euill spoken of: but on youre parte he is glorified.

Se þ none of you suffre as a murtherer / or as a thefe / or an euill doer / or as a busybody in other mens matters. If any mā suffre as a Christen mā / let him not be ashamed: but let him glorify God on his behalfe. for the tyme is come that iudgement must begynne at þ housse of God. If it fyrst begynne at vs / what shall the ende be of them which beleue not the Gospell of God.

And of the ryghteous shall be saued: where shall the vngodly and the synner appere. Wherefore let them that suffer according to the wyll of God / comyt their soules to him with well doynge / as vnto a faythfull creator.

### The .v. Chapter.

The elders which are amonge you / I exhorte / which am also an elder and a wytnes of the afflictions of Christ / and also a parttaker of the glory that shalbe opened: se that ye fede Christs flocke which is amonge you takynge the oversight of them / not as though ye were compelled thereto / but willyngly: not for the desyre of fylthy lucre / but of a good mynde / not as though ye were lordes ouer the parishes: but that ye be an example to the flocke. And whē the chiefe shepherde shall appere / ye shall receaue an incorruptible crowne of glorye.

Lyke wyse ye younger submyt youre selues vnto the elder. Submit your selues euery mā one to another / knet your selues together in bowlynges of mynde. for God resisteth the proude / and geueth grace to the humble.

Submit your selues therfore vnder the myghty honde of God / that he maye exalt you / whē the tyme is come. Cast all youre care to him: for he careth for you.

Be sober and watch / for youre aduersary the deuyll as a roynge Lion walketh about / sekynge whom he maye deuoure: whom resyst stedfast in fayth / remembrynge that ye do but fulfill the same afflictions which are apoynted to youre brethren that are in the worlde. The God of all grace / whiche called you vnto his eternall glory by Christ Iesus / shall by his owne selfe after ye haue soffred a lytell affliction make you perfect: shall sette strength and stablishe you. To him be glory and dominion for euer / and

## of S. Peter.

Fo. ccvj.

euer / and to whyll the worlde endureth. Amen.

By Syluanus a faythfull brother vnto you (as I suppose) haue I wyrtē bryef / exhortynge and testifyng how that this is the true grace of God / wherin ye stonde. The companyons of youre election that are of Babylon / saluteth you / and Marcus my sone. Greete ye one another with the kyss of loue. Peace be with you all whiche are in Christ Iesus. Amen.

## The Prologe to the seconde Epistle of S. Peter.

This epistle was writtē agaynst them which thought that Christ sayth myght be ydle and withoute workes / when yet the promes of Christ is made vs vpon that condicion that we hence forth worke the will of God and not of the fleshe. Therfore he exhorteþ the to exercise them selues diligently in vertue and all good workes / therby to be sure that they haue the true fayth / as a man knoweth the goodnes of a tree by his frute. Then he commendeth & magnifieth the gospell and willetþ that men berken to that onlye / and to mennes doctrine not at all. For as he sayth / ther came no propheticall scripture by the will of man / but by the will of the holy goost / which only knoweth the wyll of God / nerher is any scripture of priuate interpretation / that is to saye / maye be other wyse expounded then agreing to the open places and generall articles and to the couenautes of God and all the rest of the scripture.

And therfore in the seconde he warneth them of false teachers that shuld come / and thorow preaching confidence in false workes to satisfie their couetousnes with all / shuld deny Christ. which he threatneth with the terrible ensamples with the fall of the angels / the floude of Noe and ouerthrowynge of sodom & Gomor / and so describeth them with their insatiable couetousnes / pryde / stouboorne and disobedience to all temperall rule and auctorite / with their abominable whordome and ypocrisie / that a blinde mā maye se that he prophesied it of the popes holie spiritualite whiche deuoured the whole worlde with their couetousnes / lyuynge in all lisse and pleasure and rayngynge as temperall tyrantes.

In the thyrde he shewed that in the latter dayes / the people thorow vnde lese and lacke of feare of the iudgement of the last daye / shall be euē as Epicures wholy geuen to the fleshe. which last daye shall yet surely and shortly come sayth he: for a thousande yeares and one daye is with God al one. And he sheweth also how terrible that that daye shall be / and how sodenly it shall come: and therfore exhorteþ all men to loke earnestly for it / and to prepare them selues agaynst it with holie conuersacion and godly lyuynge.

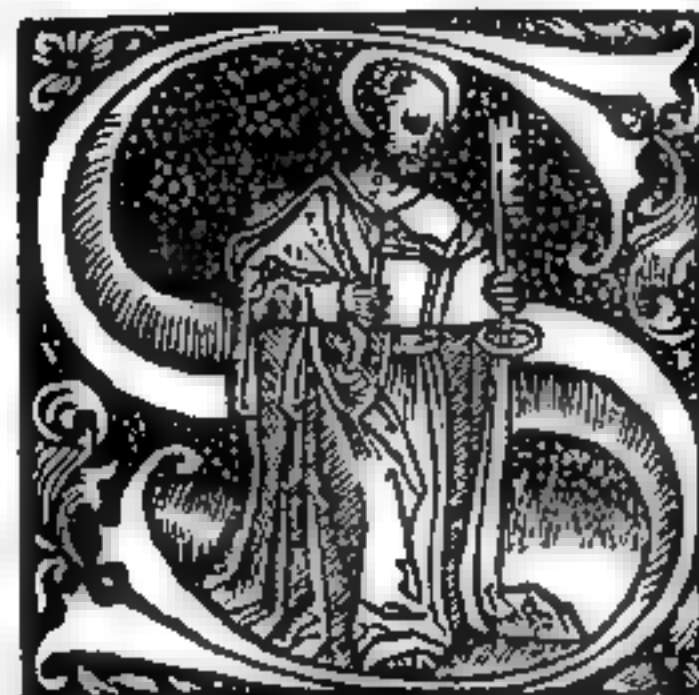
Finallye: The fyrst Chapter sheweth howe it shulde go in the tyme of the pure and true gospell. The seconde how it shulde go in the tyme of the pope and mennes doctrine. The thyrde how at the last men shulde beleue no thinge / ner feare God at all.

## The seconde



# The secōde Epistle of S. Peter the Apostle.

## The fyrst Chapter.



**S**imon Peter a seruaunt and an  
apostle of Iesus Christ/ to them which ha  
ue obtayned lyke precious fayth with vs  
in the ryghtewesnes that cometh of oure  
God and sauoure Iesus Christ.

Grace with you/ & peace be multiplied  
in the knowledge of God & of Iesus oure  
Lorde. Accordynge as his godly power  
hath geuen vnto vs all thynges that pertayne vnto lyfe and  
godlynes/ thow the knowledge of him that hath called vs by  
vertue and glory/ by the meanes wherof are geue vnto vs ex  
cellent and most greate promyses/ that by the helpe of them ye  
shuld be parttakers of the godly nature/ in that ye shpe the cor  
ruption of worldly lust.

And herunto geue al diligēce/ in your fayth minister vertue/ &  
& in vertue knowledge/ & in knowledge temperance/ & in tēpe  
rancy paciēce/ in paciēce godlynes/ in godlynes brotherly kynd  
nes/ in brotherly kyndnes loue. For yf these thynges be amōge  
you & are plenteous/ they wyll make you that ye nether shalbe  
ydle nor vnfrutefull in the knowledge of oure Lorde Iesus  
Christ. But he that lacketh these thynges / is blynde & gropeth  
for the waye with his honde / and hath forgotten that he was  
poured from his olde synnes.

Wherfore brethren / geue the moare diligence for to make  
yours callinge and election sure. For yf ye do soche thynges ye  
shall neuer erre. yee and by this meanes an entrynge in shall be  
ministred vnto you abundantly in to the euerlastynge kyng  
dome of oure Lorde and sauoure Iesus Christ.

Wherfore I will not be negligent to put you alwayes in re  
membraunce of soche thynges/ though that ye knowe then yours  
selues & be also stablished in the present trueth. Notwithston  
dinge I thinke it mete (as longe as I am in this tabernacle) to  
stere you vp by puttyng you in remembraunce/ for as moche as  
I am sure howe that the tyme is at honde that I must put of  
my tabernacle

of S. Peter.

Fo. ccviij.

my tabernacle/ euen as oure Lorde Iesus Christ hath shewed  
me. I will ensoarce therfore/ that on euery syde ye myght haue  
wherwith to stere by the remembraunce of these thynges after  
my departinge.

**D** For we folowed not deceauable fables when we opened  
vnto you the power & comminge of oure Lorde Iesus Christ/  
but with oure eyes we sawe his maieste: euen then verely whē  
he receaued of God the father honour and glory/ and whē ther  
came soche a voyce to him fro excellent glorie. This is my dere  
beloued sone/ in whō I haue delite. This voyce we hearde whē  
it came from heauen/ beyng with him in the holy mounte.

We haue also a ryght sure worde of prophesie wherunto yf  
ye take hede/ as vnto a lyght that shyneth in a darcke place/ ye  
do well/ vntill the daye dawne & the daye starre arysle in youre  
hertes. So that ye first knowe this: that no prophesie in the  
scripture hath any priuate interpretation. For the scripture  
came neuer by the will of mā: but holy mē of God spake as they  
werz moued by the holy goost.

## The. ii. Chapter.

**A**ther were false prophetes amonge the people/ euen as  
ther shalbe false teachers amonge you: which preuely  
shall bringe in damnable sectes/ euen denyng the Lorde that  
hath bought them/ and bringe vpon them selues swyft damna  
tion/ & many shall folowe their damnable wayes/ by which the  
waye of trueth shalbe euyl spokē of/ and thow coueteousnes  
that they with sayned wordes make marchandise of you/ whose  
iudgemēt is not farre of/ and their dampnation slepeth not.

**B** For yf God spared not the angels that synned/ but cast them  
downe into hel/ & deliuered them into chaynes of dercknes/ to  
be kept vnto iudgement: nether spared the olde worlde/ but sa  
ued Noe the eyght preacher of ryghtewesnes/ and brought in  
the flud vpon the worlde of the vngodly/ and turned the cities  
of sodom and Gomor into ashes: ouerthrewe them/ damned  
them/ and made on them an ensample vnto al that after shulde  
lyue vngodly. And iust Lot vexed with the vnclenly conuersa  
tion of the wycked/ deliuered he. For he beyng righteous and  
dwellyng amonge them / in seynge and hearyng/ vexed his  
righteous soule from daye to daye with their vnlawful dedes.

**D** The



## The.ii. Epistle

The Lorde knoweth how to deliuer the godly out of temptacion/ & how to reserue the vniuste vnto the daye of iudgement for to be punished: namely them that walke after the fleshe in the lust of vncleines/and despise the rulers. Presumptuous are they / and stubborne and feare not to speake euill of them that are in auctorite. When the aungels which are greater bothe in power and myght/receaue not of the lorde raylinge iudgement agaynst them. But these as brute beastes/naturally made to be taken and destroyed/speake euill of that they knowe not/ and shall perishe through their owne destruction/and receaue the rewarde of vnrightheuines.

They couit it pleasure to lyue deliciously for a season. Spot-  
tes they are and fylthynes/lyuynge at pleasure/ & in disceua-  
ble wayes feasting with you: hauinge eyes full of aduoutre & that cannot cease to synne / beggynge vniuste soules. Her tes  
Muc. xxiij. they haue exerceled with coueteousnes. They are cursed chyl-  
dren/and haue forsaken the ryght waye / and are gone astraye  
folowynge the waye of Balam the sone of Bolo / which loued  
the rewarde of vnrightheuines: but was rebuked of his iniqui-  
tie. The same and domme beast/speakinge with manes voyce/  
forbade the folysheenes of the Prophete.

These are welles without water/and cloudes carled about  
of a tempest/ to whō the myst of darcknes is reserued for euer.  
Jude. i. d For when they haue spoken the swellinge wordes of banytie/  
they begyle with wantannes thoroowe the lustes of the fleshe/  
thē that were clene escaped: but now are wapped in errours.  
They promys them libertie/and are them selues the bonde ser-  
uautes of corrupcion. For of whom soeuer a mā is ouer come  
Joh. viij. vnto the same is he in bondage. For yf they after they haue esca-  
Rom. vi. c. ped from the filthynes of the worlde thoroowe the knowledg of  
Jeb. vi. a the Lorde and of the sauiour Iesus Christ/they are yet tagled  
Mar. xij. agayne therein & ouercome: then is the latter ende worlle with  
them then the beginninge. For it had bene better for them / not  
to haue knowen the waye of righteousnes then after they haue  
knowen it/ to turne from the holy comaundement geuen vnto  
them. It is happened vnto them accordynge to the true pro-  
uerbe: The dogge is turned to his vomit agayne/ and the sowe  
that was welshed/to her wallowinge in the myre.

The.iii.

of S. Peter.

Ro. ccviij.

## The.iii. Chapter.

**A** This is the seconde epistle that I now wyte vnto you  
beloued/wherewith I sterc vp / and warne youre pure  
myndes/to call to remembraunce the wordes which were tolde  
before of the holy Prophetes/and also the commaundement of  
vs the Apostles of the Lorde and saueour.

This fyrst vnderstode/that ther shal come in the last dayes /  
mockers / which wyll walke after their owne lustes and saye.  
Where is the promes of his commynge? For sence the fathers  
died/all thinges continue in the same estate wherin they were  
at the begynnyng. This they knowe not (and that willingly)  
how that the heauens a great whyle ago were/ & the erth that  
was in the water/appered vp out of the water by the worde of  
God: by the which thinges the worlde that then was/perished  
ouer flowen with the water. But the heauens verely and erth  
which are now/are kept by the same worde in store/and reser-  
ued vnto fyre/agaynst the daye of iudgement and perdition of  
vngodly men.

Verely beloued / be not ignorant of this one thyng / how  
that one daye is with the Lorde/as a thousande yere/ & thou-  
sande yere as one daye. The Lorde is not slacke to fulfill his  
promes/as some mē count slacknes: but is paciēt to vs warde/  
and wolde haue no man lost / but wolde receaue all men to re-  
pentance. Neuerthelesse the daye of the Lorde wil come as a  
thief in the nyght/in the which daye/the heauens shal perishe  
with terrible noyes/and the elementes shal melt with heet/ &  
the erth with the woorkes that are therein shal burne.

If al these thinges shal perishe/what maner persons ought  
ye to be in holy conuersacion and godlynes: lookinge for and ha-  
stinge vnto the comminge of the daye of God/in which the hea-  
uens shal perishe with fyre / and the elementes shalbe consu-  
med with heate. Neuerthelesse we loke for a newe heauen and  
a newe earth / accordynge to his promes / wher in dwelleth  
ryghteouines.

Wherefore verely beloued/seynge that ye loke for soche thyn-  
ges/be diligēt that ye maye be founde of him in peace/without  
spotte and vndefyled. And suppose that the longe sufferynge  
of the Lorde is saluacion/euen as oure verely beloued brother

D ij. Paul/

1. tim. iij.

1. tim. iij.  
Jude. i. f.  
Eze. xij. f

1. The. v.  
Apo. iij. g  
and. xvi.

Apo. xxi.  
ela. lxx. c.  
2. lxxi. g.



## The .ij. Epistle

Paul / accordynge to the wyldome geuen vnto him / wrote to  
you: yee / all moost in euery epistle / speakynge of soche thynges:  
amonge whiche are many thynges harde to be vnderstonde/  
whiche they that are vnlearned / and vnstable / peruert: as they  
do other scriptures vnto their owne destruccion. ye therfore  
beloued / seynge ye knowe it before hande / beware lest ye be al-  
so plucked awaye with the erreure of the wycked / and  
fall from youre owne stedfastnes: but growe in  
grace / and in the knowledge of our Lord  
de and saueour Iesus Christ. To  
whom be glory both now  
and for ever Amen.

## The prologe vpon the thre Epistles of Saynct John.

This fyrst Epistle of saynct John containeth the doctryne of a very A-  
postle of Christ and ought of ryght to folowe his gospell. For as in his  
gospell he setteth out the true sayth / & teacheth by it only all men to be saued  
and restored vnto the fauour of God agayne: euen so here in this Epistle he  
goeth agaynst them that bothe them selues of sayth / and yet continewe with  
out good workes / and teacheth many wayes that where true sayth is / there  
the workes tarye not behynde / and contrarie that where the workes folowe  
not / there is no true sayth / but a falsey maginacion and viter dercknes.

And he writeth soze agaynst a secte of heretickes which then beganne to  
denye that Christ was come in the fleshe / and calleth them very Antechris-  
tes: which secte goeth nowe in byr full wynges. For though they denye not  
openly with the mouth / that Christ is come in the fleshe / yet they denye it  
in the herte with their doctrine and lyvinge. For he that wyll be iustified and  
saued thorow his owne workes / the same doth as moche as he that denyeth  
Christ to become in the fleshe / seynge that Christ came only therfore in the  
fleshe / that he shuld iustifye vs / or purchase vs pardon of oure synnes: bring-  
ge vs into the fauoure of God agayne / and make vs heyres of eternall lyfe /  
with his workes onlye and with his bloudes sheddyng without and befor  
re all oure workes.

So fighteth this epistle both agaynst them that will be saued by their owne  
good workes / and also agaynst them that will be saued by a sayth that hath no  
lust to do workes at all / and kepeth vs in the myddle waye / that we beleue in  
Christ to be saued by his workes only / and then to knowe that it is oure dua-  
tie for that kindnes to prepare oure selues to do the commaundement of God /  
and to loue euery man his neybour as Christ loued him / sekynge with oure  
owne workes Goddes honoure & oure neybour welthe onlye / and  
trustynge to haue eternall lyfe & all that God hath promysed vs /  
thorow Christes deseruyng. The two last epistles  
though they be shoure yet are godly ensam-  
ples of loue and sayth & do fauoure  
of the spirit of a true Apostle.

The fyrst

## The Fyrst Epistle of S. John the Apostle.

### The fyrst Chapter.



**T**hat which  
was fro the  
beginning /  
whiche we  
haue herde  
whiche we haue sene with  
our eyes / which we haue  
loked vpo / and oure hon-  
des haue handled / of the  
word of lyfe. For the lyfe  
appered / & we haue sene  
& beare witnes / & shewe  
vnto you p eternall lyfe /  
whiche was w the father  
& appered vnto vs That  
whiche we haue sene & her-  
de / declare we vnto you /  
that ye maye haue fellow-  
shippe w vs / & that oure

fellowshippe maye be with the father and his sone Iesus Christ.  
And this wyte we vnto you / that oure ioye maye be full.

**B** And this is the tydynges which we haue hearde of him and  
declare vnto you / that God is lyght and in him is no dercknes  
at all. If we saye that we haue fellowshippe with him / and yet  
walke in dercknes / we lye / & do not the trueth. But and yf we  
walke in lyght euen as he is in lyght / then haue we fellowshippe  
with him / and the bloude of Iesus Christ his sone / clenseth vs  
from all synne.

If we saye that we haue no synne / we deceaue oure selues /  
and trueth is not in vs. If we knowledge oure synne / he is  
saythfull & iust / to forgiue vs oure synnes / & to clense vs from  
all vnrightewesnes. If we saye we haue not synned / we make  
him a lyar and his worde is not in vs.

The .ij. Chapter.

D ij. Apply-



**M**y lye tell chyldren/these thynges wypte I bnto you/that ye synne not: yf any man synne/yet we haue an aduocate with the father / Iesus Chylt / which is ryghteous: & he it is that obtayneth grace for oure synnes: not for oure synnes only: but also for the synnes of all the worlde. And therby we are sure that we knowe him / yf we kepe his commaundementes. He that sayth I knowe him / and kepeth not his commaundementes is a lyar / and the beritie is not in him. Who so euer kepeth his worde / in him is the loue of God perfect in dede. And there by knowe we that we are in him. He that sayth he bydeth in him ought to walke euen as he walked. **I**

10h. xlii. b  
and .xv. b

Brethren I wypte no newe commaundement bnto you: but that olde commaundement whiche ye hearde from the begynnyng. The olde commaundement is the worde which ye hearde from the beginninge. Agayne a newe commaundement I wypte bnto you / a thynge that is true in him / and also in you: for the dercknes is past / & the true lyght now shyneth. He that sayth how that he is in the light / & yet hateth his brother / is in dercknes euen bntyll this tyme. He that loueth his brother / abydeth in the lyght and there is none occasion of euyl in him. He that hateth his brother / is in dercknes / and walketh in dercknes: and cannot tell whyther he goeth / because that dercknes hath blynded his eyes.

Babes I wypte bnto you / how that youre synnes are forgiven you for his names sake. I wypte bnto you fathers / howe that ye knowe him that was from the beginninge. I wypte bnto you yonge men / howe that ye haue ouercome the wicked. I wypte bnto you lye tell chyldren / how that ye knowe the father. I wypte bnto you fathers / howe that ye knowe him that was from the beginninge. I wypte bnto you yonge men / how that ye are stronge and the worde of God abydeth in you & ye haue ouercome that wycked.

Se that ye loue not the worlde / nether the thynges that are in the worlde. If any mā loue the worlde / the loue of the father is not in him. For all þ is in the worlde (as the lust of the fleshe / the lust of the eyes / & the pryde of goodes) is not of the father / but of the worlde. And the worlde banyssheth awaye & the lust therof: but he that fulfylleth the will of God / abydeth euer.

lytell

lytell Chylde it is the last tyme / and as ye haue herde how that Antichrist shall come: euen now are there many Antichristes come all redy. Wherby we knowe that it is the last tyme. They went oute from vs / but they were not of vs. For yf they had bene of vs / they wolde no dout / haue continued with vs / But that fortuneth that it might appere / & they were not of vs.

**D** And ye haue an opntment of the holy goost and ye knowe al thynges. I wrote not bnto you / as though ye knew not the trueth: but as though ye knew it / and knowe also that no lye cometh of trueth. Who is a lyar but he that denyeth that Iesus is Chylt: the same is the Antichrist that denyeth the father and the sone. Whosoever denyeth the sone / the same hath not the father. Let therfore abyde in you that same which ye hearde from the beginninge. If that which ye hearde from the beginninge / shall remayne in you / ye also shall continue in the sone / and in the father. And this is the promys that he hath promysed vs euen eternall lyfe.

This haue I writte bnto you / concerninge them that deceaue you. And the annoyntinge which ye haue receaued of him / dwelleth in you. And ye nede not that any man teache you: but as the annoyntinge teacheth you all thynges / and is true / and is no lye: & as it taught you / euen so byde therein. And now babes abyde in him that whē he shall appere / we maye be bolde & not be made a shamed of him at his cominge: If ye knowe that he is ryghteous / knowe also that he which foloweth ryghte-nes / is borne of him.

The .iii. Chapter.

**B**ehold what loue the father hath shewed on vs that we shuld be called the sones of God. For this cause þ worlde knoweth you not / because it knoweth not him. Merely beloved / now are we þ sones of God / & yet it doth not appere what we shalbe. But we knowe þ whē it shall appere / we shalbe lyke him. For we shal se him as he is. And euery man that hath this hope in him / purgeth him selfe / euē as he is pure. Whosoever comitteth synne / comitteth vnrighteousnes also / for synne is vnrighteousnes. And ye knowe þ he appered to take awaye oure synnes / & in him is no synne. As many as byde in him / synne not: whosoever synneth / hath not sene him / nether hath knowen him.

1sa. liii. c  
1. 12e. ii. b

D iii. Babes /



**B**abes/let no man deceaue you. He that doth righteousnes/ is ryghteous/euen as he is ryghteous. He that comitteth synne/is of the deuyll: for the deuyll synneth sence the beginnyng. **Joh. viii.** For this purpose appered the sone of God/to louse the woorkes of the deuyll. Whosoever is borne of God/synneth not: for his seed remayneth in him/and he canot synne/ because he is borne of God. In this are the chyldren of God known/and the chyldren of the deuyll. Whosoever doth not ryghtewesnes/ is not of God/nether he that loueth not his brother.

**For** this is the trydynge/that ye hearde fro the beginnyng/ that ye shuld loue one another not as Cayn whiche was of the wicked and slewe his brother. And wherfore slewe he him. Because his owne woorkes were euill / and his brothers good.

**+** Maruaple not my brethre though the worlde hate you. We knowe that we are translated from deeth vnto lyfe/because we loue the brethren. He that loueth not his brother / abydeeth in deeth. Whosoever hateth his brother / is a man slea. And ye knowe that no man slea/hath eternall lyfe abydynge in him.

**Herby** perceaue we loue: that he gaue his lyfe for vs: & therefore ought we also to geue oure lyues for the brethren. Whosoever hath this worldes good and seith his brother haue neade and butteth bp his compassion from him: how dwelleth the loue of God in him. My babes let vs not loue in worde/nether in tonge: but with the dede and in veritie: for therby we knowe that we are of the veritie/ & can before him quyet oure hertes. But yf oure hertes condempne vs / God is greater then oure hertes/ & knoweth all thinges. Beloued/yf oure hertes cōdemne vs not/then haue we trust to God warde: & whatsoener we are/we shal receaue of him: because we kepe his cōmaundementes/ & do those thinges which are pleasynge in his syght.

**And** this is his commaundement/that we beleue on the name of his sone Jesus Christ/ and loue one another/ as he gaue commaundement. And he that kepeeth his cōmaundementes/ dwelleth in him/and he in him: and therby we knowe that ther abydeeth in vs of the sprete which he gaue vs.

**The .iii. Chapter.**

**I** beloued/beleue not euery sprete: but proue the spretes whether they are of god or not/for many false prophetes are gone

are gone out into the worlde. Herby shal ye knowe the sprete of God. Euery sprete that confelleth that Jesus Christ is come in the fleshe/ is of God. And euery sprete which cōfelleth not that Jesus Christ is come in the fleshe/ is not of God. And this is that sprete of Antichrist/of whom ye haue hearde/how that he shulde come: and euen now alreedy is he in the worlde.

**+** Tell chyldren/ye are of God and haue ouercome them: for greater is he that is in you/then he that is in the worlde. They are of the worlde/ & therefore speake they of the worlde/and the worlde heareth them. We are of God. He that knoweth God/heareth vs: he that is not of God/heareth vs not. Herby knowe we the sprete of veritie/and the sprete of erreure.

**Beloued**/let vs loue one another: for loue commeth of God. And euery one that loueth/is borne of god/and knoweth God. He that loueth not/ knoweth not God: for God is loue. In this appered the loue of God to vs ward/because that god sent his only begottē sone into the worlde/ & we might lyue thoro him. Herin is loue/not that we loued god but that he loued vs/ and sent his sone to make agrement for our synnes.

**+** Beloued/yf God so loued vs/we ought also to loue one another. No mā hath sene god at any tyme. yf we loue one another god dwelleth in vs/and his loue is perfect in vs. Herby knowe we/that we dwell in him/ & he in vs: because he hath geue vs of his sprete. And we haue sene & do testifie/that f father sent the sone/which is the saueour of the worlde. Whosoever confelleth that Jesus is the sone of God/in him dwelleth god/ & he in god. And we haue known & beleued the loue that God hath to vs.

**+** God is loue/ & he that dwelleth in loue/ dwelleth in God and God in him. Herin is the loue perfect in vs/ that we shuld haue trust in the daye of iudgement: for as he is/ euen so are we in this worlde. There is no feare in loue/ but perfect loue casteth oute all feare/for feare hath paynfulnes. He that feareth/is not perfect in loue.

**+** We loue him/for he loued vs fyrst. If a man saye/I loue God and yet hate his brother he is a liar. For howe can he that loueth not his brother whome he hath sene/loue God whome he hath not sene. And this cōmaundemēt haue we of him: that he which loueth God/shulde loue his brother also. **+**

**The .v. Cha.**

**John. i. b  
1. Tim. vi.**



## The .i. Epistle

### The .v. Chapter.

**U**holoener beleueth þæt Jesus is Christ/is borne of God  
And every one þæt loueth him which begate/loueth him  
also which was begottē of him. In this we know that we loue  
þæt chyldre of God/whē we loue God & kepe his cōmaundmētes.  
This is the loue of God/þæt we kepe his cōmaundmētes/& his  
cōmaundmētes are not greuous. For all þæt is borne of God  
ouer cometh þæt worlde. And this is þæt victorie that ouer cometh  
the worlde/euē our sayth. Who is it þæt ouer cometh the worlde:  
but he which beleueth that Jesus is the sone of God.

This Jesus Christ is he that came by water & bloud/not by  
water only:but by water & bloud. And it is the sprete that bea-  
reth witnes/because the sprete is the trueth. For ther are thre  
which beare recoorde in heauen/the father/the worde/& the ho-  
ly goost. And these thre are one. And ther are thre which beare  
recoorde in earth: þæt sprete/& water/& bloud:& these thre are one  
If we receaue the witnes of mē/the witnes of God is greter.  
For this is þæt witnes of God/which he testifed of his sone. He  
that beleueth on þæt sone of God/hath the witnes in him selfe. He  
that beleueth not God/hath made him a lyar/because he  
beleued not the recoorde that God gaue of his sone. And this is  
that recoorde/how that God hath geuen vnto vs eternall lyfe/  
and this lyfe is in his sone. He that hath the sone/hath lyfe:and  
he that hath not the sone of God/hath not lyfe.

These thinges haue I wrytten vnto you that beleue on the  
name of the sone of God/that ye maye knowe how that ye ha-  
ue eternal lyfe/and that ye maye beleue on the name of the sone  
of God. And this is the trust that we haue in him:that yf we  
are any thinge accordyng to his will/he heareth vs. And yf we  
knowe that he heare vs whatsoeuer we are/we knowe that we  
shall haue the petitions that we desyre of him.

If any man se his brother synne a synne þæt is not vnto deeth/  
let him are/and he shall geue him lyfe for them that synne not  
vnto deeth. There is a synne vnto deeth/for which saye I not  
that a man shuld praye. All vnrightewesnes is synne/and ther  
is synne not vnto deeth.

We knowe þæt whofoeuer is borne of God/synneth not:but  
he that is begotten of God kepeth him selfe/& that wicked tou-  
cheth him

of S. Iohn.

Jo. cccij.

cheth him not. We know that we are of God/& that the worlde  
is all together set on wickednes. We know that the sone of god  
is come/& hath geuen vs a mynde to knowe him which is true  
and we are in him that is true/through his sone Jesus

Christ. This same is very God/and eternall lyfe.

Babes kepe your selues fro ymages. Amen.

## The secōde epistle of S. John the Apostle.

**I** He elder to the electe lady & her  
chyldren which I loue in the trueth:and  
not I only/but also all that haue knowē  
the trueth/for the truthe sake whiche dwelleth  
in vs and shalbe in vs for euer.

With you be grace/mercy/& peace from God  
the father/and from the Lorde Jesus Christ the  
sone of the father/in trueth and loue.

I reioysed greatly/that I founde of thy chyldren walkyng  
in trueth/as we haue receaued a cōmaundement of the father.  
And now beseeche I the lady/not as though I wrote a new cō-  
maundement vnto the/but that same which we had fro the be-  
gynnyng/that we shuld loue one another. And this is the loue  
that we shulde walke after his cōmaundementes.

This cōmaundemēt is that (as ye haue hearde from the be-  
gynnyng) ye shuld walke in it. For many deceauers are entred  
into the worlde which confesse not that Jesus Christ is come in  
the fleshe. This is a deceauer and an Antichrist. Loke on your  
selues/that we loose not that we haue brought:but þæt we maye  
haue a full rewarde. Whofoeuer trangresseth and bydeth not  
in þæt doctryne of Christ/hath not God. He that endureth in the  
doctryne of Christ/hath both þæt father & the sone. If ther come  
any vnto you ad brynge not this learnyng/him receaue not to  
housse/nether byd him god spede. For he þæt biddeth him god spe-  
de/is parttaker of his euil dedes. I had many thinges to wryte  
vnto you/neuer thelesse I wold not wryte to paper & ynke/ but  
I trust to come vnto you/& speake with you mouth to mouth:þæt  
oure ioye maye be full. The sones of thye electe syster grete the.

The thyrd



# The thyrdē epistle of S. John the Apostle.



**T**he Elder vnto þe beloued Gayus/whom I lone in the trueth. Beloued / I wisshē in all thinges that thou prosperedest & farest well even as thy soule prospereth. I reioysed greatly when the brethren came/and testified of the trueth þe is in the/how thou walkest in trouble. I haue no greater ioye then for to heare how that my sonnes walke in veritie.

Beloued/thou doest faythfully whatsoeuer thou doest to the brethren/and to straungers/which bare witnes of thy loue before all the congregacion. Which brethren when thou bringest forwarde of their iorney(as it becometh God)thou shalt do well:because that for his names sake they went forth/and toke nothinge of the Gentyls. We therfore ought to receaue soche/that we also myght be helpers to the trueth.

I wrote vnto the congregacion:but Diotrephes whiche loveth to haue the preeminence amonge them / receaueth vs not. Wherfore yf I come/I wyll declare his dedes which he doeth/lestynge on vs with malicious wordes/nether is therwith consent. Not only he him self receaueth not the brethren:but also he forbyddeth them that wolde / and trusted them oute of the congregacion.

Beloued / se howe not that whiche is euyl / but that whiche is good. He that doeth well/is of God:but he that doeth euyl seith not God. Demetrius hath good repoyte of all men

and of the trueth: yee and we oure selues also beare recoorde / and ye knowe that oure recoorde is true. I haue many thinges to write:but

I wyll not with ynke & penne wyte vnto the. For I trust I shall shortly se the/ & we shall speake mouth to mouth. Peace be with the.

The Louers salute the.  
Grete the louers by name.

The prologe

# The Prologe vpon the Epistle of Saynct Paul to the Hebryes.



**A**boute this Bisse hath euer been moche doubtinge and that amonge great learned men/who shuld be the auctor therof:duerle as ynnynge that it was not Pauls:partlye because the style so disagreech and is so vnlike his other epistles/and partlye because it stode in the seconde & thirde/this learninge was conynged to vs warde: that is to saie taught vs by them that heard it the selues of the lorde. Now Paul testifieth Gala. 1. that he receaued not his Coisell of man/nor by man/ but immediatly of Christ and that by reuelacion wherfore saye they/seyng this man confesseth that he receaued his doctryne of the apostles/it can not be Pauls/ but some discipule of the apostles. Now whether it were Pauls or no I saie not/ but permyt it to other mennes iudgements / neither thynke it to be an article of anye mannes fayth/ but that a man maye doute of the auctor.

Wherouer many there hath been which not only haue denyed this Bisse to haue been wyrtte by any of the apostles/ but haue also refused it all together as no catholike or godlye pistle/ because of certē textes wyrtte therein. For fyrst it sayth in the lxxij. it is impossible that they which were once lychted/ & haue tasted of the heauyly gyfte and were become partakers of the holy goost/ ad haue tast of the good word of God and of the power of the word to come/ yf they fall/ shulde be renewed agayne to repēsaunce/ or conuersion. And in the tenth it sayeth/ yf we synne wyllingly after we haue receaued the knowledge of the trueth/ there remaineth no more sacrifice for synnes/ but a fearful lokinge for iudgement and violent fyer which shall destroye the aduersaries. And in the xij. it sayeth that Esau founde no waye to repentance or conuersion/ no though he sought it with reares: which textes saye they/ founde: that yf a man synne any moze after he is once happyed/ he can be no moze forgyuen/ and that is contrary to all the scripture/ and therfore to be refused to be catholike and godlye.

Vnto which I answered: yf we shuld denye this pistle for those textes sake/ so shuld we denye fyrst Mathew whiche in his xij. Chapter affirmeth that he which blasphemeth the holy goost/ shall neuer be forgyuen here/ nor in the worlde to come. And then Marke whiche in his iij. chapter sayeth that he that blasphemeth the holy goost/ shall neuer haue forgyuenes/ but shalbe in danger of eternall dampnation. And thirddly Luke whiche sayth ther shalbe no remission to him that blasphemeth the spirite of God. Wherouer John in his fyrste pistle sayth/ ther is a synne vnto death/ for which a man shuld not praye. And ii. Petre. ij. yf a man be fled fro the vnclemmes of the worlde though he haue the knowledge of the sauyour Jesus Christ/ and then waxt agayne/ his ende is worse then the begynnyng/ and that it had bene better for him neuer to haue knownen the trueth. And Paul. ij. Tim. ij. curseth Alexander the copermyth/ despyng the lorde to rewarde him accordyng to his dedes: which is a signe that ether the epistle shuld not be good/ or that Alexander had synned past forgyuenes/ no moze to be prayed for: wherfore seynge no scripture is a ppyet interpretation: but must be expounded accordyng to the generall articles of oure fayth and agreeable to other open and euident textes/ and conferrd or compared to lyke sentences/ why shulde we not vnderstonde these places with lyke reuerence as we do the other/ namely when all the remnant of the pistle is so godlye and of so great learninge.

The fyrste place in the vi. Chapter will no moze than that they which knowe the trueth and yet wyllingly refuse the lycht/ and chose rather to dwell in darcknes/ & refuse Christ and make a moke of him/ as the Pharisees/ which when they were overcome with scriptures and myracles/ that Christ was the very Messias/ yet had sorh lust in iniquite/ that they forsoke him/ persecuted him/ slewe him/ ad dyd all: he thane that coulde be ymagined/ to him can not be renewed (cis Metoniam) sayth the Greke/ to be conuerted: that is to saie/ soche malicious unkyndnes which is none other then the blasphemynge of the holy goost/ deserueth that the synner shall neuer come more at the to conuert them/ which I beleue to be as true as any other text in all the scripture.

And what



## The Prologe

And what is meant by that place in the tenth Chapter where he sayth/ys we synne wyllyngly after we haue receaued the knowledge of the trouth/ther remaineth no more sacrifice for synne/is declared immediatly after. For he maketh a comparson betwene Moyses & Christ/saying:ys he which despyed Moyses lawe/dyed without mercede: how moche worse punishment is he worthy of/that treadeth the sone of God vnder fote & counteth the bloude of the couenaunt/by which bloude he was sanctified/as an unholye thinge/and blasphemeth the spirite of grace.

By which wordes it is manifest that he meaneth none other by the fowre wordes/then the synne of blasphemie of the spirite.

For them that synne of ignorance or infirmitie/ther is remedie/but for him that knoweth the trouth/and yet wyllyngly yeldeth him selfe to synne/& consenteth vnto the lyfe of synne with soule and bodye/& had leuer lye in synne then haue his poplous nature healed by the helpe of the spirite of grace / and maliciously persecuteth the trouth:for him I saye there is no remedie:the waye to mercede is locked bye the spirite is taken from him for his vntanfulnes sake/no more to be geue him. Trouth is ys ys a mā can tourne to God & beleue in Christ/he must be forgiven/how depe sorow he hath synned:but that will not be withoute the spirite/and forche blasphemers shall no more haue the spirite offered them. Let every man therfore feare God and beware that he yelde not him selfe to serue synne / but how ofte sorow he synne/let him begynne agayne and fyght afresh/and no doute he shall at the last overcome/and in the mean tyme yet be vnder mercede for Christes sake/because his harte worketh & wold sayne be lowed from vnder the bondage of synne.

And that it sayeth in the .xij. Clau founde no waye (eis Metoniam) to be conuerted and reconyld vnto God & restoyed vnto his byrthryght agayne/though he sought it woth teares/that text must haue a spirituall eye. For Clau in lerynge his byrthryght despyed not only that tēperall promociōn/that he shulde haue been lord ouer all his byerth & kyng of that countre:but he also refused the grace & mercede of God and the spirituall blessinges of Abraham and Isaac / & all the mercede that is promysed vs in Christ/which shuld haue been his seed. Of this ye se that this epistle ought no more to be refused for holpe/godlye/and catholike/then the other autentike scriptures.

Now therfore to come to oure purpose agayne / though this epistle (as it sayth in the fyrte) laye not the grounde of the sayth of Christ/yet it buyldeth conynge theron pure golde/siluer/and pprecious stones/& proueth the pphode of Christ with scriptu res in euitable. Whoeuer ther is no worke in al the scripture that so playnly declareth the meanynge & significacions of the sacrifices/ceremonies/& figures of the olde testa mēt/as this epistle:in so moche that ys wylful byndnes & malicious malpce were not the cause/this epistle onlye were ynough to weede out of the hartes of the Papistes that cankred herelpe of iustifyinge of workes/concernynge oure sacramentes/ceremo nies and all maner tradicions of thei owne inuencion.

And synallye in that ye se in the tenth that he had been in boddes & pryson for Christe sake/and in that he so mightlye dyueth al to Christ/to be saued thowow him & so cared for the flocke of Christ/that he bothe wrote & sent/where he herde that they be gone to fapnte/to cōfōrte/courage & strenght them with the worde of God/and in that also that he sent Timothe Pauls discipule bothe vertuous/well lea ned and had in greute reuerence / it is easye to se that he was a fapthfull

seruant of Christes and of the same doctryne that Timothe was

of / yee and that Paule him selfe was of / and that he was an Apostle of the Apostles tyme of nere therunto.

And lerynge the epistle agreeth to all the rest of the scripture/ys it be indifferentlye

looked on/how shulde it not be

of auctorite and taken for

holpe scripture

The

## The Epistle of S. Paul vnto the hebrues.

### The fyrst Chapter.



**I**n tyme past di uerfly and manye wayes spake vnto the fathers by the Prophetes: but in these laste dayes he hath spoken vnto vs by his sone / whome he hath made heyre of all thynges / by whō also he made the worlde which sone beyng the bryght nes of his glozy / & very ymage of his substance/bearynge by all thynges wyth the worde of his power hath in his owne person purged oure synnes / & is sytten

on the right honde of the maiestie an hye/and is more excellent then the aungels/in as moche as he hath by inheritaunce obtey ned an excellent name then haue they.

**B** For vnto which of the aungels sayde he at any tyme: Thou art my sone/this daye begate I the. And agayne: I will be his father/and he shall be my sone. And agayne when he byngeth in the fyrst begotten sone into the worlde/he sayth: And all the aungels of God shall worshippinge him. And of the aungels he sayth:he maketh his aungels spirites/and his ministers flames of fyre. But vnto the sone he sayth: God/thy seate shalbe for e uer and euer: The cepter of thy kyngdome is a ryght cepter. Thou hast loued ryghteousnes and hated iniquyte: Wherfore God whiche is thy God / hath annoynted the with the oyle of gladnes aboue thy felowes.

**C** And thou Lorde in the begynnyng hast layde the foundacion of the erth:And the heuēs are the workes of thy handes. They shall perishe/but thou shalt endure. They all shall were olde as doth a garmēt:and as a vesture shalt thou chaunge them/ and they shalbe chaunged. But thou arte alwayes / and thy yeres shall not fayle



## The Epistle of S. Paul

shall not saye. **I** Unto which of the angels sayde he at any tyme: **Syt on my ryght honde / tyll I make thyne enemyes thy fote stole:** Are they not al ministryng spretes / sent to minister / for their sakes which shalbe heyres of saluacion.

### The. ii. Chapter.

**U**herfore we ought to geue the moare hede to the thinges which we haue hearde / lest we peryshe. For yf the worde which was spoken by angels was stedfast / so that every transgression and disobedience receaued a iuste recompence to rewarde: how shal we escape / yf we despyse so great saluacion / which at the fyrst began to be preached of the Lorde him selfe / and afterwarde was conformed vnto vs warde / by them that hearde it / God bearynge witnes therto / both with signes and wonders also / & with dyuers myracles / and gyftes of the holy goost / accordynge to his owne will.

**H**e hath not vnto the aungels put in subieccio the worlde to come / wherof we speake. But one in a certayne place witnessed saying: **What is man / that thou arte myndful of him: other the sone of man that þu visitest him.** After thou haddest for a season made him lower then þu angels: þu crownedst him with honour and glory / & hast set him aboue the workes of thy hōdes. Thou hast put all thinges in subieccion vnder his fete. In that he put all thynges vnder him / he left nothyng that is not put vnder him. Neuerthelesse we yet se not al thinges subdued vnto him / but him þu was made lesse then þu angels: we se þu it was Iesus which is crowned with glorye and honour for the sufferynge of deeth: þu he by the grace of God / shuld tast of deeth for all men.

**F**or it became him / for whom are all thinges / and by whome are all thinges / after that he had brought many sones vnto glory / that he shuld make the lorde of their saluacion perfecte thorow sufferynge. For he that sanctifyeth & they which are sanctified / are all of one. For which causes sake he is not ashamed to call them brethren sayinge: **I wil declare thy name vnto my brethren / & in the myddes of the cōgregacion wil I prayse the.** And agayne: **I will put my trust in him.** And agayne: **Beholde here am I and the chyldren which God hath geuen me.**

**F**or as moch then as the chyldre were partakers of fleshe & bloud / he also him selfe lyk wyse toke parte with the / for to put doune thorow

## To the Hebrewes.

Jo. ccc. b.

**D**oune thorow deeth / him that had lordshippe ouer deeth / that is to saye the deuyll / & that he myght deliuer them / which thorow feare of deeth were all their lyfe tyme in daunger of bondage. For he in no place taketh on him the angels: but the seed of abrahā taketh he on him. Wherfore in all thinges it became him to be made lyke vnto his brethren / that he myght be merciful / and a faythfull hye preste in thinges concernynge God / for to pouрге the peoples synnes. For in that he him selfe suffered and was tempted / he is able to sucker them that are tempted.

### The. iii. Chapter.

**U**herfore holy brethren / partakers of the celestiall calyng / consyder the embassatour and hye preste of oure profession / Christ Iesus which was faythfull to him that made him / euē as was Moyses in all his housse. And yet was this mā counted worthy of more glory then Moyses: In as moche as he which hath prepared þu housse / hath most honour in the housse. Every housse is prepared of some man. But he that ordeyned all thinges / is God. And Moyses berely was faythfull in all his housse / as a minister / to beare witnes of tho thinges which shuld be spoken afterwarde. But Christ as a sone / hath rule ouer the housse / whose housse are we / so that we holdfast the confidence & the reioysynge of that hope / vnto the ende.

**W**herfore as the holy goost sayth: to daye yf ye shall heare his voyce / harden not youre hertes / after the rebellion in the daye of temptacio in the wildernes / where youre fathers tempted me / proued me / & sawe my workes. xl. yere lōge. Wherfore I was greued with that generacio & sayd. They erre euer in their hertes: they berely haue not knowē my wayes / so that I sware in my wrath / that they shuld not enter into my rest. Take hede brethren / that therbe in none of you an euill herte in vnbelene / that he shuld departe from the lyuinge God: but exhorste one another dayly / whyll it is called to daye / lest any of you were hard herted thorow the deceyftulnesse of synne.

**W**e are partetakers of Christ yf we kepe sure vnto the ende the fyrst substance / so longe as it is sayd: to daye yf ye heare his voyce / harden not youre hertes / as whē ye rebelled. For some / whē they hearde rebelled: how be it not all þu cam out of Egypt vnder Moyses. But to whō was he displeased. xl. yeres. Was he not



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he not displeased with them that synned: whose carcases were ouer throwen in the desert. To who shware he that they shulde not enter into his rest: but vnto the that beleued not. And we se that they coude not enter in/ because of vnbeleue.

¶ The. iiii. Chapter.

**L**et vs feare therfore lest any of vs forsake the promys of entrynge into his rest / shulde seme to come be- hynde. For vnto vs was it declared/ as well as vnto them. But it profited not them that they hearde the worde/ because they which hearde it/ coupled it not with fayth. But we which haue beleued/ do enter into his rest/ as contrary wyse he sayd to the other: I haue swoorne in my wrath/ they shall not enter into my rest. And that spake he berely longe after that hys workes were made and the foundation of the worlde layde. For he spake in a certayne place of the seuenth daye / on this wyse: And God dyd rest the seuenth daye from all his workes. And in this place agayne: They shall not come into my rest.

psal. xliii.

Gen. ii. a.

Seynge therfore it foloweth that some muste enter therein/ and they to whom it was fyrst preached / entred not therein for vnbeleues sake. Agayne he apoynteth in Dauid a certayne present daye after so longe a tyme / sayinge as it is rehearsed: this daye yf ye heare his voyce/ be not hard herted. For yf Iosue had geuen them rest / then wolde he not afterwarde haue spoken of another daye. Ther remayneth therfore yet a rest to the people of God. For he that is entred into his rest/ doth cease from his owne workes as God dyd from his.

Let vs studie therfore to entre into that rest/ lest anye man faule after the same ensample / into vnbeleue. For the worde of God is quicke/ and mighty in operacion/ and sharper then any two edge swerde: & entreth through/ euē vnto the diuynge a sonder of the soule & the spere/ & of the ioyntes and the mary: and iudgeth the thoughtes & the intentes of the herte: nether is ther any creature vnsensible in the syght of it / For all thinges are naked & bare vnto the eyes of him/ of whom we speake.

eccl. xv. b  
psalm.  
xliii.

¶ The. v. Chapter.

1. cor. ii. b

**S**eynge then that we haue a great hye prest which is entred into heauen ( I meane Iesus the sone of God ) let vs holde oure profession. For we haue not an hye prest/ which can not

## To the Hebrewes.

Ho. xxi. b.

can not haue compassio on oure infirmities: but was in al payntes tēpted/ lyke as we are: but yet without synne. Let vs therfore go boldly vnto the seate of grace / that we maye receaue mercy/ and fynde grace to helpe in tyme of nede.

¶ For euery hye prest that is take from amonge men is ordeyned for men/ in thinges pertayning to God: to offer gyltes and sacrifices for synne: which can haue compassion on the ignorant/ & on them that are out of the waye/ because that he him selfe also is copased with infirmitie: For the which infirmities sake he is boude to offer for synnes/ as well for his owne parte/ as for the peoples. And no man taketh honour vnto him selfe/ but he that is called of God/ as was Aaron.

1. pa. xxi.

¶ Euen so lyke wyse/ Christ glorified not him selfe/ to be made the hye prest: but he that sayd vnto him: thou arte my sone/ this daye begat I the/ glorified him. As he also in another place speaketh: Thou arte a Prest for euer after the order of Melchisedech. ¶ Which in the dayes of his fleshe/ dyd offer by prayers and supplicacions/ with stronge cryinge & teares/ vnto him that was able to saue him from deeth: and was also hearde/ because of his godlynes. And though he were Goddes sone/ yet learned he obedience / by tho thinges which he suffered / and was made perfecte/ and the cause of eternal saluacion vnto al them that obey him: and is called of God an hye Prest / after the order of Melchisedech.

psal. ii. b

psal. xxi.

¶ Wherof we haue many thinges to saye/ which are harde to be vttered: because ye are dul of hearinge. For when as concerning y tyme/ ye ought to be teachers/ yet haue ye nede agayne that we teache you the fyrst principles of the word of God: and are become soche as haue nede of mylke/ & not of stronge meate: For euery mā that is feed with mylke/ is inexperience in y worde of rightewesnes. For he is but a babe. But stronge meate belongeth to the that are perfecte which thowow custome haue their wittes exercised/ to indge both good and euyl also.

¶ The. vi. Chapter.

**W**herfore let vs loue the doctryne pertayninge to the begynnyng of a Christen man/ and let vs go vnto perfection / and now no more laye the foundation of repentance from deed workes/ and of fayth towarde God/ of baptyme/ of doctrine/

¶ ii. doctrine/



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11. pet. 11. d doctrine/and of laying on of hondes/and of resurrection from death and of eternall iudgement. And so will we do yf God permitte. For it is not possible that they which were once lyghted/and haue tasted of the heavenly gyft/and were become partakers of the holy goost/and haue tasted of the good worde of God/and of the power of the worlde to come: yf they faule/shuld be renued agayne vnto repentance: for as moch as they haue (as concernunge them selues) crucified the sone of God afresh/they make a mocke of him.

For that erth which druncketh in the rayne which commeth ofte vpon it/and bringeth forth erbes mete for them that dwelle it/receaueth blessing of God. But that grounde which beareth thornes and byars/is reproboued/and is nye vnto cursynge: whose ende is to be burned. Neuerthelesse deare frendes we trust to see better of you/and thinges which accompany saluacion/though we thus speake. For God is not vnrighteous that he shuld forget youre worke and laboure that procedeth of loue/which loue ye shewed in his name/which haue ministred vnto the sayntes/and yet minister. yee/and we desyre that every one of you shew the same diligence/ to the stablishynge of hope/euen vnto the ende: that ye faynt not/ but folowe the/ which thorow fayth and patience inheret the promyses.

Gen. xxii. For when God made promyses to Abraham/ because he had no greater thinge to sweare by/ he sweare by him selfe sayng: Surely I will blesse the and multiplie the in dede. And so after that he had tarped a longe tyme/ he enioyed the promyses. When verely sweare by him that is greater then them selues/ and an othe to confirmynge the thinge/ is amonge them an ende of all stryfe. So God willinge very abundantly to shewe vnto the heyrers of promyses/ the stableness of his counsayl/ he added an othe/ that by two immutable thinges (in which it was impossible yf God shuld lye) we might haue perfecte consolacion/ which haue fled/ for to holde fast the hope that is set before vs/ which hope we haue as an ancre of the soule both sure and stedfast. Which hope also entreth in/ into the thinges which are with in the bayle/ whether the fore runner is for vs entred in/ I meane Iesus that is made an hye prest for euer after the order of Melchisedech.

The. vii. Chapter.

This

## To the hebrues.

No. ccc. vii.

Gen. xxi. This Melchisedech kynge of Salem (which beinge prest of the most hye God/ met Abraham/ as he returned agayne from the slaughter of the kynge/ and blessed him: to whom also Abraham gaue tythes of all thinges) fyrst is by interpretation kynge of ryghte wenes/ after that he is kynge of Salem/ that is to saye/ kynge of peace/ with oute father/ with oute mother/ with oute kynne/ and hath nether begynnynge of his tyme/ nether yet ende of his lyfe: but is lykened vnto the sone of God/ and continueth a prest for euer.

Consider what a man this was vnto whom the Patriarke Abraham gaue tythes of the spyles. And verely those chyldren of Leuy/ which receaue the office of the prestes/ haue a comaunderment to take accordynge to the lawe/ tythes of the people: that is to saye/ of their brethren/ yee though they spronge out of the loynes of Abraham. But he whose kynred is not counted amonge them/ receaued tythes of Abraham/ and blessed him that had the promyses. And with out all naye sayunge/ he whiche is lesse/ receaueth blessing of him whiche is greater. And here me that dye/ receaue tythes. But there he receaueth tythes of whome it is wytnessed/ that he lyueth. And to saye the trueth/ Leuy him selfe also whiche receaueth tythes/ payed tythes in Abraham. For he was yet in the loynes of his father Abraham when Melchisedech met him.

¶ If now therfore perfectio cam by y presthod of the Leuites (for vnder that presthod the people receaued the lawe) what neded it further moare that another prest shulde ryle after the order of Melchisedech/ and not after the order of Aarō? Now no dout/ yf the presthod be translated/ then of necessitie muste the lawe be translated also.

For he of whome these thinges are spoken/ pertayneth vnto another trybe/ of which neuer mā serued at the aultre. For it is euident that oure Lorde spronge of the tribe of Iuda/ of which tribe spake Moses no thinge concernynge presthod.

And it is yet a more euident thyng/ yf after the similitude of Melchisedech/ there aryle another prest/ which is not made after the lawe of the carnall comaunderment: but after the power of the endlesse lyfe. (For he testifyeth: Thou arte a prest for euer/ after the order of Melchisedech.) Then the comaunderment

that went



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that went a fore/is disanulled/because of hyr weaknes and unprofitableness. For the lawe made nothynge perfecte: but was an introduction of a better hope/by which hope/we drawe nye vnto God.

And for this cause it is a better hope/that it was not promysed without an othe. Those prestes were made without an othe/ but this preste with an othe/ by him that sayde vnto him.  
**psal. cxx.** The Lorde swaue/and wyl not repent: Thou arte a prest for ever after the order of Melchisedech. And for that cause was Jesus a stablsher of a better testament.

And amonge them many were made Prestes/because they were not suffred to endure by the reason of deeth. But this mā/because he endureth euer/hath an euerlastynge Presthod. Wherfore he is able also euer to saue them that come vnto God by him/seyng he euer lyueth/to make intercession for vs.

Soche an hve Prest it became vs to haue / which is wholy/harmlesse/vndefyled/separat from synners/ & made hyar then heauen. Which nedeth not dayly (as yonder hve prestes) to offer bp sacrific. for hys owne synnes/ & then for the peoples synnes. For that byd he atonce for all/ when he offered bp him selfe. For the lawe maketh men prestes/which haue infirmitie: but the worde of the othe that came sence the lawe/maketh the lone prest/which is perfect for euer more.

### The viij. Chapter.

**O**f the thynges which we haue spoken / this is the pyth: That we haue soche an hve preste that is sitte on the right honde of the seate of maiestie in heauē/ and is a minister of holy thinges/and of the very tabernacle which God pyght/and not man. For euery hve prest is ordeyned to offer gyftes and sacrifices: wherfore it is of necessitie/ that this man haue somewhat also to offer. For he were not a preste/ yf he were on the earth wher are prestes & accordyng to the lawe offer gyftes/which prestes serue vnto the ensample and shadowe of heauenly thinges: euen as the answer of God was geuen vnto Moses when he was about to synyshe the tabernacle. Take hede (sayde he) that thou make all thinges accordyng to the patrone shewed to the in the mount.

Now hath he obtayned a more excellent office/ in as moche as he is

## To the Hebrewes.

For. ccc. viij.

as he is the mediator of a better testament / which was made for better promises. For yf that fyrst testament had bene fauteleue: then shulde no place haue bene sought for the seconde. For in rebukinge them he sayth: Beholde the dayes wil come (sayth the Lorde) and I will synyshe vpon the housse of Israel / and vpon the housse of Juda / a newe testament: not lyke the testament that I made with their fathers at that tyme / when I toke them by the hondes / to lede them oute of the londe of Egypte/for they continued not in my testament/and I regarded them not/sayth the Lorde.

**C** For this is the testament that I wil make with the housse of Israel: After those dayes sayth the Lorde: I will put my lawes in their myndes / and in their hertes I will wyte them/and I wilbe their God/and they shalbe my people. And they shal not teache/euery mā his neyghboure/and euery man his brother/sayinge: knowe the Lorde: For they shal knowe me / from the lest to the moste of them: for I wilbe mercyfull ouer their vnrightheousnes / and on their synnes and on their iniquities. In that he sayth a new testament/he hath abrogat the olde. Nowe which is disanulled & wored olde/is redy to vanishe awaye

### The ix. Chapter.

**T**hat fyrst tabernacle verely had ordinaunces/ & seruices of God / & wordly holynes. For ther was a fore tabernacle made/wherin was the candelsticke and the table/ & the shewe bread/which is called wholy. But with in the secōde bayle was ther a tabernacle/which is called holiest of all/which had the goldē senser/and the arcke of the testament ouerlayde roundabout with golde/wherin was the goldē pot with Manna/and Aarons rodde that spronge/and the tables of the testament.ouer the arcke were the Cherubis of glozy shadowinge the seate of grace. Of which thinges we will not now speake particularly.

**W**hen these thinges were thus ordeyned/the Prestes went al wayes into the fyrst tabernacle & executed þe seruice of God. But into the seconde wēt the hve prest alone/once euery yeaere: and not with out bloud / which he offered for him selfe/and for the ignorance of the people. Wherwith the holy goost this signified that the waye of holy thinges/was not yet opened/

The iij. whill



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whill as yet the fyrst tabernacle was stondynge. Which was a similitude for the tyme then present / and in which were offered gyftes & sacrificys that coulde not make the minister perfecte / as pertayninge to the conscience with only meates & drynkes and dyuers wellthynges and iustifynges of the fleshe / whiche were ordeyned vntyll the tyme of reformation.

¶ But Christ beyng an hye Priest of good thynges to come / came by a greater & a more perfecte tabernacle / not made with hondes : that is to saye / not of this maner byldynge / nether by the bloud of goates & calves : but by his owne bloud he entred in once for all into the holy place / & founde eternal redemption.

For yf the bloud of oxen and of goates and the asshes of an heyfer / when it was spynckled / purifyed the vncleane / as touching the purifyinge of the fleshe : how much moare shall the bloud of Christ (which thorow the eternall spere / offered him selfe without spot to God) purge youre consciences from deed workes for to serue the lyuynge God.

And for this cause is he the mediator of the newe testament that thorow deeth which chaunced for the redemption of those transgressions that were in the fyrst testamēt / they which were called / myght receaue the promes of eternall inheritaunce. For whersoever is a testament / there must also be the deeth of him that maketh the testament. For the testament taketh auctoute when men are deed : for it is of no value as longe as he that made it / is a lyue. For which cause also nether that fyrst testament was ordeyned without bloude. For when all the commaundementes were redde of Moses to all the people / he toke the bloud of calves and of goates / with water and purple wcholl and ylope / and spynckled both the booke and all the people sayinge : this is the bloud of the testament which God hath apointed vnto you. Moreover / he spynckled the tabernacle wth bloud also / and all the ministrynge vessels. And also almost all thynges / are by the lawe purged with bloud / & without sheddynge of bloud is no remission.

It is then nede that the similitudes of heavenly thynges be purifyed with such thynges : but the heavenly thynges them selues are purifyed w better sacrifices then are those. For Christ is not entred into the holy places that are made with hondes / which are

## To the Hebrewes.

Ro. cccix.

whiche are but similitudes of true thynges : but is entred into very heauen / for to appere now in the syght of God for vs : not to offer him selfe often / as the hye preste entreth into the holy place euery yeare with straunge bloud / for then must he haue often suffered sence the worlde began. But now in the ende of the worlde hath he appered once / to put synne to flyght / by the offeringe bp of him selfe. And as it is apointed vnto men that they shall once dye / and then cometh the iudgement / euen so Christ was once offered to take away the synnes of many / and vnto them that loke for him / shall he appeare agayne without synne vnto saluacion.

### The .x. Chapter.

**H**ow the lawe which hath but shadowe of good thynges to come / & not the thynges in their owne fassion / can neuer with the sacrifices whiche they offer yeare by yeare continually / make the commers there vnto parfayte. For wolde not then those sacrifices haue ceased to haue bene offered / because that the offerers once purged / shulde haue had no moare consciences of synnes. Neuer thelesse in those sacrifices is ther mention made of synnes euery yeare. For it is vnpossyble that the bloud of oxen and of goates shulde taken awaye synnes.

Wherefore when he cometh into the worlde / he sayth. Sacrifice and offeringe thou woldest not haue : but a bodye hast thou ordeyned me. In sacrifices and synne offeringes thou hast no lust. Then I sayde : Lo I come / in the cheffest of the booke it is written of me / that I shuld do thy will / o God. Aboue when he had sayed sacrifice and offeringe / & burnt sacrifices and synne offeringes thou woldest not haue / nether hast allowed (which yet are offered by the lawe) and then sayde : Lo I come to do thy will / o God : he taketh awaye the fyrst to stablysh the latter. By the whiche wpll we are sanctified / by the offeringe of the body of Iesu Christe once for all.

And euery prest is redy dayly ministrynge / and ofte tymes offereth one maner of offeringe / which can neuer take awaye synnes. But this man after he had offered one sacrifice for synnes / sat him doune for ever on the ryght honde of God / & from hence forth taryeth tyll his foes be made his fote stole. For with one offeringe hath he made perfecte for ever / them that are sanctified.



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sanctified. And the holy goost also beareth vs recorde of this/ euen when he tolde before: This is the testamēt that I wil make vnto them: after thole dayes sayth the Lorde. I wil put my labours in their hertes and in their mynde. I wyll wyte them and their synnes and iniquities wyll I remember no moare. And where remission of these thinges is/ there is no moare offeringe for synne.

Seynge brethre that by the meanes of the bloud of Iesu we maye be bolde to enter into that holy place/ by the newe and lyvinge waye/ which he hath prepared for vs/ throught the bayle/ that is to saye / by his fleshe. And seyng also that we haue an hie Priest/ which is ruler ouer the housse of God / let vs drawe nye with a true herte in a full sayth / spynckled in oure hertes fro an euyl conscience/ & welshed in oure bodys with pure water/ and let vs kepe the profession of oure hope/ with out waue-ryng (for he is saythfull that promysed) & let vs consyder one another to prouoke vnto loue/ and to good workes: and let vs not forsake the felyshippe that we haue amonge oure selues/ as the maner of some is: but let vs exhorde one another/ & that so moche the moze/ because ye se that the daye draweth nye.

For yf we synne willyngly after that we haue receaued the knowledge of þe trueth / ther remaineth no moare sacrifice for synnes/ but a fearfull lokyng for iudgement/ and violent fyre/ which shall deuoure the aduersaries. He that despiseth Moses lawe/ dyeth with out mercede vnder two or thre witnesses. Of how moche sozer punishmēt suppose ye shal he be counted worthy/ which treadeth vnder fote the sone of God: & counted the bloud of the testament as an vnholly thinge wherwith he was sanctified/ and doth dishonoure to the sprete of grace. For we knowe him that hath sayde: vengeance belongeth vnto me/ I wyll recompence sayth the Lorde. And agayne: the Lorde shal iudge his people. It is a fearfull thinge to faule into the hon- des of the luyng God.

Call to remembraunce the dayes that are passed / in the which after ye had receaued light/ ye endured a greate fight in aduersities/ partly tohill all men wondred and gased at you for the shame and tribulacion that was done vnto you/ and partly tohill ye became copanions of them which so passed their tyme.

For ye

## To the Hebrewes.

No. cccx.

For ye suffered also with my bondes / and toke a worth the spoylinge of youre goodes/ and that with gladnes/ knowyng in youre selues how that ye had in heauē a better and an endu- ryng substance. Cast not awaye therfore youre confydence/ which hath great rewarde to recompence. For ye haue nede of paciēce/ that after ye haue done the will of God/ ye might recea- ue the promes. For yet a very lytel whyle/ & he that shall come/ will come/ & will not tary. But the wylt shall lyue by sayth. And yf he with drawe him selfe my soule shal haue no pleasure in him / we are not which with drawe oure selues vnto dampnacion/ but pertayne to sayth/ to the wyngyng of the soule.

### The. xi. Chapter.

Byth is a sure confydence of thynges which are hoped for/ and a certayntie of thynges which are not sene. By it the elders were well reported of.

Thorow sayth we vnderstonde that the worlde was ordey- ned by the worde of God: & that thinges which are sene/ were made of thinges which are not sene. By sayth Abell offered vnto God a moare plenteous sacrifice then Cayn: by which he obteyned witness that he was righteous/ God testifying of his gyftes: by which also he beynge deed/ yet speaketh.

By sayth was Enoch translated that he shulde not se deeth: nether was he founde: for God had taken him awaye. Before he was taken awaye / he was reported of that he had pleased God: but without sayth it is impossyble to please him. For he that cometh to God/ must beleue that God is/ and that he is a rewarde of them that seke him.

By sayth Noe honoured God/ after that he was warned of thinges which were not sene/ & prepared þe arcke to the sauyng of his household/ thorow þe which arcke/ he condēned the world and became heyre of the rightewesnes which cometh by sayth.

By sayth Abraham/ when he was called obeyed/ to go out in to a place/ which he shulde afterwarde receaue to inheritaunce and he went out/ not knowinge whether he shuld go.

By sayth he remoued in the lode that was promised him/ as into a straunge countre/ & dwelt in tabernacles: & so dyd Isaac & Jacob heyre with him of the same promes. For he looked for a cite hauinge a foundation/ whose bylder & maker is God.

Thorow

Abel. ii. a  
Rom. i. b.  
gala. ii. b

mat. xxiii  
Gene. v. c  
eccl. xliii

Gen. vi. 2.  
eccl. xliii

Gen. xii. a

Deut. xviij  
mat. xviij.  
Rom. viij. c  
ij. cor. xiiij

Deut. xxxij  
Rom. xij.



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**Gene. xxi** Thozow fayth Sara also receaued strength to be with chylde/and was deliuered of a chylde when she was past age/ because she iudged him faythfull which had promised.

**Gen. xvi and. xxi** And therfore spronge ther of one/and of one which was as good as deed (so many in multitude/as the starres of the skye/ and as the sond of the see thore/which is innumerable.

And they all dyed in fayth/and receaued not the promyses: but sawe them a farre of/and beleued them/and saluted them: and confessed that they were straungers and pilgrims on the erthe. They that saye soche thinges / declare that they seke a countre. Also yf they had bene myndfull of that countre/from whence they came oute / they had leasure to haue returned agayne. But now they desyre a better/that is to saye a heauenlye. Wherfore God is not ashamed of them / euen to be called their God: for he hath prepared for them a cite.

**Gen. xxi eccl. xliii** In fayth Abraham offered bp Isaac/whē he was tempted/ and he offered him beinge his only begotten sone/which had receaued the promyses of whom it was sayde / in Isaac shall thy seed be called: for he considered that God was able to rayle bp agayne from deeth. Wherfore receaued he him / for an ensample. In fayth Isaac blessed Jacob and Esau / concerninge thinges to come.

**Gen. xxi** By fayth Jacob whē he was a dyngie/ blessed both the sones of Joseph/ & bowed him selfe towarde the toppe of his cepter.

**Gene. l. d** By fayth Joseph when he dyed/ remēbred the departinge of the chyliden of Israel: & gaue commaundement of his bones.

**Exo. ii. a.** By fayth Moses when he was bozne / was hyd thre monethes of his father & mother/ because they sawe he was a proper chylde: nether feared they the kynges commaundement.

**Exod. i. c Exo. ii. b** By fayth Moses whē he was great / refused to be called the sone of Pharaos daughter/ and chose rather to suffre aduersitie with the people of God/ then to enioye the pleasures of synne for a ceason / & esteemed p rebuke of Christ greater ryches then the treasure of Egypt. for he had respect vnto the rewarde.

By fayth he forsoke Egypt/ & feared not the feartenes of the kinge. for he endured euē as he had sene him which is vnsible

**Exo. xi. d** Thozow fayth he ordeyned the ester lambe/ & the effusion of bloud/ lest he that destroyed p fyrt bozne/ shulde touche them.

By fayth

## To the hebrues.

No. cccxj.

By fayth they passed thozowe the reed see as by drye londe/ **exo. xlii. c** which whē p Egypciās had assayed to do/ they were drowned.

By fayth the walles of Jericho fell doune after they were **iosu. vi. d.** compased about seuen dayes.

By fayth p harlot Raab perished not with the vnbeleuers **iosu. vi. d. And. ii. b** when she had receaued the spyres to lodginge peasably.

And what shall I moare saye/ the tyme wolde be to shert for me to tell of Gedeon/ of Barach/ and of Samson/ and of Jephthae: also of Dauid and Samuel/ & of the Prophetes: & whiche thozowe fayth subdued kyngdomes / wrought ryghteousnes/ obtayned the promyses/ stopped the mouthes of Lyons/ quenched the violence of fyre/ escaped the edge of the swearde/ of weake were made stronge/ waxed valient in fyght/ tourned to flyght the armyes of the alientes. And the women receaued their deed/ rayled to lyfe agayne.

**E** Other were racked/ and wolde not be deliuered/ that they myght receaue a better resurrection. Other tasted of mockynges and scourgynges/ mozeouer of bones & prisonment: were stoned/ were hewen a sunder/ were tempted/ were slayne with sweardes/ walked bp & doune in shepes skynnes/ in gotes skynnes/ in nede/ tribulacion and vexacion whiche the worlde was not worthy of: they wandred in wyldernes / in mountaynes/ in denes and caues of the earth.

And these all thozowe fayth obtayned good reporte: & and receaued not the promyses/ God prouidyng a better thinge for vs/ that they without vs shulde not be made perfecte. **rom. vi. a. colo. iii. b. i. pet. ii. a. and. iii. a**

The. xii. Chapter.

**U** Wherfore let vs also (seyng that we are compased with so great a multitude of witneses) laye awaye all that presseth doune/ and the synne that hangeth on/ and let vs runne with paciēce vnto the battayle that is set before vs/ lokinge vnto Jesus the auctor and finisher of oure fayth/ which for the ioye that was set before him/ abode the crosse/ and despyled the shame/ and is set doune on the right honde of the trone of God. Cōsider therfore how that he endured suche speaking agaynst him of synners / lest ye shulde be werped and faynte in youre myndes. for ye haue not yet resysted vnto bloude sheddyng/ stryuyng agaynst synne. And haue forgotten the consolacion/ which



## The Epistle of S. Paul

120. iii. b  
90. iii. d  
which speaketh vnto you/as vnto chylde: my sone despyse not the chastenynge of the Lorde/nether saynt when thou arte rebuked of him: for whom the Lorde loueth/him he chasteneth: yee and he scourgeth euery sone that he receaueth.

If ye endure chastenynge / God offreth him selfe vnto you as vnto sones. What sone is that whom the father chasteneth not? If ye be not vnder correccion (wher of all are partakers) then are ye bastardeg and not sones. Whereouer sayng we had fathers of oure fl: the which corrected vs / and we gaue them reuerence: shuld we not moche rather be in subieccion vnto the father of spirituall gyftes/that we myght lyue. And they were ly for a fewe dayes/nurtred vs after their owne pleasure: but he learned vs vnto that whiche is profitable: that we myght receaue of his holynes. No manner chastysynge for the present tyme semeth to be ioyeous/but greuous: neuerthelesse afterwarde/it byngeth y quyet frute of rightewesnes/vnto them which are therein exercysed.

Stretch forth therfore agayne the bondes which were let doune/and the wrake knees/and se that ye haue strayght stepes vnto youre fete / lest any haltynge turne out of the waye: yee let it rather be healed. Embrace peace with all men and holynes: with oute the which no man shall se the Lorde. And loke to/that no mā be destitute of the grace of God/and that no rote of bitternes sprynge by and trouble/and therby many be defyled: and that ther be no fornicator/or vnclene person/as Esau which for one breakfast solde his byrthryght. ye knowe howe that afterwarde when he wolde haue inherited the blessing he was put by / & he founde no meanes to come therby agayne: no though he desyred it with teares.

For ye are not come vnto the mounte that can be touched/ and vnto burnynge fyre/noz yet to myst and darcknes and tempest of wedder / nether vnto the sounde of a trompe & the voyce of wordes/which voyce they that hearde it/wished awaye/that the communication shuld not be spoken to them. for they were not able to abyde that which was spoken. If a beast had touched the mountayne/it must haue benesoned/or trust thorow with a dart: euen so terrible was y syght which appered. Moses sayde/ I feare & quake. But ye are come vnto y mounte Sion/

## To the Hebrewes.

No. cccxij.

Sion/ & to the cite of the lyuinge God/the celestial Jerusalem: and to an innumerable syght of angels & vnto the cōgregation of y fyrst borne sones/which are wrytten in heauen/ & to God the iudge of all/ & to the spytes of iust & perfecte men/ & to Jesus the mediator of the newe testament/ and to the spryncklynge of bloud that speaketh better then the bloud of Abel.

Se that ye despyse not him that speaketh. for yf they escaped not which refused him that speake on erth/moche more shal we not escape/yf we turne awaye fro him that speaketh fro heauen: whose voyce then shoulde y erth/ & now declareth sayunge: yet once more will I shake/ not y erth only/ but also heaue. No dout y same y he sayth/ yet once more/ signifieth the remouing awaye of those thing which are shake/as of thinges which haue ended their course: y the thing which are not shake maye remayne. Wherefore yf we receaue a kyngdō which is not moued we haue grace/wherby we maye serue God & please him with reuerence & godly feare. for oure God is a consumynge fyre. agge. ii. b deu. iiii. b

### The. xii. Chapter.

Et brotherly loue continue. Be not forgetfull to lodge strangers. for therby haue dyuers receaued aungels into their houses vntoares. Remember them that are in bondes euen as though ye were bounde with them. Be myndful of the which are in aduersitie/as ye which are yet in youre bodyes. Let wedlocke be had in pryce in all poyntes/ & let the chamber be vndefyled: for whose keepers & aduoutars God will iudge. Let youre conuersacion be without coueteousnes & be content with that ye haue all redy. for he verely sayde. I will not fayle the/nether forsake the: that we maye boldly saye: the Lorde is my helper/ & I will not feare what man doeth vnto me. Remember them which haue the ouersyght of you/ which haue declared vnto you the worde of God. The ende of whose conuersacion se that ye loke vpon/and folow their sayth. rom. xii. c 1. pet. vii.

Jesus Christ yesterdaye and to daye/ & the same continueth for euer. Be not carped aboute with dyuers and straunge learninge. for it is a good thinge that the herte be stablised with grace/ & not with mutes/which haue not professed them that haue had their pastyme in them. We haue an altre wherof they may not eate which serue in y tabernacle. for y bodyes of those beastes



## The Epistle of S. Paul

**Whe. xix.** beastes/whose bloude is brought into the holy place by the hye prest to pource synne/are burnt withoute the tentes. Therfore Jesus/to sanctifye the people with his owne bloud/suffered without the gate. Let vs go forth therfore out of the tentes/  
**mich. ii. c** and suffer rebuke with him. For here haue we no contynuyng cyle:but we seke one to come.

For by him offer we the sacrifice of laude alwayes to God: **C** is to saye/the frute of those lypes/which cōfesse his name. To do good/and to distrybute forget not/for with suche sacrifices God is pleased. Obeye them that haue the ouersyght of you/ & submit youre selues to them/for they watche for youre soules/euen as they that must geue a comptes: that they maye do it with ioye/ & not with greife. For that is an vnpropytable thinge for you. Praye for vs. We haue confydence because we haue a good conscience in all thinges/and desyre to lpye honestly. I desyre you therfore somewhat the moare abundantly/that ye so do/that I maye be restored to you quickly.

The God of peace that brought agayne fro deeth oure Lord **D** Jesus/the great shepherde of the shepe/thorow the bloud of the euerlastyng testament / make you perfecte in all good workes/to do his will/workyng in you that which is pleasaut in his syght thorow Jesus Christ. To whom be prayse for ever whyll the worlde endureth. Amen. **F**

I beseeche you brethre/suffre the wordes of exhortacion: for we haue writte vnto you in feawe wordes: knowe the brother Timothe/whom we haue sent from vs/with whom (yf he come shortly) I wyll se you. Salute them that haue the ouersyght of you / and all the saynctes. They of Italy salute you. Grace be with you all.

Amen.

Sent from Italy by Timotheus.

## The Prologe vpon the Epistles of S. James and Judas.

**A**lthough this epistle were refused in the olde tyme and denyed of manye to be the epistle of a verye Apostle/and though also it laye not the foundation of the fayth of Christ but speaketh of a generall fayth in God/nether preacheth his deeth & resurrection/ether the mercy that is layde vp in store for vs in him/or euerlastyng couenaunt made ys in his bloude/which is the office and

## of S. James.

Jo. cccxiiij.

office & dutye of a verye Apostle/as Christ sayeth. Jo. xv. ye shall testifie of me: yet because it setteth vp no mānes doctryne / but cryeth to kepe the lawe of God/and maketh loue which is withoute percialite/the fulfyllinge of the lawe/as Christ & all the Apostles dyd / and hath therto manye good & godly sentences in it:and hath also nothinge that is not a greable to the rest of the scripture/yf it beloked indifferentlye on:me thinketh it ought of right to be taken for holye scripture. For as for that place for which haply it was at the beginnyng refused of holymen/as it ought / yf it had meante as they toke it / and for which place only for the false vnderstandyng / it hath been chesely receaued of the papistes / yet yf the circumstances be wel pondered / it will apere that the auctors entet was farre other wyse then they toke him for.

For where he sayth in the. ii. Cha. sayth withoute dedes is deed in it selfe/ he meaneth none other thinge then all the scripture dothe: how that that sayth which hath no good dedes folowynge / is a false sayth & no sayth that iustifieth or receaueth forgeuenes of synnes. For God promysed the only forgeuenes of their synnes which turne to God/to kepe his lawes. Wherefore they that purpose to cōtinue styl in synne/haue no parte in that promise: but deceaue them selues / yf they beleue that God hath forgeuen them their olde synnes for Christes sake. And after when he sayth that a mā is iustified by dedes and not of sayth onlye/ he wil no more then that sayth dothe not so iustifye euery where/that nothinge iustifieth saue sayth. For dedes also do iustifye. And as sayth onlye iustifieth before God/so do dedes onlye iustifye before the worlde/wher of is ynough spokē/partlye in the prologe on Paule to the Romayns / & also in other places. For as Paule affirmeth Roma. iii. that Abraham was not iustified by workes afore God/ but by sayth onlye as Gene. beareth recorde: so will James that dedes onlye iustified him before the worlde / & sayth wrought with his dedes: that is to saye/sayth wherwith he was ryghteous before God in the bert/dyd cause him to worke the will of God outwardlye/wherby he was ryghteous before the worlde/and wherby the worlde perceaued that he beleued in God / loued and feared God. And as Hebr. xi. the scripture affirmeth that Rahab was iustified before God thorow sayth/so doth James affirme that thorow workes/by which shewed hy: sayth/she was iustified before the worlde/and it is true.

And as for the epistle of Judas/though men haue and yet do doute of the auctoure/and though it seme also to be drawen oute of the. ii. epistle of S. Peter/and therto alledgeth scripture that is no where founde yet seinge the matter is so godly and agreynge to other places of holye scripture/I se not but that it ought to haue the auctore of holye scripture.

## The Epistle of S. James.

The fyrst Chapter.



**J**ames the seruant of God and of the Lorde Jesus Christ / sendeth greetyng to the. xij. tribes which are scattered here and there. **F** My brethren/count it exceedinge ioye whē ye faule into diuers tēptaciōs / for as moche as ye knowe howe the tryyng of youre sayth bringeth paciēce: & let paciēce haue her perfect worke/ & ye maye be perfecte & sounde/lackinge nothinge. **I** If any



## The Epistle

mat. vii. a  
and. xxi. c  
Mar. xii. c  
Lu. xi. b.  
Ioh. xvi. b  
and. xvi. c

If any of you lacke wysdome / let him aske of God which geueth to all men indifferentlye / and casteth no man in the teth: and it shalbe geuen him. But let him aske in fayth & wauer not. For he that douteth / is lyke the waues of the see / tost of the wynde and caryed with violence. Nether let that man thinke that he shall receaue any thinge of the Lorde. A wauerynge mynded man is vnstable in all his wayes.

Let the brother of lowe degre reioyce in that he is exalted / and the ryche in that he is made lowe. For euen as the flower of the grasse / shall he banyshe awaye. The sonne ryseth with heate / and the grasse wydereth / and his flower falleth awaye / and the beautie of the fassion of it peryssheth: euen so shall the ryche man peryshe with his aboundance.

Happy is the man that endureth in temptation / for when he is tryed / he shall receaue the crowne of lyfe / which the Lorde hath promysed to them that loue him.

Let no man saye when he is tempted / that he is tempted of God. For God tempteth not vnto euill / nether tempteth he anye man. But euery man is tempted / of his owne awaie / & entysed of his owne concupiscence. Then when lust hath conceaied / it bringeth forth synne / & synne when it is finished / bringeth forth deeth.

Erre not my deare brethren. Every good gyfte / and euery parfayt gyft / is from aboue and commeth downe from the father of lyght / with whom is no variableness / nether is he chaunged vnto darcknes. Of his owne will begat he vs with the worde of lyfe / that we shuld be the frutes of his creatures.

Wherefore deare brethren / let euery man be swyfte to heare / slowe to speake / and slowe to wrath. For the wrath of man worketh not that which is ryghteous before God.

Wherefore laye a parte all fultynnes / all superfluite of malicioussnes / & receaue with meeknes / the worde that is graffed in you / which is able to saue youre soules. And se that ye be doers of the worde and not hearers only / deceaynge your owne selues with sophistrie. For yf any heare the worde / & do it not / he is lyke vnto a man that beholdeth his bodyly face in a glasse. For as tyme as he hath loketh on him selfe / he goeth his waye / & forgetteth immediatly what his fassio was. But whosoever loketh in the parfayt lawe of libertie / & continueth therin / yf he be not

## of S. James.

No. cccxliij.

he be not a forgetfull hearer / but a doer of the worke / the same shalbe happye in his dede.

If any man amonge you seme deuoute / and refrayne not his tonge / but deceaue his owne herte / this mannes deuotion is in bayne. Pure deuotion and vndefyled before God the father / is this: to blyss the fatherlesse & widowes in their aduersite / and to kepe him selfe vnspotted of the worlde.

The. ii. Chapter.

Brethren haue not the fayth of oure Lorde Iesus Christ the Lorde of glory in respecte of persons. If there come into youre company a man with a golden rynge & in goodly apparell / & ther come in also a poore man in byle rayment / and ye haue a respect to him that weareth the gaye clothynge / & saye vnto him. Sit thou here in a good place: & saye vnto the poore / stande thou there or syt here vnder my fote stole: are ye not parcial in youre selues / and haue iudged after euill thoughtes.

Harken my deare beloued brethren: hath not God chosen the poore of this worlde which are ryche in fayth / & heires of the kyngdome which he promysed to them that loue him. But ye haue despysed the poore. Are not the ryche they which oppresse you: & they which drawe you before iudges. Do not they speake euill of that good name after which ye be named.

If ye fulfill the roial lawe accordynge to the scripture which sayth. Thou shalt loue thyne neyghbour as thy selfe / ye do wel. But yf ye regarde one person more then another / ye commit synne & are rebuked of the lawe / as transgressours. Whosoever shall kepe the whole lawe / & yet fayne in one poynt / he is gylty in all. For he that sayd. Thou shalt not commit adulterie / sayed also: thou shalt not kyll. Though thou do none adulterie / yet yf thou kyll / thou arte a transgressor of the lawe. So speake ye / and so do / as they that shalbe iudged by the lawe of libertie. For ther shalbe iudgement mercyles to him that shewed no mercy / and mercy reioyleth agaynst iudgement.

What auayleth it my brethren / though a man saye he hath fayth when he hath no dedes. Can fayth saue him. If a brother or a syster be naked or destitute of dayly fode / & one of you saye vnto them. Departe in peace / God sende you warmnes and fode: not withstandinge ye geue them not the thinges which are

nedfull



## The Epistle

nedfull to the body: what helpeth it? Euen so sayth/ yf it haue no dedes/is deed in it selfe.

ye and a man myght saye: Thou hast sayth/and I haue dedes: Shewe me thy sayth by thy dedes: & I will shewe the my sayth by my dedes. Beleuest thou that ther is one God? Thou doest well. The deuyls also beleue and tremble.

**W**ylt thou vnderstonde o thou bayne man/ that sayth with out dedes is deed? Was not Abraham oure father iustified thorough workes when he offered Isaac his sone vpon the aulter? Thou seist how that sayth wrought with his dedes/ & through the dedes was the sayth made perfecte: and the scripture was fulfilled which sayth: Abraham beleued God/ and it was reputed vnto him for rightewesnes: and he was called the frende of God. & ye se then how that of dedes a mā is iustified/ and not of sayth only. Lyke wyse also was not Raab the harlot iustified thorough workes/ when she receaued the messengers/ and sent them out another waye: for as the body without the sprete is deed/ euen so sayth without dedes is deed. **R**

gen. xv. b  
Ro. iiii. a  
gala. iij. a

Josy. ij. c

### The. iij. Chapter.

**M**y brethren/ be not euery mā a master/ remēbyringe how that we shall receaue the more damnacion: for in many thinges we synne all. If a man synne not in worde/ the same is a perfecte man/ and able to tame all the body. Beholde we put byttes into the horsles mouthes that they shuld obeye vs/ and we turne aboute all the body. Beholde also the shyppes/ which though they be so great/ and are dryuen of fearce wyndes/ yet are they turned about with a very smale helme / whyther soeuer the violence of the gouerner will. Euen so the tonge is a lyttell member/ and bosteth great thinges.

Behold how gret a thinge a lyttell fyre kyndleth/ & the tonge is fyre/ & a worlde of wyckednes. So is the tonge set amonge oure mēbers/ that it defyleth the whole body/ & setteth a fyre all that we haue of nature/ & is it selfe set a fyre euen of hell.

All the natures of beastes/ & of byrdes/ and of serpentis/ and thinges of the see/ are meked and tamed of the nature of man. But the tounge can no man tame. It is an vnruly euyl full of deedly payson. Therwith blesse we God the father/ & therwith curse we mē which are made after y<sup>e</sup> similitude of God. Out of one mouth

## Of S. James.

Jo. cccxv.

one mouth proceedeth blessinge & cursynge. My brethren these thinges ought not so to be. Dorch a fountayne sende forth at one place swete water and bytter also: Can the fygge tree/ my brethren / beare olyue beries: other a vyne beare fygges? So can no fountayne geue bothe salt water and freshe also. If any man be wyse and endued with learnynge amonge you/ let him shewe the workes of his good conuersacion in meknes that is coupled with wysdome.

**B**ut yf ye haue bytter enuyng and stryfe in youre hertes/ reioyce not: nether be lyars agaynst y<sup>e</sup> trueth: This wysdome descendeth not from aboue: but is erthy/ and naturall/ and diuellishe. For where enuyng and stryfe is/ there is vnstabilenes and al manner of euyl workes. But the wysdome that is from aboue/ is fyrst pure/ then peasable/ gentle/ and easy to be entreated/ full of mercy and good frutes/ without iudgyng/ & without simulation: yee/ and the frute of ryghtewesnes is sowen in peace/ of them that mayntene peace.

### The. iij. Chapter.

**F**rom whence cometh warre and fyghtinge amonge you: come they not here hence: euē of youre voluptuousnes/ that raygne in youre membres. ye lust/ and haue not. ye enuye and haue indignacion / and cannot obtayne. ye fyght and warre & haue not/ because ye are not. ye are & receaue not/ because ye are a mysse: euē to consume it vpon youre voluptuousnes. ye aduouterars/ & women that breke matrimonie: knowe ye not how y<sup>e</sup> the friendshippe of the worlde is enninite to god: warde. Whosoever wilbe a frende of the worlde / is made the enemye of God. Ether do ye thinke that the scripture sayth in bayne. The spyte that dwelleth in you/ lusteth euē contrary to enuye: but geueth more grace.

Rom. viij.

**S**ubmit youre selues to God/ and resist the deuyl/ & he will flye from you. Drawe nye to God & he will drawe nye to you. Cense youre hōdes ye synners/ and pourdge youre hertes ye boauerynge mynded. Suffre afflictions: sorowe ye and wepe. Let your laughter be turned to moynge/ & your ioye to heyneg. Cast doune youre selues before the Lorde/ and he shall lyft you vp. Backbite not one another/ brethren. He that backbyteth his brother/ & he y<sup>e</sup> iudgeth his brother/ backbyteth the lawe/ &

f. iij. iudgeth



## The Epistle

iudgeth the lawe. But ad yf thou iudge the lawe/ thou art not an obseruer of the lawe: but a iudge. There is one lawe gener/ which is able to saue and to dystroye. What arte thou that iudget another man?

Go to now ye that saye: to daye and to morowe let vs go into soche a cite and continue there a yeaere and bye and sell/ and wyne: and yet cannot tell what shall happen to morowe. For what thynge is youre lyfe? It is euē a vapoure that apereth for a lytell tyme/ and then banyssheth awaye. For that ye ought to saye: yf the Lorde will and yf we lyue/ let vs do this or that. But now ye reioyce in youre hostynges. All soche reioysynge is euyll. Therefore to him that knoweth how to do good/ and doth it not/ to him it is synne.

### The. b. Chapter.

**O** to now ye ryche men. Wepe/ ad hohole on youre wretchednes that shal come vpon you: youre ryche is corrupte/ youre garnynges are not eaten. youre golde & youre siluer are cankered/ and the rust of them shalbe a witnes vnto you/ & shal eat youre fleshe / as it were fyre. ye haue heaped treasure together in youre last dayes. Beholde the hyre of the labourers which haue reped doune your felde (which hyre is of you kept backe by fraude) cryeth: & the cryes of them which haue reped/ are entred into the eares of the Lorde sabaoth. ye haue lyued in pleasure on the earth and in wantannes. ye haue noryshed youre hertes/ as in a daye of slaughter. ye haue condemned and haue kyled the iust/ and he hath not resisted you.

Be patient therefore brethren/ vnto the comynge of the Lorde. Beholde the husbnde man wayteth for the precious frute of the earth/ and hath longe patience ther vpon/ vntyll he receaue the erly and the latter rayne. Be ye also patient therefore and settle youre hertes/ for the comynge of the Lorde draweth nye. Grudge not one agaynst another brethren/ lest ye be damned. Beholde the iudge standeth before the doore. Take (my brethren) the Prophetes for an ensample of sufferynge aduersitie/ and of longe patience/ which spake in the name of the Lorde. Beholde we counte them happy which endure. ye haue hearde of the patience of Job/ and haue known what ende the Lorde made. For the Lorde is very pitifull and mercyfull.

But aboue

## Of S. Judas.

Jo. cccxvi.

**C** But aboue al thinges my brethren/ sweare not/ nether by heauen/ nether by the erth/ nether by any other othe. Let youre ye be ye/ and youre naye naye: lest ye faule into ypocresy. If any of you be euyl bered/ let him praye. If any of you be mery/ let him singe psalmes. If any be diseased amonge you/ let him call for the elders of the congregation/ & let them praye ouer him/ and anoynte him with oyle in the name of the Lorde: & the prayer of fayth shal saue the sicke/ and the Lorde shal rayse him vp: & yf he haue committed synnes/ they shalbe forgiven him.

**D** Knowledg your fautes one to another: and praye one for another/ that ye maye be healed. The prayer of a righteous man auayleth moche/ yf it be seruent. Elias was a mā mortall euen as we are/ and he prayed in his prayer/ that it myght not rayne: and it rayned not on the erth by the space of thre yeaeres and sixe monethes. And he prayed agayne / and the heuē gaue rayne/ and the erth brought forth her frute.

Brethren yf any of you erre from the trueth & another conuert him/ let the same knowe that he which conuerted the synner from goynge astraye out of his waye/ shal saue a soule fro deeth/ and shal hyde the multitude of synnes.

The ende of the Pistle of Saynct James.

## The epistle of S. Judas

**J**udas the seruaunt of Iesus Christ/ the brother of James. To them which are called & sanctified in God p father/ & preserved in Iesu Christ. Mercy vnto you/ and peace and loue be multiplied. Beloued/ when I gaue all diligēce to wyte vnto you of the comen saluacion: it was nedfull for me to wyte vnto you/ to exhorte you/ that ye shuld continually labour in p fayth which was once geue vnto the sayntes. For ther are certayne craftely crept in/ of which it was wyttē afore tyme vnto soche iudgement. They are vngodly and turne the grace of oure God vnto wantannes/ and denye God the only Lorde / and oure Lorde Iesus Christ.

**B** My mynde is therefore to put you in remembraunce/ for as

f iiii. moche



## The Epistle

**Mat. xxi.** moche as ye once knowe this/ how that the Lorde (after that he had deliuered þ people out of Egypt) destroyed them which afterwarde beleued not. The angels also which kept not their fyrst estate: but lefte their owne habitation: he hath reserued in euerlastinge chaynes vnder darcknes vnto the iudgemēt of the grete daye: euē as Sodom & Gomorrah the cities aboute them (which in lyke maner defiled the selues with fornicacion/ & folowed straunge fleshe) are set forth for an ensample/ & suffer þ vengeance of eternall fyre. Likewise these dreamers defyle þ fleshe despyse rulers/ & speake euill of them that are in auctorite.

**Gen. xix.** yet Michael the archāgel whē he stroue agaynst the deuyl/ ad disputed about the body of Moyses/ durst not geue rapynge sentence/ but sayde: the Lorde rebuke þ. But these speake euill of those thinges which they knowe not: ad what thinges they knowe naturally / as beastes which are without reason/ in those thinges they corrupte them selues. Wo be vnto them/ for they haue folowed the waye of Cayn & are vtterly geue to þ errour of Balam for lukers sake/ & perishe in the treason of Coze.

**1. Petr. ii.** These are spottes which of youre kyndnes feast to gether/ without feare / fedynge them selues. Cloudes they are withouten water/ caryed about of wyndes/ and trees without fruite at gadynge tyme/ twyse deed and plucked by by the rotes. They are the ragynge waues of þ see/ fominge out their owne shame. They are wandrynge starres to whom is reserued the myst of darcknes for euer.

**Apo. i. b.** Enoch the scuenth from Adam prophesied before of suches/ saying: Beholde the Lorde shal come with thousandes of sayntes/ to geue iudgemēt agaynst all men/ & to rebuke all that are vngodly amonge them of all their vngodly dedes / which they haue vngodly comitted/ & of all their cruell speakynges/ which vngodly synners haue spoken agaynst him.

**1. tim. iii.** These are murmurers/ complainers/ walkinge after their own lustes/ whose mouthes speake proude thinges: They haue men in grete reuerēce because of abaūtage. But ye beloued remember þ wordes which were spokē before of þ Apostles of oure Lord Iesus Christ/ how that they tolde you þ ther shuld be begylers in þ last tyme/ which shuld walke after their own vngodly lustes. These are makers of sectes/ fleshye/ hauing no sprete But ye

of S. John.

fo. cccxviij.

**6** But ye dearly beloued/ edifye your selues in youre most holy sayth/ prayinge in the holy goost/ and kepe your selues in the loue of God/ lokynge for the mercy of our Lorde Iesus Christ/ vnto eternall lyfe. And haue compassion on some/ seperatynge them: and other saue with feare/ pullynge them out of the fyre and hate the fylthy besture of the fleshe.

Vnto him that is able to kepe you/ that ye faule not/ and to present you faultlesse before the presence of his glory with ioye/ that is to saye/ to God oure saueoure/ whiche only is wyse/ be glory/ maieste/ dominion and power/ now and for euer. Amen.

## The Revelation of S. John the diuine.

### The first Chapter.



and kepe tho thynges whiche are wyrtten therein. For the tyme is at honde.

John to the

**H**ere reuelacio of Iesus Christ/ which God gaue vnto him for to shewe vnto his seruautes thinges which must shortly come to passe. And he sent and shewed by his aungell vnto his seruaunt John/ which bare recorde of þ worde of God/ & of the testimony of Iesus Christ and of all thinges that he sawe. Happy is he that redith/ and they that heare the wordes of the prophesy/



## The Reuelacion

Collo. f. c  
i. cor. xv. c  
Heb. ix. d  
i. pet. f. d  
i. Joā. f. d  
Esa. lii. c  
Math.  
xxiii.  
Jude. f. c

John to the. vii. congregacions in Asia. Grace be with you & peace/ fro him which is/ and which was/ and which is to come/ and from the. vii. spretes which are present before his trone/ & from Jesus Christ which is a faythfull witnes & fyrst begotten of the deed: and Lorde ouer the kynges of the earth. Unto him that loued vs & wsshed vs from synnes in his owne bloud/ & made vs kynges and prestes vnto God his father be glory and dominiō for euermore. Amen. Beholde he cometh with cloudes and all eyes shall se him/ & they also which peerled him. And all kynredes of the earth shall wayle. Euen so: Amē. I am Alpha and Omega / the begynnyng & the endynge/ sayth the Lorde almyghty/ which is & which was & which is to come.

I John poure brother and cōpanion in tribulacion / & in the kyngdome & pacience which is in Jesu Christ/ was in the yle of Pathmos for the worde of God/ & for the witnessynge of Jesu Christ. I was in the sprete on a sondaye/ & herde behynde me a great voyce/ as it had bene of a trompe sayinge. I am Alpha & Omega/ the fyrst & the laste. That thou seist/ write in a boke/ & send it vnto the congregaciōs which are in Asia/ vnto Ephesus and vnto Smyrna/ & vnto Pergamos/ & vnto Thyatira/ and vnto Sardis/ & vnto Philadelphia/ & vnto Laodicia.

And I turned backe to se the voyce & spake to me. And whē I was turned: I sawe. vii. golden candellstikes/ & in the myddes of the candellstikes/ one lyke vnto the sone of man/ clothed with a linnen garment dōune to the grounde/ and gyyd about the pappes with a goldē gyrdle. His heed/ and his heares were whyte as whyte woll / and as snōwe: and his eyes were as a flame of fyre: and his fete lyke vnto brasse as though they bent in a forname: and his voyce as the sōunde of many waters. And he had in his right hond. vii. starres. And out of his mouth wēt a sharpe two edged swearde. And his face shone euē as the sonne in his strength.

Esa. xli. b  
and. xliii.

And when I sawe him I fell at his fete/ euē as deed. And he layde his ryght honde vpon me / sayinge vnto me: feare not. I am the fyrst and the last/ and am a lyue/ and was deed. And beholde I am a lyue for euermore/ and haue the keyes of hell and of deeth. Wryte therfore the thynges which thou hast sene and the thynges which are/ and the thynges which shalbe fulfilled here after

of S. John.

Jo. cccxviij.

here after: ad the mystery of the. vii. starres which thou sawest in my ryght honde/ and the. vii. golden candellstikes. The. vii. starres are the messengers of the. vii. congregacions. And the. vii. candellstikes which thou sawest are the. vii. congregacions.

The. ii. Chapter.

A



The. i. figure

Unto the messenger of the congregacion of Ephesus wrote: these thinges sayd he that holdeth the. vii. starres in his ryght honde / and walketh in the myddes of the. vii. golden candellstikes. I knowe thy workes/ & thy labour/ and thy pacience/ and how thou canst not forbeare them which are euill/ & examinedst them whiche saye they are Apostles and are not: & hast sōde them lyars/ and dyddest walsh the thy selfe. And hast pacience: and for my names sake

ke hast laboured and hast not faynted. Neuerthelesse I haue sūme what agaynst the/ for thou hast leste thy fyrste loue. Remember therfore from whence thou art fallen/ and repent/ and do the fyrst workes. Or elles I wyl come vnto the shortly/ and wyl remoue thy candellsticke out of his place/ excepte thou repent. But this thou hast because thou hatest the dedes of the Nicolaitans/ whiche dedes I also hate.

Let him that



## The Reuelacion

Let him that hath eares heare/what the sprete sayth to the congregaciōs. To him that ouercōmeth / will I geue to eate of the tree of lyfe/which is in the myddes of the paradise of God.

And vnto the aungell of the congregacion of Smyrna wyrite. These thinges sayth he that is fyrst/and the last/which was deed/and is alyue. I knowe thy woꝝkes and tribulacion & po-  
uerter/but thou art ryche: And I knowe the blasphemy of them which call them selues Jewes and are not: but are the cōgrega-  
cion of sathan. Feare none of tho thinges which thou shalt soffre. Beholde/ the deuyl shall caste of you into prison/to tempte you/  
and ye shall haue tribulacion. x. dayes. Be saythfull vnto the deeth/and I wyll geue the a croune of lyfe. Let him that hath eares heare what the sprete sayth to the congregaciōs: he that ouercommeth/ shall not be hurte of the seconde deeth.

And to the messenger of the congregacion in Pergamos wyrite: This sayth he which hath the sharpe swearde with two edges. I knowe thy woꝝkes & where thou dwellest/ euē where Satans seat is/ and thou kepest my name and hast not denyed my sayth. And in my dayes Antipas was a saythfull witnes of myne/ which was slayne amonge you/ where Satan dwelleth  
Ra. xxiij. But I haue a feawe thinges agaynst the: that thou hast there/ them that mayntayne the doctrine of Balam which taught in Balake/ to put occasion of synne before the chyldzen of Israel/ that they shulde eate of meate dedicat vnto ydoles/ and cōmyt fornicacion. Euen so hast thou them that mayntayne the doctri-  
ne of the Nicolaitas/ which thinge I hate. But he conuerted/ or elles I will come vnto the shortly/ & will fyght agaynst them with the swearde of my mouth. Let him that hath eares/ heare what the sprete sayth vnto the congregacions. To him that ouercōmeth wyll I geue to eate of the manna that is hyd/ and wyll geue him a whyte stone/ and in the stone a newe name wyrtten which no man knoweth/ sauyng he that receauith it.

And vnto the messenger of the congregaciō of Theatira wyrite. This sayth the sone of God/ which hath his eyes lyke vnto a flamme of fyre/ whose fete are lyke brasse: I knowe thy woꝝkes and thy loue/ seruice/ and sayth/ and thy patience/ & thy dedes/ which are mo at the last then at the fyrst. Notwithstandinge I haue a feawe thinges agaynst the / that thou soffereest that wo-  
man Iesabel/

Of S. John.

Jo. cccxix.

man Iesabel/ which called her selfe a Prophetes/ to teache and to deceaue my seruauntes to make them commyt fornicacion/ and to eate meates offered by vnto ydoles. And I gaue her space to repent of her fornicacion/ & she repented not. Beholde/ I will caste her into a beed/ and them that commyt fornicacion with her/ into great aduersitie/ excepte they tourne from their deades. And I wyll kyll her chyldzen with deeth. And all the cōgregaciōs shall knowe that I am he which searcheth the reynes and hertes. And I wyll geue vnto euery one of you accordyng vnto youre woꝝkes.

Vnto you I saye/ & vnto other of them of Thiatyra/ as many as haue not this learninge and which haue not knowen the depnes of Sathan (as they saye) I will put by you none other burthen/ but that which ye haue alredy. Holde fast tyll I come/ and who so euer ouercōmeth and kepeth my woꝝkes vnto the ende/ to him will I geue power ouer naciōs/ & he shall rule them with a rodde of yron: and as the vessels of a potter shall he brea-  
ke them to shewers. Euen as I receaued of my father/ so will I geue him the mornyng starre. Let him that hath eares heare what the sprete sayth to the congregacions.

¶ The. iij. Chapter.

And wyrite vnto the messenger of the congregacion of Sardis: this sayth he that hath the sprete of God and the. viij. starres. I knowe thy woꝝkes/ thou haste a name that thou lyuest/ & thou arte deed. Be awake & strength the thinges which remaine/ that are redy to dye. For I haue not founde thy woꝝkes perfaytte before God. Remember therfore how thou hast receaued and heard/ & holde faste/ & ad repent. If thou shalt not watch/ I will come on the as a thefe/ & thou shalt not knowe what houre I will come vpon the. Thou hast a feawe names in Sardis/ which haue not defyled their garmentes: & they shall walke with me in whyte/ for they are woꝝthy. He that ouercōmeth shall be clothed in whyte araye/ and I wyll not put out his name out of the booke of lyfe/ and I will confesse his name before my father/ & before his aungels. Let him that hath eares/ heare what the sprete sayth vnto the congregacions.

And wyrite vnto the tydynges byrnger of the cōgregacion of Philadelphis: this sayth he that is holy & true/ which hath the keye of



## The Reuelacion

es. xxij. f. keye of David: which opened and no mā shutteth/and shutteth  
 Job. xij. and no mā openeth. I knowe thy woꝝkes. Beholde I haue set  
 before the an open doꝛe/and no man can shut it / for thou hast a  
 lytell strengthe and haste kept my sayinges: & haste not denyed  
 my name. Beholde I make the of the congregacion of Satan/  
 which call them selues Jewes & are not / but do lye/Beholde/  
 I wyll make them that they shall come and woꝝshyppe before  
 thy fete: and shall knowe that I loue the.

Because thou hast kept the woꝝdes of my pacience / therfoꝛe  
 I will kepe the from the houre of temptacion which will come  
 vpon all the woꝛlde/to tempte them that dwel vpon the erth.  
 Beholde I come shortly. Holde that which thou haste / that no  
 man take awaye thy crowne. Him that ouercōmeth/will I ma-  
 ke a pyllar in the temple of my God/and he shall goo no moare  
 out. And I will wyte vpon him/the name of my God/and the  
 name of the cite of my God/newe Jerusalem: which cometh  
 doune oute of heauen from my God / and I will wyte vpon him  
 my newe name. Let him that hath eares/heare what the spꝛe-  
 te sayth vnto the congregacions.

And vnto the messenger of the congregaciō which is in Lao-  
 dicia/wyte: This sayth (amen) the faythfull & true witnes/the  
 begynnyng of the creatures of God. I knowe thy woꝝkes that  
 thou arte nether colde nor hot: I wolde thou were colde or hot-  
 te. So then because thou arte bitwene bothe/and nether colde  
 nor hot/I will spew the out of my mouth: because thou arte ry-  
 che and increlyd with goodes/and haste nede of nothinge/and  
 knowest not howe thou arte wretched and myserable/poore/  
 blynde and nakyd. I counsel the to bye of me golde tryed in the  
 fyꝛe/that thou mayste be ryche: and whyte rayment that thou  
 mayste be clothed/that thy fylthy nakednes do not appere: and  
 anoynt thyne eyes with eye salve/that thou mayst se.

As many as I loue/I rebuke & chasten. Be feruent therfoꝛe  
 and repent. Beholde I stonde at the doꝛe & knocke. If any man  
 heare my voyce and opē the doꝛe/I will come in vnto him and  
 will suppe with him/and he with me. To him that ouercōmeth  
 will I graunt to syt with me in my seate/euen as I ouercame  
 and haue syttē with my father/in his seate. Let him that hath  
 eares/heare what the spꝛete sayth vnto the congregacions.

The.iiij. Cha.

Of S. John.

No. cccxx.

The.iiij. Chapter.

**A**fter this he loked/and beholde a doꝛe was open in hea-  
 uen/ & the fyꝛste voyce which I hearde/was as it were  
 of a trompet talkynge with me which sayde: come bp hyther/  
 and I wyll shewe the thinges which must be fulfyllid her after.  
 And immediatly I was in the spꝛete: and beholde a seate was  
 put in heauē/and one sate on the seate. And he that sat/was to  
 loke vpon lyke vnto a iaspꝛe stone & a sardyne stone: And there  
 was a rayne bolue aboute the seate/in syght lyke to an emeral-  
 de. And aboute the seate were. xiiij. seates. And vpon the sea-  
 tes. xiiij. elders/syttynge clothed in whyte rayment/and had  
 on their heddes crownes of gold.



And out of the seate  
 te proceded light  
 nynges ad thun-  
 dꝛinges/ ad voy-  
 ces: & there were  
 viij. lāpes of fyꝛe/  
 burning before the  
 seate/whiche are  
 the. viij. spꝛetes of  
 God. And before  
 the seate ther was  
 a see of glasse lyke  
 vnto cristall: & in  
 the myddes of the  
 seate/and round  
 aboute the seate  
 were. iij. beastes  
 ful of eyes before  
 ad behynde. And  
 the fyꝛst beast was  
 lyke a lyon / the se-  
 cōde beaste lyke a  
 calfe/ & the thyrde  
 beaste had a face  
 as a mā: and the  
 fourth beaste was  
 lyke a

The.ij.  
 figure



## The Reuelacion

lyke a flynge eagle. And the.iiij. beastes had eche one of the. vi. voynges about him/ & they were full of eyes with in. And they had no reste daye nether nyght saying: Holy/holy/holy/Lorde God almyghty/which was/and is/and is to come.

And whē those beastes gaue glozy and honour and thanks to him that sate on the seate/which lyueth for euer & euer: the xxiiij. elders fell doune before him that sat on the trone/ & worshipped him that lyueth for euer/and caste their crownes before the trone sayinge: thou arte worthy Lorde to receaue glozy and honoure/ & power/ for thou haste created all thynges/ and for thy willes sake they are/and were created.

### ¶ The. v. Chapter.

**A**ND I sawe in the ryght hōde of him/that sat in the tro- ne/a boke wyrtten with in and on the backsyde/sealed with. vii. seales. And I sawe a stronge angel which cryed with a lowde voyce: who is worthy to open the boke/ & to loose the seales therof. And no man in heauē ner in earth/nether vnder the erth/was able to open the boke/nether to loke thereon. And I wepte moche/ because no man was founde worthy to open & to rede the boke/nether to loke thereon.

And one of þe elders sayd vnto me/wepe not: Beholde a lyon beyng of the tribe of Iuda/the rote of Dauid/hath optayned to open the boke/ & to lose the. vii. seales therof. And I behelde/ and is in the myddes of the seate and of the. iiij. beastes/ & in the myddes of the elders/ stode a lambe as though he had bene kyl- led/whiche had. vii. hornes & .viij. eyes/which are the spretes of God/sent into all the worlde. And he came & toke the boke out of the ryght honde of him that sate vpon the seate.

And when he had taken the boke/the. iiij. beastes and. xxiij. elders fell doune before the lambe/hauinge harpes and golden bialles ful of odoures/which are the prayers of saynctes & they songe a newe songe sayinge: thou art worthy to take the boke/ and to opē the seales therof: for thou wast kylled/ & haste rede- med vs by thy bloud out of all kynredes/ & tounge/and peo- ple/and nations/ & haste made vs vnto oure God/kynge/and prestes/and we shall raygne on the earth.

And I behelde/and I herd the voyce of many angels about the trone/ & about the beastes & the elders/ & I herde thousand thousandes

thousandes/sayinge with a lowde voyce: Worthy is the lambe that was kylled to receaue power/ & ryches/ & wyldome/and strenghte/and honour/ & glozy/ & blesynge. And all creatures which are in heauen/ & on the erth/and vnder the erth/ & in the see/ & all that are in them/ herde I sayinge: blesynge/honour/ glozy & power be vnto him that sitteth vpon the seate/ & vnto the lambe for euermore. And the. iiij. beastes sayd Amen. And the. xxiij. elders fel vpon their faces/and worshipped him that lyueth for euermore.

### ¶ The. vi. Chapter.



and powers was geuen to him that sate thereon/ to take peace from the erth/and that they shulde kyll one another. And ther was geuen vnto him a great swerde.

¶ And when

**A**ND I sawe the. iiij. beastes saye as it were þe noyle of thonder come and se: & I sawe And behold ther was a whyte horse/ and he that sate on him/ had a bowe/ & a crowne was geue vnto him/ and he wēt forth conquering & for to ouer come. And when he opened þe secōde seale/ I herde the secōde beaste saye: come and se And there went out another horse that was red/

The. iij. figure.



## The Reuelacion

And when he opened the thyrd seale / I hearde the thyrd beaste saye: come and se. And I behelde / and lo / a blacke hors: & he that sat on him / had a payre of balances in his honde. And I hearde a voyce in the myddes of the. iij. beastes saye: a measure of whete for a peny / and. iij. measures of barley for a peny: and oyle and wyne se thou hurte not.

And when he opened the fourthe seale / I herde the voyce of the fourthe beaste saye: come and se / and I looked. And behelde a grene hors / and his name that sat on him / was deeth / and hell folowed after him / and powe was geuen vnto them ouer the fourthe parte of the earth / to kyll with swerde / and with hunger / and with deeth that cometh of vermen of the earth.

The. iij.  
Figure.

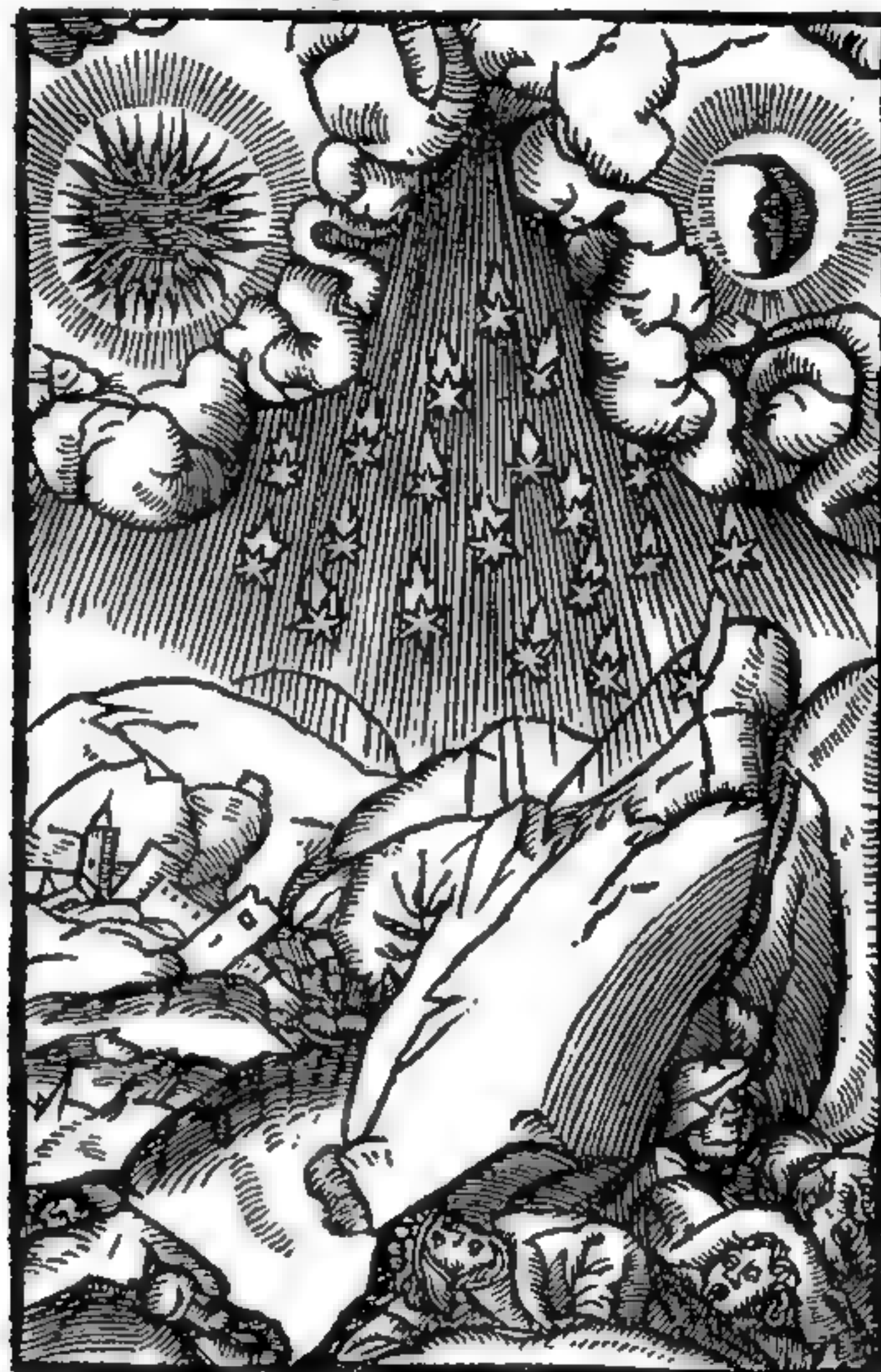


And whē he opened the fyfte seale / I sawe vnder the aultre / the soules of thē that were kyllēd for the worde of God / and for the testimony which they had / & they cryed with a lowde voyce sayinge: How longe tarriest thou Lorde holy and true / to iudge & to auenge oure bloud on thē that dwell on the earth. And longe whyle garmētes were geuen vnto euery one of them. And it was sayde vnto thē that they shuld reste for a lytle season vntill the nōber of their felowes /

of S. John.

Jo. cccxxij.

lowes / and brethren / and of them that shulde be kyllēd as they were / were fulfilled.



of the erth / & the gret men / and the ryche men / & the chefe cap- taynes / & the myghty men / & euery bond mā / & euery free mā / hyd them selues in denes / & in rockes of the hylles: & sayde to the hylles and rockes: fall on vs / & hyde vs from the presence of him that sitteth on the seate / & from the wrath of the lambe / for the grete daye of his wrath is come / and who can endure it.

The. viij. Chapter.

And after that I sawe. iij. angels stonde on the. iij. corn- ers of the erth / holdinge the. iij. wyndes of the erth / & the wyndes shuld not blowe on the erth / nether on the see / ne-  
ther on.

The. v.  
figure

And I behelde when he opened the sirte seale / & lo ther was a great erth quake / & the sonne was as blacke as sacke clothe made of beare. And & mone waxed euē as bloud: and the starres of heauē fel vnto the erth euē as a figge tree casteth fro her her figges / when she is shake of a mighty winde. And heauē was nysshed awaye / as a scrol when it is rolled to ge- ther. And al mou- tains and yles / were moued out of their places. And the kynges



The. vi.  
Figure.



ther on any tree.

And I sawe another angel ascende fro þe ryng of þe sonne: which had þe seale of the livinge God: & he cryeth w a loude voyce to the. iiii. angels (to whom power was geue to hurte the erth & the see) saying: hurt not the erth nether the see/ ne ther þe trees/ tyll we haue sealed þe seruautes of oure God in their foreheades.

And I hearde the noumbe of the whiche were sealed/ ad ther were sealed an. C. and xliii. of al the

trybes of the chyldren of Israel. Of the tribe of Iuda were sealed. xii. M. Of the tribe of Ruben were sealed. xii. M. Of the tribe of Gad were sealed. xii. M. Of the tribe of Aser were sealed. xii. M. Of the tribe of Neptalun were sealed. xii. M. Of the tribe of Manasses were sealed. xii. M. Of the tribe of Symeon were sealed. xii. M. Of the tribe of Leuy were sealed. xii. M. Of the tribe of Isacar were sealed. xii. M. Of the tribe of Zabulon were sealed. xii. M. Of the tribe of Ioseph were sealed. xii. M. Of the tribe of Benjamin were sealed. xii. thousande.

After this I behelde/ and lo a great multitude (which nomā coude nombre) of all naciōs/ and people/ & tonges/ stode before the seate/

the seate/ and before the lambe/ clothed with longe whyte garmentes/ and palmes in their hondes/ and cryed with a loude voyce/ saying: saluaciō be ascribed to him that sitteth vpon the seate of oure God/ ad vnto the lambe. And all the angels stode in the cōpase of the seate/ and of the elders/ & of the. iiii. beastes/ and fell before þe seat on their faces/ & worshipped God/ saying: Amen: Blessynge & glory/ wysdome & thanks/ & honour/ and power/ and myght/ be vnto oure God for euermore. Amen.

And one of the elders answered/ sayinge vnto me: what are these whiche are arayed in longe whyte garmentes/ and when came they? And I sayde vnto him: Lorde thou wottest. And he sayde vnto me: these are they whiche came oute of gret tribulacion & made their garmentes large/ & made the whyte in the bloud of the lambe: therfore are they in the presence of the seate of God and serue him daye & nyght in his temple/ & he that syt teth in the seate will dwoll amonge them. They shal hunger no more/ nether thurst/ nether shall the sonne lyght on the/ nether any heate. For the lambe whiche is in the myddes of the seate/ shall fede them/ & shall ledde them vnto fountaynes of lyuynge water/ & God shall wypp awaye all teares from their eyes.

The. viij. Chapter.

And when he had opened the leuenth seale/ ther was silence in heauē aboute the space of halfe an houre. And I sawe angelles stondynge before God/ & to them were geue. viij. trōpettes. And another aungell came & stode before the aultre haupnge a golden senser/ & moche of odoures was geuen vnto him/ that he shulde offre of the prayers of all saynctes vpon the golde aultre/ whiche was before the seate. And the smoke of the odoures whiche came of the prayers of all saynctes/ ascended bp before God out of þe angelles hōde. And the angel toke the senser & fylled it with fyre of the aultre & caste it into þe erth/ & voyces were made/ & thondynges & lightnynges/ & erthquake.

And the. viij. angels whiche had the. viij. trompettes prepared them selues to blowe. The fyrst angel blew/ & there was made hayle & fyre/ whiche were myngled with bloud/ & they were cast into the erth: & the thyrde parte of trees was burnt/ & all grene grasse was bryt. And the seconde angel blew/ and as it were a great mountayne: burnynge with fyre was caste into the see/

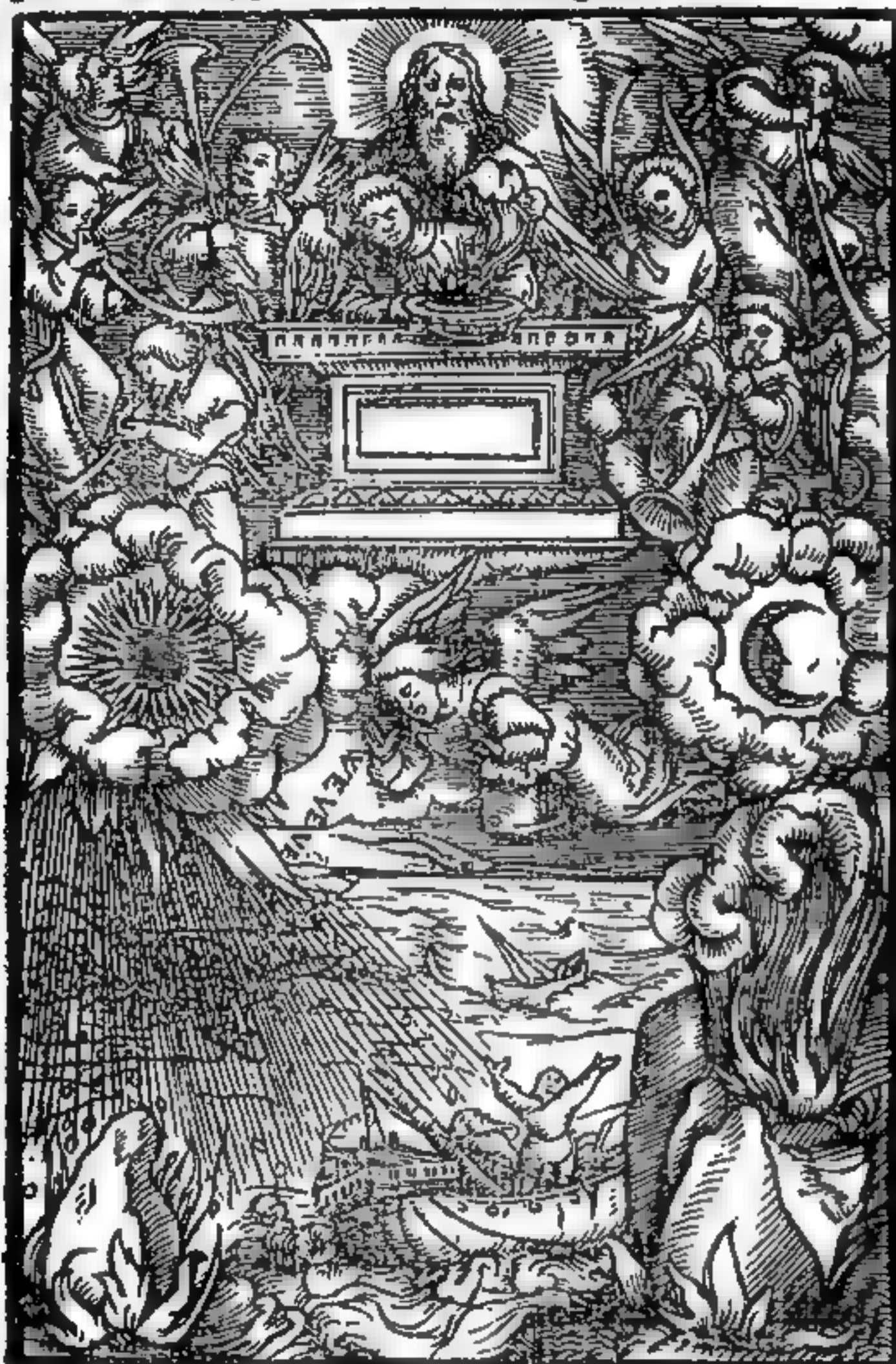
G. iij. and the



## The Reuelacion

and the thyrde parte of the see tourned to bloud/ād the thyrde parte of the creatures which had lyfe/denied: and the thyrde part of shippes were destroyed.

The. viij.  
figure.



of starres: so that the thyrde part of them was darkened. And the daye was smyttē that the thyrde part of it shuld not shyne/ and lyke wyse the nyght. And I behelde ād herde an angel fly- inge thorow the myddes of heauē/ saying with a loud voyce. Woe woe woe to y inhabitants of the earth because of y voyces to come of the troye of the .iij. angels which were yet to blowe.

¶ The. ix. Chapter.

**A**nd the fyfte angel blew/ & I sawe a starre fall frō hea- uen vnto the erth. And to him was geue the keye of the bottom-

¶ And the thyrde angel blew/ and ther fel a gret starre from heuē burnyng as it were a lampe/ and it fel into y thyrde parte of the ryuers/ & into fountaynes of waters/ & y name of the starre is called wormwood. And y thyrde parte was turned to wormwood. And many mē dyed of the waters because they were made bytter. And y fourth angell blew/ and y thyrde part of the sonne was smyttē/ and the thyrde parte of the mone/ and the thyrde parte

Of S. John.

Jo. cccxxiii.



haue not the seale in their forhedes. And to thē was cōmaūded y they shuld not kyl thē/ but y they shuld be vered. b. monethes/ & their payne was as the payne that cometh of a scorpion/ whē he hath stonge a mā. And in those dayes shall men seke deeth/ & shal not fynde it/ & shall desyre to dye/ & deeth shal flye from thē.

¶ And the similitude of the locustes was lyke vnto horses prepared vnto battayll / & on their heddes were as it were crow- nes/ lyke vnto gold: & their faces wer as it had bene y faces of mē. And they had heare as y heare of women. And their tethe were as the tethe of lōs. And they had habbergiōs/ as it were habbergiōs of yron. And the soude of their wynges/ was as the soude of charettes whē many horses cōme to gedder to battayle

¶ iij. And

bottomlesse pyt. the. viij.  
And he opened figure.

the bottomlesse pyt / & ther arose y smoke of a gret fornace. And the sonne / & the ayer were darkned by the reason of the smoke of the pyt. And there came out of the smoke locustes vpon the erth: & vnto thē was geue power as the scorpions of the erth haue power. And it was cōmaūded them / that they shuld not hurt y grasse of the erth: nether any grene thinge: nether any tree: but only those men which

Esa. li. d.  
Osee. x. b  
Lu. xxiij.  
Sapi. xvi



## The Reuelacion

And they had tayles lyke vnto scorpions/and there were syn-  
ges in their tayles. And their power was to hurt men. b. mo-  
nethes. And they had a kynge ouer them/which is the aungell  
of the bottomlesse pyt / whose name in the hebrewe tounge/is  
Abaddon:but in the Greke tounge/Apollion. One woo is past/  
and beholde two wooges come after this.

The. ix.  
Figure



And the syxte  
aungell blewe / &  
I hearde a voyce  
from the. iij. cor-  
ners of the golde  
aultre / whiche is  
before God / say-  
ing to þe sixte aun-  
gell / whiche had þe  
trōpe: Loose the  
iij. aūgels which  
are bound in the  
great ryuer Eu-  
phrates And the  
iij. aūgels were  
loosed which were  
prepared for an  
houre / for a daye  
for a moneth / and  
for a yere / for to  
slee þe thyrde part  
of mē. And þe nō-  
bre of horsmen of  
warre were. xx.  
tymes x. m. And  
I herd þe nōbre

of them: and thus I sawe the horsen in a vision & them that sat  
on them / haupnge fyre harbergions of a facincte coloure / and  
brymstone / and the heeddes of the horsen were as the heeddes  
of lyons. And out of their mouthes wet forth fyre & smoke and  
brymstone. And of these. iij. was the thyrde parte of men kyled  
that is to saye / of fyre / smoke / and brymstone / which proceded  
out of the

of S. John.

To. cccxxv.

out of the mouthes of them. For their power was in their mou-  
thes & their tayles: for their tayles were lyke vnto serpētes / &  
had heeddes / & with the they dyd hurt: And the remnaūt of the  
men which were not kyled by these plagis / repēted not of the  
dedes of their hondes that they shulde not worshyppe deuyls /  
and ymages of golde / and syluer / and brasse / and stone / and of  
wood / which nether can se / nether heare / nether goo. Also they  
repented not of their murther / and of their sozcery / nether of  
their fornicacion / nether of their thefte.

The. x. Chapter.



was about to write. And I herd a voyce frō heuē sayig vnto me  
seale bp tho thing / which þe. viij. thōdres spake / & write the not.  
And the

The. x.  
Figure  
And I sawe an o-  
ther mighty aun-  
gell come doōne  
frō heuē clothed  
w a cloude / & the  
rayne bowe bpō  
his heed And his  
face as it wer the  
sonne / & his fete  
as it wer pillars  
of fyre: & he had  
in his hōde a lytel  
boke opē: and he  
put his right fote  
bpō the see / & his  
lyfte fote on þe er-  
the. And cried w  
a loud voyce as  
whē a lyō rozeth.  
And whē he had  
cried. viij. thōdres  
spak their voices  
And when þe. viij.  
thōdres had spo-  
kē their voyces I



## The Reuelacion

**dan. xij. c** And the aungel which I sawe stonde bpō the see/ & vpon the earth/ lyfte bp his honde to heauen & swoze by him that lyueth for euermore/ which created heauen/ & the thynges that therein are/ & the see/ & the thynges which therein are: that there shulde be no longer tyme: but in the dayes of the voyce of the seuenthe angell/ whē he shal be begyn to blowe: euen the mystery of God shal be fynished as he preached by his seruantes the prophetes.

**Eze. iij. c** And the voyce which I hearde from heauen/ spake vnto me agayne/ and sayde: go and take the lytle boke whiche is open in the honde of the aungell which stondest vpon the see/ and vpon the erth. And I went vnto the aungell/ and sayde to him: geue me the lytle boke/ and he sayd vnto me: take it / and eate it bp/ and it shal make thy belly bytter/ but it shal be in thy mouth as swete as hony. And I toke the lytle boke out of his honde/ and eate it bp/ & it was in my mouth as swete as hony/ and as sone as I had eaten it/ my belly was bytter. And he sayde vnto me: thou muste prophesy agayne amonge the people / and nacions/ and tounses/ and to many kynges.

### The. xi. Chapter.

**A**ND then was geuen me a rede lyke vnto a rode/ and it was sayd vnto me. Ryse and mete the temple of God/ and the aultre/ and them that worshippinge therein/ and the quyre whiche is with in the temple/ cast oute and mete it not: for it is geue vnto the Gentyles/ & the holy cyte shal they treade vnder fote. xliij. monethes. And I will geue power vnto my two wyrt- nesses/ and they shal prophesy thousande/ two hondred and. lx. dayes/ clothed in sacke cloth. These are two olyue trees/ & two candlestyckes/ stondynge before the God of the earth.

And yf any man will hurt them/ fyre shal procede out of their mouthes & consume their enemyes. And yf any man will hurt them/ this wyse muste he be kyled. These haue power to shut heauen/ that it rayne not in the dayes of prophesyng: and haue power ouer waters to turne them to bloud / & to drye the earth with almaner plages/ as often as they will.

And whē they haue fynished their testimony / the beast that came out of the bottomlesse pyt / shal make warre agaynst thē and shal ouercome them/ and kyll them. And their bodyes shal lye in the stretes of the greate cyte whiche spiritually is called sodom

## of S. John.

## Jo. cccxxvj.



sodom & Egypte **The. xi. Figure.** where our Lord was crucified And they of the people ad kynredes/ & tonges/ & they of p nacions shal se their bodyes. iij. dayes & an halfe/ ad shal not suffre theyr bodyes to be put in graues. And they sh dwel bpō the erth shal reioyce ouer thē/ & be glad & shal sende gyftes one to another for these two prophetes vexed they that dwelt on p erth. And after. iij. dayes & an halfe p spirit of lyfe fro god: entred into thē. And they stode vp vpon their fete/ & greate feare came bpō them which sawe thē. And they herde a great voyce fro heauē sayinge vnto thē. Come vp hyther. And they ascended vp into heauen in a cloude/ & their enemyes sawe them. And the same houre was ther a greate erthquake/ and the tenth parte of the cite fel/ & in the erthquake were slayne names of men. viij. & the remnant were feared/ & gaue glory to God of heauē. The seconde woo is past/ & beholde the thyrde woo will come anone.

And p seuenth angel blew/ & ther were made greate voyces in heauē/ sayinge: p kyngdoms of this worlde are our lordes & his Christes/ & he shal raygne for euermore. And the. xliij. elders which sate before God on their seates/ fell vpon their faces and worshipped



and worshipped God sayinge: we geue the thanks lord God almyghty/ which arte & wast/ & arte to come: for thou haste re-  
ceaued thy great myght/ & hast raygned. And the naciōs were  
angry/ and thy wrath is come/ and the tyme of the deed that  
they shuld be iudged and that thou shuldest geue rewarde vn-  
to thy seruauntes the Prophetes and Sayntes/ and to them  
that feare thy name smal and great/ & shuldest destroye them/  
which destroye the erth. And the temple of God was opened in  
heauen/ and ther was sene in his temple/ the arcke of his testa-  
ment: and there folowed lyghtnynges/ and voyces/ and thon-  
drynges/ and erth quake/ and moche hayle.

The. xij. Chapter.

The. xij.  
Figure.



**A**d ther  
appered  
a gret wonder in  
heauē/ A woman  
clothed with the  
sonne/ and p mo-  
ne vnder her fete  
and vpon her head  
a crowne of twelue  
starres. And she  
was with chyld:  
and cryed trauay-  
lynge in byrth/ ad  
payned redy to be  
delyuered. And  
there appered an  
other wonder in  
heauē/ for behold  
a great red Dra-  
gon hauinge. viij.  
heddes/ and ten  
hornes and crow-  
nes vpon his hed-  
des: and his tayle  
druē the thyrde  
parte of the star-  
res/ and

res/ and caste them to the earth.

**B** And the dragon stode before the woman/ which was redy  
to be delyuered: for to deuoure her chyld asone as it were bor-  
ne. And she brought forth a man chyld/ which shulde ruele all  
naciōs with a rode of yron. And her sone was taken vp vnto  
God/ and to his seate: And the woman fled into wyldernes/  
where she had a place/ prepared of God/ that they shulde fede  
her there a. M. ij. hundred and. lx. dayes.

And there was a greate battayll in heauen/ Michael and  
his aungels fought with the dragon/ and the dragon foughte  
and his aungelles/ and preuayled not: nether was their place  
founde any moare in heauen. And the great dragon/ that olde  
serpent called the deuyl and Satanas was cast oute. whiche  
deceaueth all the worlde. And he was caste into the earth/ and  
his aungelles were cast oute also.

**C** And I herde a lotode voyce sayinge: in heauē is now made  
saluacion and strength and the kyngdom of oure God/ and the  
pouer of his Christ. For he is cast doune which accused the befo-  
re God daye & nyght. And they overcame him by the bloude of  
the lambe/ & by the worde of their testimony/ & they loued not  
their lyues vnto the deeth. Therefore reioyce heauē/ & ye that  
dwel in them. Moo to the inhabiteurs of the earth/ & of the see:  
for the deuyl is come doune vnto you which hath great wrath/  
because he knoweth that he hath but a short tyme.

**D** And when the dragon sawe that he was caste vnto the erth/  
he persecuted the woman/ which brought forth the man chyld  
And to the woman were geuen two wynges of a great Eagle/  
that she myght flye into y wyldernes/ into her place/ where she  
is noryshed for a tyme/ tymes/ and halffe a tyme/ from the pre-  
sence of the serpēt. And the dragon cast out of his mouth water  
after the woman as it had bene a ryuer/ because she shulde haue  
bene caught of the floud. And the erth holpe the woman/ & the  
erth opened her mouth and swalowed vp the ryuer which the  
dragon cast out of his mouth. And the dragon was wroth with  
the womā: and went & made warre with the remnaunt of hyr  
sede/ which kepe the comaundementes of God/ & haue the testi-  
mony of Iesus Christe. And I stode on the see sonde.

The. xij. Chapter.

And I



## The Revelation

the. xiiij.  
Figure.



**A**nd I saw a beast ryse out of the see/haunynge. viij. heddes and. x. hornes / and vpon his hornes. x. crownes / and vpon his heed / þe name of blasphemy And the beast whiche I sawe / was lyke a catt of þe mountayne / and his fete were as þe fete of a beare and his mouth as the mouth of a lyon. And þe dragon gaue him his power / and his seate / and gret auctorite : and I sawe one of his heddes as it were wounded to deeth / and his deadly wounde was healed. And all þe worlde won-

dred at the beast / and they worshipped the dragon which gaue power vnto the beast / and they worshipped the beast saying: who is lyke vnto the beast: who is able to warre with him.

And there was geuen vnto him a mouth / that spake greates thynges and blasphemies / and power was geuen vnto him / to do. xliij. monethes. And he opened his mouth vnto blasphemy agaynst God / to blaspheme his name / and his tabernacle and them that dwell in heauen. And it was geuen vnto him to make warre with the Sayntes / and to overcome them. And power was geuen him ouer all kynred / tonge / and nacion: and all that dwell vpon the erth worshipt him: whose names are not wrytten in the booke of lyfe of the lambe / which was kylled from the begynnynge

of S. John.

fo. cccxxviiij.

begynnynge of the worlde. If any man haue an eare / let him heare. He that leadeth into captiuite / shal go into captiuite: he that killeth with a swerde / must be kylled with a swerde. Here is the patience / and the fayth of the sayntes.

And I behelde another beast comynge vp out of the earth / and he had two hornes lyke a lambe / and he spake as dyd the dragon. And he dyd all that the fyrste beast coude do in his presence / and he caused the earth / and them which dwell therein / to worshippinge the fyrste beast / whose deadly wounde was healed. And he dyd great wonders / so that he made fyre come doune from heauen in the syght of men. And deceaued them that dwell on the erth by the meanes of those signes which he had power to do in the syght of the beast / saying to them that dwell on the earth: that they shulde make an ymage vnto the beast / which had the wounde of a swerde / and dyd lyue.

And he had power to geue a sprete vnto the ymage of the beast / and that the ymage of the beast shuld speake / and shuld cause that as many as wolde not worshippinge the ymage of the beast shuld be kylled / And he made all both smale and great / ryche and poore / fre and bonde to receaue a marke in their ryght hondes or in their forheddes. And that no man myght bye or sell / saue he that had the marke / or the name of the beast / other the nombre of his name. Here is wysdom. Let him that hath the wynt count the nombre of the beast. For it is the nombre of a man / and his nombre is sixe hondred / thre score and sixe.

The. xliij. Chapter.

**A**nd I looked / and lo a lambe stode on the mount Sion / and with him an hondred and. xliij. thousande haunynge his fathers name wrytten in their forheddes. And I hearde a voyce from heauen / as the sounde of many waters / and as the voyce of a great thoundre. And I hearde the voyce of harpers harpyng with their harpes. And they songe as it were a new songe / before the seate / and before the foure beastes / and the elders and no man coude learne that songe / but the hondred and. xliij. thousande which were redeemed fro the earth. These are they which were not defyled w women / for they are virgyns. These folow the lambe whither soeuer he goeth. These were redeemed fro men beyng the fyrste frutes vnto God and to the lambe and in



## The Reuelacion

and in their mouthes was founde no gyle. For they are withouten spot before the trone of God.

the. xliij.  
Figure.

psal. xlv.  
Act. xliij.  
Esa. xxi. c.  
Isa. lx. a



for he made all nacions droncke of the wyne of hye fornicacion.

And the thyrde aungell folowed them sayinge with a loude voyce: If any man worshyppe the beast and his ymage/and receaue his marke in his forehead/ or on his honde / the same shall dryncke the wyne of the wrath of God which is powred in the cuppe of his wrath. And he shalbe punysshed in fyre and byrmystone/before the holy aungels/and before the lambe.

And the smoke of their tourment ascendeth by evermore. And they haue no rest daye ner nyght/ whiche worshyppe the beast and his ymage/and whosoever receaueth the pynt of his name.

And I sawe an aungell flye in the myddes of heauē hauinge an euerlastinge gospel to preache vnto the that syt ad dwell on the erth/ ad to nacion/kynredes/and tonges/ ad people/saying with a loude voyce. Feare God ad geue honoure to him for the houre of his iudgement is come: ad worshype him & made heauē & erth:and the see/ & fontaynes of water.

And there folowed another aungel/sayinge. Babilō is falle is fallen & greate cite /

name. Here is the paciēce of saynctes. Here are they that kepe the commaundementes and the sayth of Jesu.



him that sate on the clowde. Thruste in thy sylke and repe / for the tyme is come to repe/for the corne of the erth is ripe. And he that sate on the clowde / thrust in his sylke on the erth/and the erth was reped.

And another aungell came oute of the temple/which is in heauen/hauinge also a sharpe sylke. And another angel came oute from the aultre / which had power ouer fyre/and cryed with a loude crye to him that had the sharpe sylke / & sayde: thrust in thy sharpe sylke/and gaddre & clusters of the erth/for her grapes are ripe. And the aungell thrust in his sylke on the erth/

and cut

And I herde a The. xv  
voyce fro heauen Figure.

sayinge vnto me: wote Blessed are the deed / which here after dye in the Lorde/euē so sayth the sprete: & they maye rest from their laboures but their woorkes shall folowe the. And I lokod & beholde a white clowde / and vpon the clowde one sittinge lyke vnto & sone of man / hauinge on his heed a goldē crowne/ and in his hōde a sharpe sylke And another angel came oute of the temple/cryinge with a loude voyce to

30cl. 16.



## The Revelation

and cut doune the grapes of the vyneyarde of the erth: and cast them into the gret wynefat of the wrath of God / & the wynefat was troden with out the cite / & bloud came oute of the fat / euen vnto the hors byddes by the space of a thousande and. vij. hondred furlonges.

### ¶ The. xij. Chapter.

**A**ND I sawe another signe in heuen gret & meruellous by. angels hauing the seuē laste plagēs / for in the is fulfilled the wrath of God. And I sawe as it were a glassye see / mingled with fyre / & them that had gottē victōry of the beast / and of his ymage / & of his marke / & of the nombre of his name / stonde on the glassye see / hauinge the harpes of God / and they songe the songe of Moyses the seruaunt of God / & the songe of the lambe / sayinge: Gret & maruelous are thy workes Lorde God almighty / iuste & true are thy wayes / kynge of saynctes. Who shall not feare o Lorde / and glorify thy name: for thou only arte holy / and all gentyls shall come and worshippinge before the / for thy iudgementes are made manifeste.

Water. x.

And after that / I looked / & beholde the temple of the tabernacle of testimony was oppyn in heauē / & the seuē angels came out of the temple / which had the seuē plagēs / clothed in pure and bryght linnen / and hauinge their brestes gyrded with golden girdels. And one of the fowre bestes gaue vnto the seuē angels. vij. golden vialles / full of the wrath of God / which lueth for euer more. And the temple was full of the smoke of the glory of God and of his power / and no man was able to entre into the temple / tyll the seuē plagēs of the seuē aungels were fulfilled.

### ¶ The. xij. Chapter.

**A**ND I herde a great voyce out of the temple sayinge to the. vij. aungels: go poure wayes / poure out poure vialles of wrath vpon the erth. And the fyrst wēt / and poured out his viall vpon the erth / and there fell anoyfome and a soze botche vpon the men which had the marke of the beast / and vpon them which worshipped his ymage. And the seconde aungell shed out his viall vpon the see / and it turned as it were into the bloud of a deed man: and euery lyuinge thinge dyed in the see. And the thyrde aungell shed out his viall vpon the ry- uers and

## Of S. John.

## Fo. ccc. l.



uers and fountay the. xij. nes of waters / figure.

and they turned to bloud. And I herde an aungel say: Lorde which arte and wast / thou arte righte ous & holy / because thou hast geuen soche iudgementes / for they shed out the bloude of saynctes & prophe- tes / & therfore hast thou geuen the bloud to drinke: for they are wor thy. And I herd another out of þ aultre saye: euen so Lorde God al mighty true and ryghteous are thy iudgemētes

**23** And the fourth aungel poured out his viall on the sonne / and power was geue vnto him to bere mē with heate of fyre. And the men raged in gret heate / & spake euill of the name of God which hath power ouer those plagēs / & they repēted not / to geue him glory. And the fyfte aungell poured out his viall vpon the seate of the beaste / & his kingdome waxed derke / & they gnewe their tonges for sorowe / & blasphemed the God of heauē for sorowe & payne of theit sores / and repented not of theit dedes.

**C** And the sixte aungell poured out his viall vpon the gret ry- uer Euphrates / & the water dyed by that þ wayes of the kyn- ges of þ este shulde be prepared. And I sawe thre vnclene spres- tes lyke frogges come out of the mouth of the dragon / & out

D. H. of the



## The Reuelacion

of the mouthe of the beaste / and oute of the mouthe of the false Prophete. For they are the spretes of deuyls workynge myracles / to go oute vnto the kynges of the earth and of the whole worlde / to gaddye them to the battayle of that great daye of God almyghty. Beholde I come as a thefe. Happy is he that watcheth and kepeth his garmentes / lest he be founde naked / and men se his fylthynes. And he gaddered them to gether into a place called in the Hebrye tonge Armageddon.

And the seuenth aungell poured out his byall in to the ayre. And there came a voyce out of heauen from the seate / sayinge: it is done. And there folowed voyces / thondrynges / and lyghtnynges / and there was a great erthquake / soche as was not sence men were vpon the earth / so myghty an erthquake and so great. And the greates cite was deuoyded into thre parties / and the cities of all naciōs fell. And great Babylon came in remembrance before God / to geue vnto hyr the cuppe of the wyne of the scarcenes of his wrath. Euery ple fled awaye / & the mountaynes were not founde. And there fell a great hayle / as it had bene talentes / out of heauen vpon the men / and the men blasphemed God / because of the plage of the hayle / for it was great and the plage of it sore.

### The. xviij. Chapter.

**A**nd ther came one of the seven aungels / which had the seven vialles: and talked with me / sayinge vnto me: come I will shewe the the iudgemēt of the great whoze that sytteth vpon many waters / with whom haue committed fornicacion the kynges of the earth / so that the inhabiteres of the erth / are drunken with the wyne of her fornicaciō. And he caried me awaye into the woldernes in the sprete. And I sawe a woman syt vpon a rose colozed beaste full of names of blasphemie which had ten hornes. And the woman was arayed in purple and rose coloure and decked with golde / precious stone / and pearles / and had a cup of golde in her honde / ful of obominaciōs and fylthynes of her fornicacion. And in her forhed was a name written / a mystery / great Babylon the mother of whoredome and abominacions of the earth. And I sawe the wyfe dronke with the bloud of sayntes / & with the bloud of the witnesles of Iesu. And when I sawe her / I wondred with great meruayle.

And

## Of S. John.

Re. xviij.

And the angell the. xviij. figure.

23



And the angell the. xviij. figure. sayde vnto me / wherfore marua-plest thou. I will shewe the & my-tery of the womā & of the beaste that berith her / which hath seue heddes and ten hornes. The beaste & thou seest / was / and is not / & shall ascende out of the bottomlesse pyt / and shall gointo perdi- cion / & they that dwell on the erth shall wōdre (who- se names are not wrytten in the bo- ke of lyfe from the beginnynge of the worlde) whē they beholde the beaste that was / and is

not. And here is a mynde that hath wryldome.

**C** The seue heddes are seven mōtaynes / on which the womā sytteth: they are also seue kynges. fyue are fallen / & one is / and another is not yet come. whē he cometh he must cōtinue a spa- ce. And the beaste that was / & is not / is euē the ayght / & is one of the seue / & shall go into destrucciō. And the ten hornes which thou seest / are ten kynges / which haue receaued no kingdome / but shall receaue power as kynges at one houre with the beaste. These haue one mynde / & shall geue their power & strenght vnto the beaste. These shall fyght with the lambe / & the lambe shall ouer come them: for he is Lorde of lordes / & kyng of kynges: and they that are on his syde / are called / & chosen and faythful.

Re. iij. And he



## The Reuelacion

And he sayd vnto me: the waters which thou sawest / where the whore sitteth / are people / and folke / and nations / and tonges. And the ten hornes which thou sawest vpon the beast / are they that shall hate the whore / & shall make her desolate and naked / & shall eat their flesh and burne her with fyre. For God hath put in their hertes to fulfill his will / & to do with one consent / for to geue hyr kyngdome vnto the beast / vntyll the wordes of God be fulfilled. And the woman which thou sawest / is that great cite / which raygneth ouer the kynges of the erth. ¶

The. xliij. Chapter.

p. xliij.  
Figure.



with her / and her merchautes are waxed ryche of the abundance of her pleasures.

And I

of S. John.

fo. cclij.

And Therde another voyce from heauen / saye: come awaye from her my people / that ye be not partetakers in her synnes / that ye receaue not of her plages. For her synnes are gone vp to heuen / & God hath remembred her wyckednes. Rewarde her euen as she rewarded you / & geue her double accordyng to her workes. And poure in double to her in the same cuppe which she fylled vnto you. And as moche as she glorified her selfe & lured wantonly / so moche poure yem for her of punishment / and sorowe / for she sayde in her selfe: I syt being a quene & am no widowe & shall see no sorowe. Therefore shall her plages come at one daye / death / and sorowe / and hunger / and she shall be brett with fyre: for stronge is the Lorde God which iudgeth her. ¶

And the kynges of the erth shall wepe her and wayle ouer her / which haue committed fornication with her / and haue lyued wantonly with her / when they shall see the smoke of her burninge / & shall stonde a farre of / for feare of her punishment / sayinge: Alas / Alas that gret cite Babylon / that myghty cite: for at one houre is her iudgement come. And the marchautes of the erth shall wepe & wayle in them selues / for no man wyll bye their ware any moze / the ware of golde and siluer / and precious stones / nether of pearle / and raynes / and purple / and skarlet / & al thynne wodde / & al manner vessels of yuery / and al manner vessels of most precious wodde / and of brasse and yron / and synamou / and odours / & oyntmentes / and franckynsence / & wyne / and oyle / and fyne floure / and wheate / beastes / and shepe / and horyles / and charretes / and bodyes and soules of men.

And the apples that thy soule lusted after / are departed fro the. And all thinges which were deyntie / & had in prynces departed from the / & thou shalt fynde them no moze. The marchautes of these thinges which were waxed ryche / shall stonde a farre of from her / for feare of the punishment of her / wepinge and waylinge / and sayinge: Alas / alas / that gret cite / that was clothed in raynes / & purple / and skarlet / & decked with golde / and precious stone / and pearles: for at one houre so great ryche is come to nought.

And euery shyppe gouerner / and al they that occupied shippes / and shypmen which woorked in the see / stode a farre of / and cried / when they sawe the smoke of her burninge / saying: what cite is

h. iij. cite is



## The Reuelacion

cite is lyke vnto this gret cite. And they cast dust on their hedges/and cried weping/ & waylinge/and sayed: Alas/ alas/ that greate cite wherin were made ryche all that had shypes in the see / by the reason of her collynes / for at one houre is she made desolate.

Reioyce ouer her thou heauen/and ye holy Apostles & Prophetes: for God hath geue poure iudgemēt on her. And a myghty angell toke vp a stone lyke a gret mylstone / & cast it into the see/ sayinge: with suche violence shall that gret cite Babylon be cast/ and shalbe founde no more. And the voyce of harpers/ and musiciens/ and of pipers / & trompetters shalbe herde no more in the: & no craftes mā/ of whatsoeuer craft he be/ shalbe founde any more in the. And the sounde of a myll shalbe herde no more in the/ and the voyce of the byrdgrome and of the byrde/ shalbe herde no more in the / for thy marchauntes were the gret men of the erth. And with thyne enchantment were deceaued all nations: and in her was founde the bloude of the Prophetes/ and of the sayntes / and of all that were slayne vpon the erth.

### The. xix. Chapter.

**A**nd after that I herde þ boyce of moche people in heauen sayinge: Alleluya. Saluacion & glory and honour and potuer be ascribed to the Lorde oure God/ for true & righteous are his iudgemētes/ for he hath iudged the great whoze which dyd corrupt the erth with her fornicaciō / & hath auēged the bloud of his seruautes of her hond. And agayne they sayd: Alleluya. And smoke rose vp for euermore. And the. xxiij. elders/ & the. iiii. beastes fell doune / & worshipped God that sate on the seate sayinge: Amen / Alleluya. And a voyce cam out of the seate / sayinge: prayse oure Lorde God all ye that are his seruautes/ and ye that feare him both small and great.

And I herde the voyce of moche people/ euen as the voyce of many waters/ & as the voyce of stronge thondynges/ sayinge: Alleluya/ for God omnipotent raigneth. Let vs be glad and reioyce and geue honour to him: for the mariage of the lambe is come/ and his wyfe made her selfe redde. And to her was graunted / that she shulde be arrayed with pure and goodly raynes.

For the raynes is the rightewesnes of sayntes. And he sayde vnto me: happy are they which are called vnto þ labes supper. And he

## of S. John.

No. ccc. liij.

And he sayd vnto me: these are the true sayinges of God. And I fell at his fete / to worshyppe him. And he sayde vnto me/ se thou do it not. For I am thy felowe seruaunt / and one of thy brethren / and of them that haue the testimony of Jesus. worshyppe God. For the testimony of Jesus is þ spete of prophesy.



And I sawe hea-  
uē opē / & behold a  
whyte horse: & he  
that sat vpon him  
was saythfull and  
true/ & in righte-  
wesnes dyd iudge  
& make battayle.  
his eyes were as a  
flame of fyre: & on  
his heed were ma-  
ny crownes and he  
had a name writ-  
tē þ no mā knewe  
but he hi selfe And  
he was clothed w  
a vesture dypte in  
bloud/ & his name  
is called the word  
of god And þ war-  
riers which were  
in heauē / folowed  
hym vpon whyte  
horses/ clothed w  
whyte & pure ray-  
nes: and out of his

the. xix.  
figure.

Esa. lxiij.

mouth wēt out a sharpe swearde / that with it he shulde smyte the hethen. And he shall rule them with a rodde of yron / and he trode the wynefat of fearnes & wrath of almyghty God. And hath on his vesture and on his thygh a name witten: kynge of kynges/ and Lorde of Lordes.

And I sawe an angell stonde in the sonne/ and he cryed with a loud voice/ saying to all the fowles that flye by the myddes of heauen

1. Tim. vi.



of heauē/come & gaddye your selues to gether vnto the supper of the great God/that ye maye eat the fleshe of kynges/and of hye captaynes/and the fleshe of mighty men/and the fleshe of hoxles/and of them that syt on them / & the fleshe of all free men and bond men/and of small & great. And I sawe the beast and the kynges of the earth / and their warrpers gaddered to gether to make battayle agaynst him that sat on the hoxle and agaynst his souldiers.

And the beast was take & with him that false Prophet that brought myracles befoze him/with which he deceaued them & receaued the beastes marke/ & the that worshipped his ymage. These both were cast into a ponde of fyre burnyng w<sup>th</sup> bymstone:

The. xx.  
Figure.



ne: & the remanūt were slayne with the swerde of him & sat vpon & hoxle/ which swerd proceded out of his mouthe / & all the foules were fulfilled w<sup>th</sup> their fleshe

The. xx. Chap.

And I sawe an aungel come doune from heauē/hauing the kape of & bottomlesse pyt/ & a great chayne in his hōde. And he toke & dragon & olde serpent which is the deuyl & Satanas: & he bound him a thousande yeaeres: and cast him into & bottomlesse pyt / & he bounde him/ & set a seale on

a seale on him/that he shulde deceaue the people no moare/ tyll the thousande yeaeres were fulfilled. And after that he muste be looled for a lytell season.

And I sawe seates and they sat vpon them/and iudgement was geuen vnto them: and I sawe the soules of them that were beheaded for the witnes of Iesu/and for the worde of God: whiche had not worshipped the beaste/ nether his ymage/ nether had taken his marke vpon their forheddes/ or on their hondes: and they lyued/and raygned with Christ a. M. yeaere: but the other of the deed mē lyued not agayne/ vntyl the thousand yere were synished. This is that fyrst resurreccio. Blessed and holy is he that hath parte in the fyrst resurreccion. For on suche shall the secōde deeth haue no pōwer/ for they shalbe the prestes of God and of Christ/ & shall raygne with him a. M. yeaere.

And when the thousande yeaeres are experied/ Satan shalbe loosed oute of his pson/and shal goo oute to deceaue the people which are in the foure quarters of the erth God & Magog/ to gather them to gether to battayle/ whose nombze is as the sonde of the see: and they went vpon the playne of the earth and compased the tentes of the sayntes about/ & the beloued cyte. And fyre came doune from God/ out of heauē/ and deuoured them: and the deuyl that deceaued them/ was caste into a lake of fyre and bymstone/ where the beast & the false prophet were and shalbe tormented daye and nyght for evermore.

And I sawe a greete whyte seate / and him that sate on it / frome whose face fled awaye both the earth and heauen/ and their place was no moare founde. And I sawe the deed/ bothe great and small stonde befoze God: And the bokes were opened/ and another boke was opened/ whiche is the boke of lyfe/ and the deed were iudged of tho thynges whiche were wyrtten in the bokes accordynge to their dedes: and the see gaue vpp her deed whiche were in her / and the deeth and hell deliuered vpp the deed/ whiche were in them: and they were iudged euery man accordynge to his dedes. And deeth and hell were cast into the lake of fyre. This is that secōde deeth. And who so euer was not founde wyrtten in the boke of lyfe/ was caste into the lake of fyre.

The. xxi. Chapter.

And I sawe

Ezechiel  
xcviij. 2.  
xxxix.



the. xxi.  
figure.

Esa. lxx. c.  
and .lxxvi.  
q. Pet. iij



Esa. lxx.

**A**nd I saw a new he-  
uen & a newe erth  
for the fyrst heuē/  
and the fyrst earth  
were banyshted a-  
wayne / & ther was  
no more see.

✠ And I John  
saw that holy cy-  
te newe Jerusalem  
come doune frome  
God out of heuē/  
prepared as a bry-  
de garnyshted for  
her husband. And  
I hearde a great  
voyce out of heuē/  
sayinge: Beholde/  
the tabernacle of  
God is with men/  
and he wyll dwell  
with the And they  
shal be his people/  
and him God selfe  
shal be with them

and be their God. And God shall wype awaye all teares frome  
their eyes. And there shal be nomore deeth/nether sorow/nether  
cryng/nether shall there be any more payne/for the olde  
thynges are gone. And he that sate vpon the seate/ sayde: Be-  
holde I make all thynges newe. ✠ And he sayde vnto me: wy-  
te/for these wordes are saythfull and true.

Esa. xliij.  
ii. Cor. v.

And he sayde vnto me: it is done / I am Alpha and Omega /  
the begynnyng / and the ende. I wyll geue to him that is a  
thyrst / of the well of the water of lyfe / fre. He that ouercōmeth /  
shall inheret all thynges / and I wyll be his God / and he shal be  
my sone. But the fearfull and unbeleuyng / and the abhorma-  
ble / and murderers / and whozmongers / and sorceters / and ydo-  
laters /

laters / ad all lyars shall haue their parte in the lake which bur-  
neth with fyre and byrmstone / which is the seconde deeth.

And ther came vnto me one of the. vii. angels which had the  
vii. byals full of the. vii. laste plagis: & talked with me sayinge:  
come hyther / I wil shewe the the bryde / the lambes wyfe. And  
he carped me aboaye in the sprete to a great and an hye moun-  
tayne / and he shewed me the great cyte / holy Jerusalem descen-  
dyng out of heauē from God / hauynge the bryghtnes of God  
And her shynynge was lyke vnto a stone moost precious / euen  
a Jaspar cleare as Cristall: and had walles great and hye / and  
had. xii. gates / and at the gates. xii. angels: and names writtē/  
whiche are the. xii. trybes of Israel: on the east parte. iij. gates /  
and on the north syde. iij. gates: and towarde the south. iij. ga-  
tes / and from the west. iij. gates: and the wall of the cyte had. xii.  
foundaciōs / & in them the names of the lambes. xii. Apostles.

✠ And he that talked with me / had a golden rede to measure  
the cite with all and the gates therof / and the wall therof. And  
the cite was bylt. iij. square / and þe lēght was as large as the  
bredth of it / & he measured þe cite with the rede. xii. M. furlon-  
ges / & the lēght and the bredth & the heyth of it / were equall.  
And he measured the wall therof an. C. xliij. cubites: the mea-  
sure that the angell had was after the measure that mā vseth.  
And the byldynge of the wall of it was of Jaspar. And the cite  
was pure golde lyke vnto cleare glasse / and the foundations of  
the wall of the cite was garnyshted with all manner of precious  
stones. The fyrste foundation was Jaspar / the secōde Saphy-  
re / the thyrde a Calcedony / the fourthe an Emeralde / the fyfte  
Sardonix / the sxt Sardeos / the seuēth Crysolite / the eyght  
Berall / the nynte a Topas / the tenth a Crysolalos / the ele-  
uenth a Jacynthe / the twelue an Amatist.

✠ The. xii. gates were. xii. pearles / euery gate was of one pear-  
le / & the strete of the cite was pure golde / as thorow shynynge  
glasse. And ther was no temple therin. For the Lorde God al-  
myghty and the Lambe are the temple of it / and the cyte hath  
no nede of the sonne nether of the mone to lyghten it. For the  
bryghtnes of God dyd lyght it: and the Lambe was the lyght  
of it. And the people which are saued shall walke in the lyght  
of it: & the kynge of the earth shall brynge their glozy vnto it.  
And the



## The Reuelacion

**Esa. lx. c.** And the gates of it are not shut by daye. for there shalbe no nyght there. And there shall entre into it none vncleane thinge / nether whatsoeuer worketh abhominaciō / or maketh lyes / but they only which are wytten in the lambes boke of lyfe.

¶ The. xxiij. Chapter.

**Esa. lx. d.** **A**nd he shewed me a pure ryuer of water of lyfe cleere as **A** Cristall: procedynge out of the seate of God / and of the Lambe. In the myddes of the strete of it / and of ether syde of the ryuer was there wode of lyfe: which bare. xij. māner of frutes: and gaue frute every moneth: and the leues of the wodge serued to heale the people with all. And there shalbe no moare curse / but the seate of God and the lambe shalbe in it / and his seruauntes shall serue him. And they shall se his face / and his name shalbe in their forheddes. And there shall be no nyght there / and they neede no candle / nether lyght of the sonne: for the Lorde God gyueth them lyght / and they shall raygne for evermore.

And he sayde vnto me / these sayinges are saythful and true. **B** And the Lorde God of Saynctes and Prophetes sent his angell to shewe vnto his seruauntes / the thynges which muste shortly be fulfilled. Beholde I come shortly. Happye is he that kepeth the sayinge of the Prophecy of this boke. I am Iohn which sawe these thynges and hearde them. And when I had hearde and sene / I fell doune to worshippinge before the fete of the Angell whiche shewed me these thynges. And he sayde vnto me: se thou do it not / for I am thy felowe seruaunt / and the felowe seruaunt of thy brethren the prophetes and of them which kepe the sayinges of this boke. But worshippinge God.

**Esa. xli. b**  
**Esa. xliij.** And he sayde vnto me: seale not the sayinges of the prophesy of this boke. for the tyme is at hande. He that doeth euyll / let him do euyll still: and he whiche is fylthy / let him be fylthy still: and he that is ryghteous / let him be more righteous: and he that is holy / let him be more holy. And behold I come shortly and my rewarde with me / to geue every mā accordinge as his dedes shalbe. I am Alpha and Omega / the beginnyng and the ende: the fyrst and the last. Blessed are they that do his comaundementes / that their power maye be in the tree of lyfe / & maye entre in thorow the gates into the cyte. For withoute shalbe dogges and

of S. Iohn.

Jo. cccij.

dogges and inchauters / and whoymongers / and moztherers / and ydolaters / and whosoever loueth or maketh lesynges.

**D** I Iesus sent myne angell / to testifye vnto you these thynges in the cōgregacions. I am the rote and the generacion of Dauid / and the bryght moornyng starre. And the spirite and the wyde sayde come. And let him that heareth / saye also come. And let him that is a thyrst / come. And let whosoever wyll / take of the water of lyfe fre. **Esa. lv. a.**

I testifye vnto every man that heareth the wordes of the prophesy of this boke: yf any man shall adde vnto these thynges / God shall adde vnto him the plagues that are wytten in this boke. And yf any man shall mynyshe of the wordes

of the boke of this prophesy / God shall take awaye his parte oute of the boke of lyfe / and oute of the holy cyte / and from the thynges which are wytten in this

boke. He whiche testifieth these thynges sayth:

be it:

I come quickly / Amen. Euen so: come Lorde Iesu. The grace of our Lorde Iesu Chyste be with you all.

Amen.

¶ The ende of the newe Testament.

Here foloweth



# Here folowe the epistles taken oute of the olde Testament/which are red in the church after the vse of Salbu- rye vpon certen dayes of the yere.

The fyrst sondaye in Aduent/the Epistle.

Esa. li. a.



**H**earken vnto me ye that folowen rygh-  
teousnes & seke the Lorde. Loke vnto the roc-  
ke ye were cut oute of / and to the cane and pyt  
ye were dygged oute of. Looke vnto Abraham  
your father / & vnto Sarah that bare you: howe  
I called him onlye / and blessed him & multiplied  
him. For the Lorde hath comforted Syon & hath comforted  
all that is decayed therein / and will make hyr wyldernes as Pa-  
radyse / and hyr deserte as the garden of the Lorde. Joye and  
gladnes shall be founde therein / with thankesgeuyng and the  
voyce of prayse. Herken vnto me my people / & tourne your ea-  
res to me / my folke. Ther shall a lawe go out fro me / & my iud-  
gement will I stablyshe / to be a lyght vnto nations. My rygh-  
teousnes is nye / and my saluacion shall go oute / & myne armes  
shall iudge nations / and plondes shall loke for me and shall tarpe  
after myne arme. Lyfte vp your eyes to heauen & beholde the  
erth beneth. For heauē shall banysshe awaye as smoke / and the  
erth shall weare awaye as a vesture / and the inhabytants therof  
shall peryshe awaye after the same maner: but my saluacio shall  
endure euer / and my ryghteousnes shall not peryshe. Herken  
vnto me ye that know ryghteousnes / and so let the people that  
haue my lawe in their hertes. Feare not the rebukes of mā / ne-  
ther faynte for their blasphemys. For wormes shall eat them  
as a garment / and mothes shall deuoure them as it were wol.  
But my ryghteousnes shall contynue euer / and my saluacion  
from generacion to generacion.

The wensdaye in the seconde weke  
of Aduent: the Epistle.

zacharie  
viii. a.

**T**hus sayth the Lorde: I will returne to Syon and wil  
dwel in the mydle of Ierusalem. And Ierusalem shall be  
called the cyte of trouth and the hyll of the Lorde Sabaoth &  
an holy hyll. Thus sayth the Lorde Sabaoth: yet ther shall syt  
both olde

Olde Testament.

Jo. ccc. lviij.

both olde men and olde wemen in the stretes of Ierusalem / and  
men with stauers in their handes for the multitude of dayes.  
And the stretes of the cite shall be fylled with boyes and wēches  
playenge in the stretes therof. Thus sayth the lorde Sabaoth /  
though it shall seme harde in the eyes of the remnant of the peo-  
ple that shall be lefte in those dayes / shall it seme harde in myne  
eyes / also sayth the lorde Sabaoth: Thus sayth the lorde Sa-  
baoth: beholde / I will deliuer my people from the east contre / &  
fro the lade of the goynge downe of the sonne / & wil bringe the /  
that they shall dwel in the myddes of Ierusalem. And they shall be  
my people / & I wil be their God in truthe and righteousnes.

The frydaye next folowinge: the Epistle.

**T**his sayth the Lorde: vpon the walles of Ierusalem: I  
haue set keepers which shall neuer crease / nether by daye  
ner yet by night. And ye that stee by the remembraunce of the  
Lorde / se that ye pause not / nether let him haue rest until he ha-  
ue prepared & made Ierusalem glorious in the erth. The Lorde  
hath swozne by his ryght honde / and by his stronge arme / that  
he will not geue thy corne anye moare to be eaten of thine ene-  
myes: & that alpyntes shall not drynke thy new wyne for which  
thou hast laboured. But they that set it to housse / shall eat it &  
shall prayse the Lorde: and they that gathered it / shall drynke  
it in the courte of my holy temple. Go from gate to gate / and  
prepare the waye for the people / cast vp grauayle and make the  
waye hye & clense it of stones / and set vp a baner for the people.  
Beholde the Lorde wil make it known vnto the endes of the  
worlde. And saye ye vnto þ daughter of Syon: beholde he that  
is thy sauoure / cometh / & his rewarde with him & his worke  
before him. And they shall be called a people of holynes redeemed  
of the Lorde. And thou shalt be called an haunted cite and not  
forsaken.

On the wensdaye in the thyrde weke of Ad-  
uent: the Epistle.

**T**he worde that Esaias the sone of Amos sawe in a visi-  
on / concernynge Iuda and Ierusalem. It shall come to  
passe in the last dayes that the mount of the housse of the lorde /  
shall be set in the tope of the mountaynes / & shall be lyft vp aboue  
the hylls: & all nations shall resorte therto. And moche people  
I shall go

Esa. xl. a.



## The Pistles of the

shal go and saye/come and let vs go vp to the hyll of the Lorde and vnto the housse of the God of Jacob: that he maye teache vs his wayes/and that we maye walke in his pathes. For out of Syon shal come the lawe and the worde of God oute of Ierusalem. And he shalbe iudge amonge the hethen and tel many nations their fautes / and they shal tourne their swerde into mattocks/and their speares into lythes. One nation shal not lyfte vp a swerde agaynst another/nether shal they learne to warre anye moare. O housse of Jacob come and let vs walke in the lyght of the Lorde.

The frydaye in the.iiij. weke of Aduent.

The Epistle.

Esa. li. a.

**U**ther shal come a rodde oute of the stocke of Jesse/and a braunche shall sprynge out of his rote. And on him shall lyght the spirite of the Lorde: the spirite of wysdome and of vnderstandynge/ the spirite of counsell and of strength/ the spirite of knowledg and of the drede of the Lorde/ & it shal make him sauer of the feare of the Lorde. And he shal not iudge after the syght of his eyes: nether shal rebuke after the hearynge of his eares. But he shal iudge the causes of the poore with ryghteousnes/ and shal rebuke with equitie for the vnbyle of the erth. And he shal smyte the earth with the rodde of his mouth/ and with the bryth of his lippes shal sleve the wycked. And ryghteousnes shalbe the gyrdle of his loynes / and faythfulnes the gyrdle of his raynes.

The wensdaye in the fourthe weke of Aduent.

The Epistle.

Joel. ii. f.

**U**his sayth the Lorde. Chylde of Syon be glad and reioyse in the Lorde your God. For he hath geue you the teacher of ryghteousnes/ and will make descende vnto you the fyrst rayne and the later/ as at the beginninge. And the barnes shalbe full of coyne / and the wyne presses shal flowe ouer with

Joel. ii. f. wyne and oyle. And ye shall knowe that I the Lorde poure God/ dwell in Syon my holye mounte. And Ierusalem shalbe holye/ and ther shal no strainger passe thorow there anye moare. And at that daye the mountaynes shal droppe swete wyne/ & the hylls shal flowe with mylke/ & all the brokes of Iuda shal runne with water. And a fountayne/ shal go out of the housse of the lorde/

## Olde Testament.

Jo. ccc. lviij.

the lorde/ & water þ ryuer of Sittim. Egypt shal go to ruyne/ and Edom shalbe a desert & a wildernes/ which oppressed the chylde of Iuda/ & which seed innocent bloude in their lande. And Iuda shal contynue euer/ and Ierusalem from generacion to generacion. And I will clense their bloude which I haue not clensed. And the Lorde shal dwell in Syon.

The frydaye in the.iiij. weke of Aduent:

the Epistle.

**S**houe and be glad daughter of Syon for beholde I come and dwell in the myddes of the/ sayth the lorde. And manye nations shal cleaue vnto the Lorde at that daye & shalbe my people. And I will dwell in the middle of the / and thou shalt knowe that the Lorde Sabaoth hath sent me vnto the. And the lorde shal inheret Iuda / which is his parte in the holye grounde/ and he shal chole Ierusalem yet agayne. Let all fleshe holde their peace before the lorde: for he is rysen oute of his holye temple.

On saynct John the Euangelistes daye:

the Epistle.

**H**e that feareth God/ wil do good: and he that kepeth the lawe/ shal obtayne wysdome: and she will come agaynst him as an honorable mother: as a woman yet a virgen shal she receaue him. She shal fede him with the breaude of lyfe and vnderstandynge: & the water of wholsome wysdome she shal geue him to dryncke. Upon hye he shal fasten him selfe/ & shal not be bowed/ and on hye he shal holde him selfe/ and shal not be confounded. And she shal exalt him amonge his neybouris: and shal open his mouthe euen in the thickest of the congregacion. And she shal fyl him with the spirite of wysdome & vnderstandynge/ and with the garmet of glorie shal apparell him. She shal make him ryche with loye and gladnes and shal inheret him with an euerlastinge name.

The. xij. daye: the Epistle.

**U** and receaue light Ierusalem: for thy lyght is come/ and the glorie of the lorde is vp ouer the. For beholde/ darcknes shal couer the erth / and a thynk myt the nations. But the Lorde shal ryse as the sonne ouer the / and his glorie shalbe sene vpon the. And the hethen shal walke in thy lyght/ I ii. and the

zacha. ii. e

eccl. xv. a

Esa. lx. a.



## The Pistles of the

and the kynges in the byghthnes that is rysen ouer the. Lyste  
bp thyne eyes rounde aboute and se. All these are gathered to  
gether and are come vnto the. Thy sonnes shall come from far-  
re/and thy daughters shalbe euer by thy syde. Then thou shalt  
se/and shalt haue plente: thyne herte shall wonder and breake  
oute in ioye/whē the multitude of the see is turned to the/and  
the armyes of the hethen are come vnto the. The aboundaunce  
of Camels shall couer the/with the Dromadaryes of Madian  
and Ephraim/and all they of Saba shall bringe golde and frankyn-  
sence/and shall preache the prayse of the Lorde.

The next sondaye after the. xij. daye: the Epistle.

Esa. xij. a

**I** will prayse the O Lorde / that though thou were an-  
grye with me/ yet thyne anger is turned/ and thou hast  
cōforted me. Beholde God is my saluacion: I wilbe bolde ther-  
fore and not feare. For the Lorde God is my strenght and my  
prayse wherof I synge/ & is become my sauoure. And ye shall  
drawe water in gladnes oute of the welles of saluacion. And ye  
shal saye in that daye: geue thanks vnto the Lorde/call on his  
name: make his dedes knowne amonge the hethen: remember  
that his name is hye. Lyste bp an hye/synge vnto the Lorde/  
for he hath done excellentlye / and that is knowne thorowoute  
all the worlde. Crye and shoute thou inhabiter of Syon/ for  
great amonge you is the holpe of Israel.

On All the wensdaye: the Epistle.

Joel. ij. c.

**A**nd now therfore sayth the Lorde. Turne to me with  
all your hertes/in fastinge/wepinge and lamentacion.  
And teare youre hertes/and not youre garmentes/and turne  
vnto the Lorde youre God. For he is full of mercye and cōpas-  
sion/longe yer he be angrye/ & great in mercye & repēteth whē  
he is at the poynte to punishe. Who can tel whether the Lorde  
will turne & haue compassion & shall leaue after him a blessinge.  
Sacrifice & drinck offeringe vnto p Lorde youre God. Blowe  
a trompet in Syon/proclayme fastinge/and call a cōgregation  
Gather the people to gether/and holde a congregation/bringe  
the elders to one place / gather the younge chyldren and them  
that sucke the brestes/ to gether. Let the bydgome come oute  
of his chāber/ & the byde oute of her parloure. Let the prestes  
that minister vnto p lorde/wepe betwene p porche & the altre/  
and saye:

## Olde Testament.

Jo. ccc. lii.

and saye: spare (Lorde) thy people/and deliuer not thyne enhe-  
ritauce vnto rebuke/that the hethē shuld raygne ouer them.  
Why shuld they saye/amonge the naciōs/where is their God?  
And the Lorde enuyed for his londes sake and had compassion  
on his people. And the Lorde answered and sayde vnto his  
people. Beholde/ I send you corne/new wyne and oyle/that ye  
shalbe satisfied ther with. Nether will I let you be anye moare  
in shame amongest the hethen.

On the frydaye next folowinge: the Epistle.

**A**s a trompet/ & tel my people their offenses & the housse  
of Jacob their synnes. For me they seke daye by daye/and will  
knowe my wayes/ as a people that doth ryghteousnes/ & hath  
not forsaken the equitie of their God. They seke of me ryghte-  
ous iudgementes and wil drawe nye vnto God. Why haue we  
fasted & thou hast not loked vpon it/haue vmbled oure soules/ &  
thou woldest not wot it. Behold whē ye fast/ye can finde poure  
obone lustes/and can call cruellye on al poure detters. ye fast to  
labore and stryue & to smyte with fylt wickedlye. Fast not as ye  
now do / to make youre voyce to be harde bp an hye. Shuld it  
be soche maner of fast that I shuld chose/a daye that a mā shuld  
hurte his soule? Or to bowe downe his heed lyke a bulrush?  
Or to sprede sack cloth and ashes vnder him? Shuldest thou  
cal this a fast/ & a daye acceptable vnto p Lorde? Or is not this  
rather the fast that I haue chosen. To lose wicked bondes/and  
to vnbynde bondpylles of oppression. And to let p byrled go fre.  
And that ye shuld breake all maner pockes/ye & to breake the  
breed to the hungerye/ & to bringe the poore that are harbour-  
lesse vnto housse/and when thou seest a naked / that thou cloth  
him and that thou shuldest not withdrawe thy selfe from hel-  
pinge thyne obone flesshe. Then shuld thy lyght break oute/as  
dorthe the daye spryng/ & thyne health shuld shortlye bud oute.  
And thy ryghteousnes shulde go before the / and the gloze of  
the Lorde wolde come vpon the. Then shuldest thou call/ & the  
Lorde shuld answer: thou shuldest crye/ & he shuld saye/ lo here  
am I. For I the Lorde thy God am mercyfull.

On the wensdaye after the fyrst sondaye in  
lent: the Epistle.

J. iij. And



## The Pistles of the

**exo. xxiii.** **A**nd the Lorde sayde vnto Moyses: come vp to me into the hyll/and be there/and I will geue the tables of stone and a lawe and commaundementes which I haue wyitten/ to teache them. Then Moyses rose vp and his minister Josue/ and Moyses went vp into the hyll of God/and sayd vnto the elders: tarpe ye here/ vntyll we come agayne vnto you: and behold here is Aaron and Hur with you. If anye man haue any matters to do/ let him come to them. When Moyses was come vp into the mounte/ a cloude couered the hyll/ and the glorie of the Lorde abode vpon mounte Sina/ and the Lorde couered it by dayes. And the seuenthe daye he called vnto Moyses oute of the cloude. And þe fashion of the glorie of the Lorde was lyke consuminge fyre on the tope of the hyll in the syght of the chyldren of Israel. And Moyses went into the mountayne. And Moyses was in the mountayne fourtye dayes and fourtye nyghtes.

¶ Another for the same daye. The Epistle.

**iii. re. xix.** **I**n those dayes came Elyas to Barlabee/ that is in Iuda/ and lefte his lad there. And he went into the wyldernes a dayes iorneye/ and came and sat vnder a genaper tree/ & wished to his soule that he might dye/ and sayd: it is now ynough lorde/ take my soule/ for I am not better then my fathers. And as he laye and slepte vnder a genaper tree: beholde/ an aungell touched him/ and sayde: vp and eate. And he looked vp: and beholde there was at his heed a cake baken on the coles & a cruse of water. And he ate and drancke and layde him doune agayne. And the aungell of the Lorde came agayne the seconde tyme/ and touched him: and sayde: vp and eate: for thou hast a great waye to go. And he arose and ate and drancke and walked thoro the strength of that meate fourtye dayes & fourtye nyghtes/ euen vnto the mounte of God Horeb.

¶ The frydaye next folowynge: The Epistle.

**eze. xviii.** **T**his sayth the Lorde. The soule that synneth/ she shall dye. The sone shal not beare parte of þe fathers wickednes. The righteousnes of the right shalbe vpon him/ & the wickednes of the wycked shalbe on him. And yet the wycked yf he turne fro all his synnes which he dyd/ & kepe all myne ordinaunces/ & do iustlye & righteouslye/ he shall lyue & not dye. None of the synnes that he hath done/ shalbe rekened vnto him: In the righteousnes

## Olde Testament.

Jo. ccl.

righteousnes that he hath done he shall lyue. For I desyer not the deeth of a synner (sayth the lorde Jehouah) but rather that he shuld tourne from his waye/ and lyue. And so yf a righteous tourne fro his righteousnes & do wickednes/ & shal do lyke vnto al the abominacions which a wicked doth/ shal he lyue. No/ none of those ryghteousnes that he dyd shalbe remembred. But in the wickednes which he wrought/ & in the synne which he dyd/ in them shal he dye. But you will saye/ the waye of the lorde is not equal. Here I praye you ye housle of Israel. Is not my waye equall/ and youre wayes rather vnequall. If a righteous tourne fro his righteousnes & do wickedlye/ & dye therfore: in this wickednes which he dyd/ he shal dye. And whē a wicked turneth fro his wickednes & doth iustlye & righteouslye/ he shal saue his soule: because he feared & turned fro al his wickednes which he dyd/ he shal lyue & not dye/ sayth þe lorde almighty.

¶ The wensdaye after the seconde sondaye in lent: the Epistle.

**West. xii.** **I**n the dayes of hester/ Harbocheus prayed the Lorde beyng myndfull of all his workes & sayde: Lorde/ lorde kynge almighty: for in thy power all thinges are put/ nether is there anye that can resist thy will/ yf thou haue determined to saue Israel. Thou madest heauen and erth/ and whatsoeuer is contayned with in the compasse of heaue: thou art Lorde of all/ nether is there anye that can resist thy maiestye. Thou knowest al thinge/ and wottest that it was not of pryde or of spyte/ or anye desyer of glorie that I dyd not worship moost proude Amon: for I wolde haue been readye/ and that gladlye (for the sauinge of Israel) to haue kylt euen the steppes of his fete. But I feared least I shuld tourne the glorie of my God vnto a mā/ and feared to worship anye mā saue my God. And now Lorde kynge & God of Abraham/ haue mercye on thy people: for oure enemyes are mynded to destroye vs and to bringe thyne inheritance utterly to nought. Despise not the porcion which thou deliueredest for thy selfe out of Egypt. Heare my prayer and be merciful vnto the parte and inheritance/ and tourne oure sorrow into Ioye: that we maye lyue & prayse thy name o Lorde/ and stoppe not the mouthes of them that prayse the. And all Israel with lyke mynde and prayer cryed vnto the lorde/ because that present death was not farre from them.

J. iiii. The



## The Pistles of the

The frydaye next folowinge: The epistle.

se. xxxvii

**A**t that tyme Joseph sayde vnto his brother. Heare I praye you a dreame that I dreamed. Beholde we were makynge of sheues in the feld: and se/ my sheffe arose & stode vp right/ and youre sheues stode rounde about and made an obey-  
sance vnto my sheffe. Then sayde his brethren vnto him what/ shalt þe be oure kynge/ or shalt thou raygne ouer vs. And they hated him þe more for his dreame & for his wordes. And he dreamed yet another dreame and tolde it his brethren. And he sayde: beholde/ I dreamed yet another dreame: He thought the sonne and the mone & eleuen starres dyd worshyp me. And whē he had tolde it his father and his brethren/ his father rebuked him and sayde vnto him: what meaneth this dreame whiche thou hast dreamed. Shall I come & thy mother and thy brethren and fall on the grounde. And though his brethren hated him: yet his father kept the thinge in mynde. And when his brethren were gone to pasture their fathers shepe at Sychem/ Israel sayd to Joseph: do not thy brethren fede the shepe at Sychem. come that I maye sende the to them. And he sayde: here am I. And he sayde: go good sone and se whether it be well with thy brethren and with the shepe/ and bringe me worde agayne. And he sent him out of the baleye of Hebron for to go to Sychem. And a man founde him wanderinge in the felde/ and axed him say-  
inge: what sekest thou. And he sayde/ I seke my brethren: tell me I praye the/ where fede they. And the man sayde: they are departed hence. For I hearde them saye: let vs go to Dothan. And when they sawe him a farre of/ and yer he due nye them/ they cōtryued to sle him. And they sayd one to another: behold/ this dreamer cometh: But nowe come and let vs kyll him and cast him into some pytte/ and saye some cruell beast hath deuou-  
red him/ & let vs se wherto his dreames will come. When Ru-  
ben hearde that/ he wolde haue ryd him oute of their hondes/ & sayde: let vs not kyll him. And Ruken sayde moreouer/ shed not bloude/ but cast him into yonder pyt that is in the wilderness/ & laye no hōdes vpon him: for he wolde haue ryd him out of their hondes/ and delyuered him to his father agayne.

The wendaye after the thyrd sondaye in lent.

The Epistle.

Thus sayth

## Olde Testament.

Jo. cclj.

**T**hus sayth the Lorde God. Honour thy father and mo-  
ther / that thy dayes maye be prolonged in the londe  
whiche thy Lorde God geueth the. Thou shalt not kyll. Thou  
shalt not breake wedlocke. Thou shalt not steale. Thou shalt  
beare no false witnes agaynst thy neyboure. Thou shalt not co-  
uet thy neyboures house: nether shalt thou couet thy neybou-  
res wyfe/ his mā seruāūt/ his mayde/ his oxe/ his alle/ or ought  
that is his. And all the people sawe the thundringe & the lighte-  
ninge/ and the noyes of the horne/ & how the mountayne smo-  
ked. And whē the people sawe it/ they remoued and stode a far-  
re of/ and sayde to Moses: talke thou with vs & we will heare:  
but let not God talke with vs/ least we dye. And Moses sayde  
vnto the people/ feare not. For God is come to proue you/ and  
that his feare maye be amonge you/ that ye synne not. And the  
people stode a farre of/ and Moses went into the cloude where  
God was. And the Lorde sayde vnto Moses: thus thou shalt  
saye vnto the chyldren of Israel. ye haue sene how I haue tal-  
ked with you oute of heauen. ye shall not make therfore with  
me Gods of golde: in no wyse shall ye do it. An autler of earth  
shalt thou make vnto me/ and there offer thy burnt offerings  
and thy peace offerynge/ and thy shepe and thyne oxen. And  
vnto all places where I shal put the remēbraunce of my name/  
thyther will I come vnto the and blesse the.

The frydaye next folowynge: The Epistle.

**I**n those dayes when there was no water for the multi-  
tude/ they gathered them selues together agaynst Mo-  
ses and agaynst Aaron. And the people dyd chyde with Moses  
and spake sayinge: wold God we had perished when oure bre-  
thren perished before the Lorde. Why haue ye brought the cō-  
gregacion of the Lorde into this wilderness/ that both we and  
oure catel shuld dye here. wherfore leed ye vs oute of Egypt/ to  
brynge vs vnto this vngacious place/ which is no place of seed/  
ner of fygges/ ner of bynes/ ner of pome garnardes/ nether is  
there any water to dryncke. And Moses and Aaron wēt from  
the cōgregacion vnto the dore of the tabernacle of witnes/ and  
fell on their faces: & the gloxie of the Lorde appered vnto them  
And the Lorde spake vnto Moses sayng: take the staffe/ & ga-  
ther thou & thy brother Aaron/ the cōgregacion to gether/ and  
saye vnto

Exo. xx. a

Nūe. xx. a

J. b. saye vnto



saye vnto the rock before their eyes / that he geue forth his water. And thou shalt bringe them water out of the rocke / & shalt geue the companie drinke / and their beastes also. And Moses toke the staffe from before the Lorde as he commaunded him. And Moses and Aaron gathered the congregacion to gether before the rocke / & he sayde vnto the / heare ye rebellious / must we fet you water oute of this rocke. And Moses lyfte vp his had with his staffe / and smote the rock two tymes / and the water came oute aboundantlye / and the multitude dranke / and their beastes also. And the Lorde spake vnto Moses & Aaron: because ye beleued me not / to sanctifie me in the eyes of the chyl dren of Israel / therfore ye shal not bringe this congregacion into the lande which I haue geuen them. This is the water of tryfe / because the chyl dre of Israel stroue with the Lorde / and he was sanctified vpon them.

The wensdape after the. iiii. sondape in lent: the Epistle.

**Esa. l. 2** **T**his sayth the Lorde God. Washe & be cleane: put awaye the wickednes of youre ymaginacions out of my sight. Cease to do euyl & learne to do wel. Studye to do righte ouerlye and helpe the oppressed. Aduenge the fatherlesse / and defende the cause of widowes. Come / let vs shewe eche his grefe to other & make an atonemēt sayth the Lorde. And so though youre synnes be lyke to purple / they shalbe made as whyte as snow / and though they be as reed as skarlet / they shalbe made lyke whyte wol. If ye wil agree & herken / ye shal eate the beast of the lande sayth the Lorde God.

Another for the same dape.

**Esa. xxxvi** **T**hus sayth the Lorde. I will sanctifie my name that is defiled amonge the hethen. Which ye haue defiled amonge them that the hethen maye knowe that I am the Lorde (sayth the Lorde Jehouah) whē I am sanctified vpo you in their syght. And I will take you fro the hethen / and will gather you oute from all landes / and wil bringe you into oure owne cōtre. And I will poure pure water vpon you / and ye shalbe clensed from all uncleanneses / and from all youre ydoles. I will clense you. And I will geue you a new harte / and will put a new sprete in you. And will take awaye that stony harte out of youre fleshe / and geue you a fleshy herte. And I will put my sprete in

sprete in you / and wyll make that ye shall walke in myne ordinances and kepe my lawes and do them. And ye shal dwel in the lande which I gaue youre fathers. And ye shalbe my people / and I wilbe youre God.

The frydape after the. iiii. sondape in lent. The epistle.

**I**n those dayes it chaused that the sone of the wyfe of the house was sicke / and the sicknes was so great that ther remayned no bryth in him. Then she sayde to Helias: what haue I to do with the / thou mā of God. Dydest thou come to me / that my synne shulde be kepte in mynde & to sle my sone. And he sayde vnto hyr: geue me thy sone / and he toke him oute of hyr lappe / and caried him vpe into an hye chamber / where he him selfe dwelt / and layde him on the bed. And he called vnto the Lorde & sayde: o Lorde my God / hast thou dealt so cruelly with the wydowe with whome I sugiourne / as to kyll hyr sone. And he measured the chylde. iij. tymes / & called vnto the Lorde and sayde: Lorde my God / let this chylde's soule come agayne into him. And the Lorde herkened vnto the voyce of Helias / and the chylde's soule came agayne vnto him / and he reuued. And Helias toke the chylde and caried him doune out of the chamber into the house / & deliuered him to his mother. And Helias sayde: se / thy sone is a lyue. Then sayde the womā to Helias: now I knowe that thou arte a mā of God / and that the Lorde is truly in thy mouth.

The wensdape after the. v. sondape in lent. The epistle.

**A**t that tyme the Lorde spake to Moses sayinge: speake vnto the hole multitude of the chyl dre of Israel / and saye to them: I am the Lorde youre God. ye shal not steale ner lye / ner deale falsly one with another. ye shal not swere by my name falsly / that thou defyle not the name of thy God: I am the Lorde. Thou shalt not begyle thy neyghboure with couplings / ner robbe him violently: nether shall the workmans laboure abyde with the vntyll the moynynge. Thou shalt not curse the desse ner put a stonblyngge blocke before the blynde: but shalt feare thy God. I am the Lorde. ye shal do no vnrighteousnes in iudgement. Thou shalt not fauer the poore ner honour the myghtye / but shalt iudge thy neyghboure ryghteouslye. Thou shalt not goo by and doune a false preuye accusar amonge



## The Pistles of the

amonge the people/nether shalt thou helpe to shed the bloude of thy neyghboure. I am the Lorde. Thou shalt not hate thy brother in thyne harte/ but shalt in any wyse rebuke thyne neyghboure/that thou beare no synne for his sake. Thou shalt not aduenge thy selfe / ner beare hate in mynde agaynst the chyldren of thy people/ but shalt loue thyne neyghboure euen as thy selfe. I am the Lorde. Myne ordinaunces shall ye kepe sayth the Lorde almyghty.

**The frydaye after the. v. sondaye in lent. The epistle.**

**Jer. xviij**

**I**eremyas sayde: Lorde all that forsake the/shalbe ashamed. And they that departe from the/shalbe wrytten in the earth. For they haue forsaken the Lorde that is the fountayne of the waters of lyfe. Heale me Lorde/ & I shalbe whole: saue me Lorde and I shalbe safe: for thou arte he that I prayse. Beholde they saye vnto me: where is the worde of the Lorde? Let it come to passe / and I enforced not to be a sheparde that shulde not folowe the: and the daye of destruction haue I not despyed/ thou knowest. And that proceded oute of my mouth was right in thy syght. Be not terrible vnto me lorde/ for thou arte my trust in the euyl daye. Let them that persecute me be confounded/ & let not me be confounded. Let their hertes faile them/ and let not myne herte faile. Bynge vpon them an euyl daye/ and bruse them agayne and agayne.

**The wensdaye after palme sondaye.**

**The Epistle.**

**Esa. liij. b**

**E**sayas sayde/ Lorde/ who beleueth oure sayinges/ and the arme of the Lorde/ to who it is opened. He came by as a praye before him/ and as a rote oute of a drye lande. Ther was nether fastyon or beuotie on him. And when we looked on him/ there was no goodlynnes that we shulde lust after him. He was despyed and cast oute of menes companye/ & one that had suffered sorowe/ & had experiēce of infirmitie: & we were as one that had hyd his face from him. He was so despylable/ that we esteemed him not. Cruely he toke vpon him oure deseases/ & bare oure sorowes. And yet we counted him plaged/ and beaten and humbled of God. He was wounded for oure transgression and brused for oure iniquities. The correccion that brought vs peace/ was on him/ & with his stryppes we were healed. And we went all

## Olde Testament.

**Jo. cclij.**

went all of vs astraye as shepe/ & turned euery man his waye: and the Lorde put on him the wickednes of vs all. He suffered wronge and was euyl entreated/ & yet opened not his mouth: he was as a shepe ledde to be slayne/ and as a lambe before his shearer/ he was doune ad opened not his mouth. By the reason of the affliction/ he was not esteemed: & yet his generacion who can nombre. Though he be taken from the erth of liuyng men for my peoples transgression he was plaged. He put his sepulchre with the wicked/ ad with the ryche in his deeth: because he dyd none iniquitie/ nether was gyle founde in his mouth. And yet the Lorde determined to bruse him with infirmities. His soule geuyng hym selfe for transgression/ he shall se seed of longe cōtinuance/ and the wyll of the Lorde shall prospere in his hande. Because of the labour of his soule/ he shal se and be satisfied. With his knowledge/ he beyng iust/ shall iustifye my seruantes and that a great nombre: and he shal beare their iniquities. Therfore I wyll geue him his parte in many/ and the spoyle of the myghtie he shall deuyde: because he gaue his soule to deeth/ and was nombred with the trespassers/ and he bare the synne of many/ and made intercession for transgressors.

**On good frydaye The Epistle.**

**A**d the Lorde spake vnto Moyses ad Aaron in the lande of Egypt saying: this moneth shalbe youre chefe moneth: eue the fyrst moneth of yere shal it be vnto you. Speake ye vnto all the felowshippe of Israel sayinge: that they take the tenth daye of this moneth to euery houlholde a shepe. If the houlholde be to fewe for a shepe/ then let him and his neybour that is next vnto his houlle/ take accordyng to the nombre of soules/ and counte vnto a shepe accordyng to euery mānes eatyng. A shepe with oute spot/ and a male of one yere olde shal it be/ and from amonge the lamibes & the goates shal ye take it. And ye shall kepe him inwarde vntyll the. xxiij. daye of the same moneth. And euery mā of the multitude of Israel shal kyll him aboute eue. And they shall take of the bloude and strick it on the two syde postes and on the vpperdore post of the houlles wherin they eate him. And they shall eate the fleshe the same nyght/ roste with fyre/ and with vnleuended breade/ and with soure erbes they shall eate it. Se that ye eate not therof soden in water/

**Exo. xxiij**



## The Pistles of the

in water/but rost with fyre: both heed / fete and purtenaunce to gether. And se that ye let nothyng of it remayne vnto the mornynge: yf ought remayne/burne it with fyre. Of this manner shall ye eate it: with youre lornes gyrded / and shoes on youre fete/and youre staues in youre handes. And ye shall eate it in hast/for it is the Lordes passe ouer.

**¶** The last sondaye after Trinite sondaye: the Epistle.

Jeremie.  
xxv. b.

**B**ehold the dayes wil come sayth the Lorde/that I wil sterre vp vnto Dauid a ryghteous braunche/and he shall raygne a kynge/and shalbe wyse/and shall do equitie and iustice in the erth. And in his dayes Iuda shalbe safe/ & Israel shall dwell without feare. And this is the name that they shall call him the Lorde oure righteousnes. Wherefore behold the dayes wyll come sayth the Lorde / ye shall no moare saye / as sure as the Lorde lyueth / that brought the chyldren of Israel oute of the lande of Egypte. But as sure as the Lorde lyueth whiche delpuered and brought the seed of the housse of Israel oute of the lande of the north / and frome all landes whyther I truste them: And they shall dwel in their owne lande sayth the Lorde God almyghtye.

**¶** On the wensdaye in the ember weke afore Myghelmas:  
the Epistle.

Amos.  
ix. a.

**T**hus sayth the Lorde God/ behold the daye wil come sayth the Lorde / & the eater shall ouertake the reaper/ and the treader of grapes / the sower of seed. And the mountaynes shall droppe swetnes/ and the hylles shalbe herable. And I wil turne the captiuite of my people Israel/ and they buylde the cities that are fallen in dekepe/ and shall inhabyt them/ and shall plant byneyardes/ and dyncke of the wyne of them/ and shall make gardens/ and eate of the frutes of them. And I wil plant them in their owne lande/ and they shall not be any more plucked oute of their londe whiche I haue geuen them / sayth the Lorde thy God.

**¶** The frydaye in the Ember weke before  
Myghelmas: the Epistle.

Eze.  
xv. b.

**T**urne Israel vnto the Lorde thy God: for thou art fallen for thy wyckednesses sake. Take wordes with you/ and turne vnto the lorde. And saye vnto him: remyt al wickedness and

## Olde Testament.

Jo. cclij.

nes and geue good thynges/ and we wyll paye the openly that we haue promysed with oure lippes. Allur shal not saue vs/ neither wyll we ryde on horsse: nether wyll we saye to the workes of oure owne handes/ ye are oure Godes/ for thou hast compassion on the fatherlesse. I wil heale their disobedience/ and wil loue them of myne owne accorde: for my wrath is ceased from them. I wil be a dew to Israel/ & he shall flourish as a lilee/ and stretch out his rotes at Libanon. His braunches shall rûne out abroad/ and as an olyue tree shal his gloire be/ and his sauoure as Libanon. They that shall turne and syt in his shadowe/ shall lyue with corne/ and flourish as a byne. His renoune shalbe as the wyne of Libanon. Ephraim what haue I any moare to do with ydoles: I haue heard him and looked on him. I wil be as a grene fyre tree/ & of me shall thy frute be founde. Who is wyse to vnderstonde these thynges and hath wpt to perceauie them: for the wayes of the Lorde are strayght / and the ryghteous shall walke in them: but the wycked shall stumble in them.

**¶** Here after folowe the Epistles of the  
Saynctes which are also taken oute  
of the olde Testament.

**¶** On saynct Nicolas daye. The epistle.



**B**ehold an excellent preste whiche in his dayes pleased God/ and was founde righteous / ad in tyme of wrath made an atonement: Lyke to him there is not founde that kept the lawe of the most hyest. And he was in couenaunt with him/ and in his flesshe he wrote the couenaunt/ and in tyme of temptation he was founde faythfull. Therefore he made him a couenaunt with an othe/ that nacions shulde be blessed in his syght/ and that he shulde be multiplied as the dust of the earth. He knewe him in his blessinges/ and gaue him an inheritaunce. And he kept him thorrowe his mercye/ that he founde grace in the eyes of God. An euerlastyng couenaunt dyd he make him/ and gaue him the office of the hye preste. He made him happye in gloire. In fayth and in his softenes/ he made him holy/ and chose him oute of all flesshe.

Ecclesia.  
xliij.

**¶** On the conception of oure ladye. The epistle.

As a byne/



## The Pistles of the

Ecclesia.  
viii. c.

**A** Sa hyne/so brought I forth a sauoure of sweetnesse. And my flowres are the frute of gloire & ryches. I am the mother of beuotifull loue and of feare/and of knowledg/ of holpe hope. In me is all grace of lyfe/and truthe. And in me is all hope of lyfe & vertue. Come vnto me all that desyer me/and be fylled with the frutes that sprynge of me. For my spiryte is sweter then honye/and myne inheritaunce passeth honye or honye combe. The remembraunce of me/is for euer & euer. Then that eate me shall hunger the moare/and they that drinke me shall thurst the moare. He that herkeneth to me/shall not be ashamed/ & he that worketh by my coucel/shall not synne. And they that bynge me into lyght/shall haue eternall lyfe.

On candelmas daye. The epistle.

mala. iii. c.

**B**ehold/I sende my messenger which shall prepare y way before me. And sodenly shall the Lorde whome ye seke/ come vnto his temple/ & the messenger of the couenaunt whome ye desyer. Beholde he cometh sayth the Lorde Sabaoth. Who shall endure in the daye of his commynge/or who shall stonde to beholde him. For he is as trynginge fyre/and as the erbe that fullers scoure with all. And he shall syt tryenge and purgynge siluer/and shall purpyse the sones of Leui/and shall synne them as golde and syluer. And they shall bynge vnto the Lorde an offeringe with ryghteousnes. And the sacrifice of Iuda and of Ierusalem shall be delicious vnto the Lorde/as in the olde tyme and in the peares that were at the begynnynge.

On the annunciacion of oure ladye which is oure ladye daye in lent: The epistle.

Isa. vii. b

**A**nd the Lorde spake to Achas sayinge: Are the a signe of the Lorde thy God/frome a lobe benet/or frome an hye aboue. But Achas answered: I wyll not are/nether wyll tempte the Lorde. And the Prophet sayde: Herken ye of the housse of Dauid: Is it so small a thynge for you / to be greuous to men/but that ye shulde also be paynfull vnto my God. Neuer thelater yet the Lorde/he will geue you a signe: Beholde a virgyn shall be with chylde and shall beare a sone/ & shall call his name Emanuel. He shall eate butter and honye/that he maye haue vnderstondynge to refuse euyll/and to chose good.

On saynet Philips and Iacobs daye. The epistle.

Then shall

## Olde Testament.

Jo. cclij.

**W**hen shall the ryghteous stonde with great constancie agaynst them that bered them/ & toke awaye that they had laboured for. When y wicked shall se that/they shall be troubled with horrible feare/and shall wonder at the soden and vnlooked for victorie/and shall saye in them selues/repentinge and sorowynge for anguysshe of hert. These be they which we somtyme mocked and iested on. We were oute of oure wittes/and thought their luyng madnes/ & their ende to be without honoure. But beholde/how they are counted amonge the chylde of God/ & haue their inheritaunce amonge the sayntes.

On the natiuite of S. John Baptistes daye.

The Epistle.

**T**hus sayth the Lorde. Herken ye ples vnto me/and geue hede ye people that are a farre. The Lorde called me out of the wombe/and made mencion of my name when I was in my mothers bowels. And he made my mouth lyke a sharpe swerde. In the shadowe he hyd me with his hand. And he made me as an excellent arrow/ & hyd me in his quyer. And as he sayd to me: thou art my seruaunt O Israel/in whome I wilbe glorified. And I sayde: I laboure in bayne & spende my strengthe for nought/ & vnprofitably. Howe be it my cause I comyt to the Lorde/and my trauayle vnto my God. And now sayth the Lorde that formed me in the wombe/to be his seruaunt to bynge Iacob agayne vnto him: but they wold not be brought. And I was glorified in the syght of the Lorde/ & my God was my strength. And he sayd/it is a smal thynge that thou shuldest be my seruaunt to stere by the trybes of Iacob / and to restore agayne the desolate of Israel. But I haue made the a lyght to the Gentyls / that my saluacion maye go vnto the ende of the worlde. Thus sayth the Lorde the redeemer and his holpe of Israel vnto the despyled soule & abhorred gentyle/and to the seruaunt of rulers/ kynges shall se/ and rulers shall stande by and shall worshyp/because of the Lorde which is saythfull/ ad of the holpe of Israel/which hath chosen the.

On the visitacion of oure lady: The epistle.

**I** Am the floure of the felde/and lylies of the valeyes. As the lylie amonge the thornes/ so is my loue amonge the doughters. As the apple tree amonge the trees of the wood/so is my



## The Pistles of the

is my beloued amonge the sones. In his shadowe was my desyer to syt/for his frute was swete to my mouthe. He brought me into his wyne seller: and his behauer to mewarde/ was lovely. Beholde my beloued sayde to me: vp and hast my loue/ my bewtifull and come / for nowe is wynter gone / and rayne departed and past. The floures apere in oure countre/ and the tyme is come to cut the bynes. The voyce of the turtle doue is hearde in oure lande. The fygge tree hath brought forth the hyz fygges/ and the vyne blossoms geue a sauoure. Up my loue and bewtifull and come my loue/ in the holes of the rocke and secret places of the walles. Shewe me thy face and let me heare thy voyce/ for thy voyce is swete and thy fassion bewtifull.

On saynt Marye Magdalens daye: The epistle.

Worner.  
xxxj.

**A** womā of power and vertue/ yf a man coulde fynde: the balewe of hyz were farre aboue pearles. The harte of hyz husbāde trusteth in hyz / that he nedeth not spoyles. She rendereth him good and not euyl al the dayes of hyz lyfe. She sought woll and flax and dyd as hyz hādes serued hyz. She is lyke a marchaūtes ship that byingeth hyz bytailes from farre. She ryseth yee daye and geueth mete to hyz household/ and fode to hyz maydens. She consydered a grounde and bought it/ and of the frute of hyz handes planted a vyne. She gyrded hyz loynes with strength and couraged hyz armes. She perceaued that hyz huswyfye was profitable / and therfore dyd not put out hyz candle by nyght. She set hyz fyngers to the spindle/ & hyz hādes caught holde on the dystaffe. She opened hyz hand to the poore/ and stretched oute hyz handes to the nedye. She feared not least the colde of snowe shuld hurte hyz housse/ for all hyz household were doble clothed. She made hyz gaye ornamētes: of bysse and purple was hyz apparel. Hyz husband was had in honoure in the gates/ as he sat with the elders of the lande. She made lynnē and solde it/ and deliuered gyrdelles to merchaūtes. Strength/ and gloze were hyz rayment/ & she laughed in the later dayes. She opened hyz mouth with wysdom and the lawe of ryghteousnes was on hyz tounge. She had an eye to hyz household/ & ate not breed ydlye. Hyz chyldre arose and blessed hyz/ and hyz husband comended hyz. Many daughters haue done excellentlye / but thou hast passed them all. fauoure is a

## Olde Testament. Fo. cclliij.

uoure is a deceauable thinge/ and bewtie is vanitie. But a woman that feareth God/ she walbe praysed. Geue hyz of the frute of hyz handes/ and let hyz workes prayse hyz in the gates.

On the assumption of oure lady: The epistle.

**I**n all those thinges I sought rest: & in some mānes inheritance wolde haue dwelt. Then the creator of all thinge commaunded and sayde vnto me: and he that created me/ dyd set my tabernacle at rest/ & sayde vnto me/ dwell in Jacob/ and haue thynne inheritance in Israel/ & rote thy selfe amonge myne elect. From the begynnyng and before the worlde/ was I created/ and vnto the worlde to come/ wyll I not cease: and before him haue I ministred in the holpe habitation. And so in Syon was I settled/ and in the holpe cyte lyke wyse I rested/ and in Ierusalem was my power. And I rote my selfe in an honorable people/ which are the Lordes parte/ and he their inheritance/ and amonge the multitude of sayntes I helde me fast. As a Cedar was I lyft vp in Libanon: & as a Cypress tree in mounte Hermon. As a palme tree was I exalted in Cadis/ & as roseplātes in Hierico. As a bewtifull olyue tree in the felde/ and as a plantayne tree was I exalted vpo the waters. In the stretes I gaue an odoure as synamō and balme that smelleth well: and gaue an odoure of swetnes as perfect myrrer.

On the Natiuite of oure ladye. The epistle as is afore on the conception of oure lady. Ecclesiastici. xliii.

On S. Mathewes daye the Apostle. The epistle.

**T**he similitude of the faces of the foure beastes: the face of a man and the face of a lyon on the ryght hand of the foure of them. And the face of an oxe/ and the face of an egle on the lyfte hande of the foure of them. And their faces and their wynges stretched oute aboue an hye. Eche hadde two wynges coupled together/ ad two that couered their bodyes. And they went all strayght forwarde. And whyther they had lust to go/ thither they went / and turned not backe agayne in their goynge. And the similitude of the beastes and the fassion of them was as burnynge coles of fyer/ and as fyer brandes/ walkynge betwene the beastes. And the fyer dyd shyne / and oute of the fyer proceded lyghtenynge. And the beastes rāne and returned after the fassion of lyghtenynge.

Ecclesia.  
xxliij. a.

Ezechies  
lis. i. c.

On saynt



## The Pistles of the

On saynct Luke daye. The Epistle as is aboute on saynct Mathewes daye the Apostle. Ezechie. i.

On saynct Katheryns daye: the Epistle. Ecclesiastici. li. a.

Ecclesiastici. li. a.

**I** Shall prayse the (o Lorde my kynge) and extoll the my God and sauyoure. I shall magnifye thy name/for thou art become my helper & defender/delyuerynge my bodye from destruction / and from the snare of the flanderous tonge and fro lyenge lypes/ thou art my helper agaynst myne enemyes. And thou hast delyuered me accordyng to the ryches of thy glorious mercye fro the roynge lypes gapyng for their praye euen from the handes of men sekynge my lyfe and fro the open mouth of stronge tribulacions which compassed me aboute/ from the myddes of the consumynge flame that closed me in/ so that in the myddes of the fyr was I not brent. Fro the depe belly of hell & from a wycked and lyenge tonge. From an vnryghteous kynge and from a fylthyounge. My soule therfore shall prayse the Lorde vnto my death/for I was almost in my graue. They came compassyng rounde aboute me / and there was none to helpe me/ I looked for manes helpe: but ther was none. Then remembred I thy mercye (o Lorde)

and thy workes from the begynnynge/  
for it is thou Lorde that delyue-

rest men abydynge the  
takynge them

by out of  
the bondes of the Gentyls.

Here ende the Epistles of the  
Olde Testament.

## This is the Table wher

in ye shall fynde the Epistles and the Gos-  
pels/after the vse of Salisbury.

**F**or to fynde them the soner/so shall ye seke after these Capitall letters by name: A. B. C. D. whiche stande by the syde of this boke/ alwayes. On or vnder the letter ther shall ye fynde a crosse + where the Pistle or the Gospell begynneth/ and where the ende is/ there shall ye fynde an halfe crosse. †

And the fyrst lyne in this table alwaye is the Pistle/ and the seconde lyne is alwaye the Gospell.

On the fyrst Sondaye in the Aduent.

This also we knowe I meane the season,  
when they drew nye vnto Jerusalem.

Roma. xiiij. D.

Mat. xxi. A

On the wensdaye.

Be pacient therfore brethren vnto the comynge,  
The begynnynge of the Gospell of Iesu Christ.

Jaco. v. B.

Mar. i. A

On the frydaye.

Esaie the. li. Chapter.

A

In those dayes John the Baptist came.

Mat. iij. A

On the. iij. Sondaye in the Aduent.

Whatsoeuer thinges are writen afore tyme,  
And there shalbe signes in the sonne.

Roma. xvi. A

Luce. xxi. D

On the wensdaye.

zacharie the. viij. Chapter.

C

Verely I saye vnto you amonge the chyldren.

Mat. xj. B

On the frydaye.

Esaie the. lxiij. Chapter.

C

John bare witnes of him and cryed sayinge.

Joh. i. C

On the. iij. Sondaye in the Aduent.

Let men this wyse esteeme vs euē as the mini.

i. Cor. iij. A

When John beynge in prison herde the workes.

Mat. xi. A

On the wensdaye.

Esaie the. ij. Chapter.

A

And in the. vi. moneth the angel Gabriel was sent

Luce. i. C

On the frydaye.

† Esaie



## The Table.

Eſaie the. xi. Chapter. A  
 Mary aroſe in thoſe dayes and went into the. Lu. i. B  
 On the. iij. Sondag in the Aduent. A  
 Reioyce in the Lorde all waie/ & agayne I ſaye. Philip. iij. A  
 And this is the recozde of John when the Jewes. Joh. i. B  
 On the wensdaye. A  
 Johel the. ii. and. iij. Chapter. B  
 And this rumoz of him went forth. Lu. vii. C  
 On the frydaye. A  
 zacharie the. ii. Chapter. B  
 Take hede of the phariſes/ & beware of the leuē. Mat. viij. B  
 In the Chyſtmas euen. A  
 Paul the ſeruant of Jeſus Chyiſt/ called to be. Roma. i. A  
 Whē his mother Mary was betrouthed to Joſeph. Mat. i. C  
 In the Chyſtmas nyght at the. i. maſſe. A  
 For the grace of God that bringeth ſaluacion. Tit. ii. C  
 And it chaunched in thoſe dayes. Lu. ii. A  
 At the. ii. maſſe. A  
 But after that the kyndnes & loue of oure ſauoure. Tit. iij. B  
 The Wepherdes ſayde one to another: let vs go euē. Lu. ii. C  
 At the. iij. maſſe. A  
 God in tyme paſt diuerſly and many wayes. Heb. i. A  
 In the beginnyng was the worde/ and the worde. Joh. i. A  
 On ſaynct Steuens daye. A  
 And Steuen full of fayth and power dyd great. Actu. vi. B  
 Wherefoze beholde I ſende vnto you prophetes. Mat. xxiij. B  
 On ſaynct John Euangeliste. A  
 Eccleſiaſt. the. xii. Chapter. A  
 Followe me/ Peter turned aboute/ and ſawe that. Joh. xxi. C  
 On the chyldermasſe daye. A  
 And I loked/ and lo a lambe ſtoode on the mount. Reue. xiiij. A  
 Beholde the angel of the Lorde appered to Joſeph. Mat. ii. C  
 On the Sondag after chyiſtmasſe. A  
 And I ſaye that the heyre as longe as he is a. Gala. iij. A  
 And his father & mother meruelled at thoſe thinges. Lu. ii. A  
 On the Newe yeres daye. A  
 For the grace of God that bringeth ſaluacion vnto. Tit. ii. C  
 And when the eyght daye was come that the chyld. Lu. ii. C  
 On the A

## The Table.

On the twelſe euen. A  
 For the grace of God that bringeth ſaluacio vnto all. Tit. ii. C  
 When Herode was dead/ beholde an aungell. Mat. ii. B  
 On the twelſe daye. A  
 Eſaie the. lx. Chapter. A  
 When Jeſus was bozne at Bethleem in Iewry/ in. Mat. ii. A  
 On the fyrſt Sondag after the twelſe daye. A  
 Eſaie the. lx. Chapter. A  
 The nexte daye/ John ſawe Jeſus cōmyng vnto. Joh. i. C  
 On the. ii. Sondag after twelſe daye. A  
 I beſeche you therfoze brythē by the mercifulnes. Rom. xij. A  
 And when he was. xij. yere olde/ they went vp to. Luce. ii. C  
 On the wensdaye. A  
 Breythzen my hertes deſyre & prayer to God for. Roma. x. A  
 When Jeſus had herde that John was taken. Mat. iij. C  
 On the frydaye. A  
 Let every ſoule ſubmyt him ſelfe vnto the aucto. Ro. xiiij. A  
 And Jeſus returned by the power of the ſpirit into. Lu. iij. B  
 On the. iij. Sondag after twelſe daye. A  
 Seynge that we haue diuers gyftes accordyng. Rom. xij. B  
 And the thyrde daye was ther a mariage in Cana. John. ii. A  
 On the wensdaye. A  
 This is a true ſayinge/ & by all meanes worthy. i. Tim. i. C  
 And he departed thence/ & came into his owne. Mat. vi. A  
 On the frydaye. A  
 For I knowe/ & am full certifyed in the Lorde. Rom. xiiij. C  
 And he came into Capernaum a cyte of Galile. Luce. iij. C  
 On the. iij. Sondag after twelſe daye. A  
 Be not wyſe in your owne opinions. Repōpence. Rom. xij. D  
 When he was come doune from the mountayne. Mat. viij. A  
 On the wensdaye. A  
 I beſeche you brythzen for oure Lorde Jeſus. Rom. xv. B  
 And he entred agayne into the ſynagoge & there. Mat. iij. A  
 On the frydaye. A  
 Are ye not ware that ye are the temple of God. i. Cor. iij. D  
 And Jeſus went aboute all Galile/ teachinge in. Mat. iij. D  
 On the. v. Sondag after twelſe daye. A  
 Owe nothyng to any mā/ but to loue one another. Ro. xiiij. B  
 &. ii. And. A



## The Table.

And he entred into a shippe and his disciples. Mat. viij. C  
 On the wensdaye.  
 As concernynge the thinges wherof ye wrote  
 It chaunced as they wēt in the waye/a certayne. i. Cor. viij. A  
Lu. ix. C  
 On the frydaye.  
 Let every mā abyde in the same state wher.  
 And they brought chyldre to him/that he shuld  
 On the. vi. Sondag after twelwe daye.  
 Now therfore as elect of God/holy & beloued.  
 The kyngdome of heauen is lyke vnto a man. Colos. iij. B  
Mat. xij. D  
 On the wensdaye.  
 I exhorde therfore that aboue all thinges.  
 A certayne man had two sones/and came. i. Timo. ij. A  
Mat. xxi. C  
 When the weddyng goth oute.  
 Perceauye ye not how that they which rāne.  
 For the kyngdome of heauen is lyke vnto. i. Cor. ix. D  
Mat. xx.  
 On the wensdaye.  
 Ifoure Gospell be yet hyd amonge them.  
 And they departed thens/& toke their iorney. ij. Cor. iij. A  
Mat. ix. C  
 On the frydaye.  
 Seynge then that we haue the same spete.  
 He that is not with me/is agaynst me. ij. Cor. iij. D  
Math. xij. C  
 On the Sondag. lx.  
 For ye suffre soles gladly because that ye pour.  
 When moche people were gadered together. ij. Cor. xi. D  
Luc. viij. A  
 On the wensdaye.  
 I call God for a recorde vnto my soule/that.  
 And he began agayne to teache by the see syde. ij. Cor. ij. A  
Mar. iij. A  
 On the frydaye.  
 Sep. ye then that we knowe how the Lorde.  
 When he was demaunded of the pharises. ij. Cor. v. B  
Lu. xviij. C  
 On the Sondag. l.  
 Though I speake with the tonges of men.  
 He toke vnto him the twelue & sayde vnto them. i. Cor. xij. A  
Lu. xviij. F  
 On the wensdaye.  
 Iohel the. ij. Chapter.  
 Whoeuer when ye faste be not as the ypocrites. Mat. vi. C  
 On the frydaye.

Septima  
gesima.

Sexta  
agesima.

Quinta  
agesima.

Esaie the

## The Table.

Esaie the. lviij. Chapter. A  
 ye haue herde how it is sayde/thou shalt loue. Mat. v. C  
 On the fyrst Sondag in lent.  
 We as helpers therfore exhorde you/that ye  
 Then was Iesus led awaye of the spirit into ij. Cor. vi. A  
Mat. iij. A  
 On the wensdaye in the. iij. tymes.  
 Exodi the. xxij. Chapter ij. Reg. xix. C  
 Then answered certayne of the scribes & of the Mat. xij. D  
 On the frydaye.  
 Ezechiel the. xviij. Chapter A  
 After that ther was a feast of the Iewes/& Iesus John. v. A  
 On the. v. Sondag in lent.  
 furthermore wor beseeche you brethren/and i. Tessa. iij. A  
 And Iesus went thence and departed in the Mat. xvi. C  
 On the wensdaye.  
 Hester the. xij. Chapter. C  
 And Iesus ascended to Ierusalem & toke the Mat. xx. C  
 On the frydaye.  
 Genesis the. xxxviij. Chapter. B  
 Herke another similitude. Ther was a certayne Mat. xxi. D  
 On the. iij. Sondag in lent.  
 We ye folowers of God as dere chyldre/& walke. Ephe. v. A  
 And he was castinge out a deuyll which was Luce. xi. C  
 On the wensdaye.  
 Exodi the. xx. Chapter. C  
 Then came to Iesus scribes and pharises from. Mat. xv. A  
 On the frydaye.  
 Numeri the. xx. Chapter. A  
 Then came he to a cite of Samaria called Sichar Joh. iij. A  
 On the. iij. Sondag/half lent.  
 For it is wyrtten that Abraham had two sones Gala. iij. C  
 After these thinges Iesus went his waye ouer. John. vi. A  
 On the wensdaye.  
 Ezechiel the. xxxvi. chapter/and Esaie. i. C  
 And as Iesus passed by/he sawe a mā which was. Joh. ix. A  
 On the frydaye.  
 ij. Regum the. xviij. Chapter. C  
 A certayne man was sycke named Lazarus. John. xi. A  
 On the

†. iij. On the



## The Table.

**On the .v. Sunday in lent.**  
 But Christ beyng an hye preste of good thinges. Heb. ix. C  
 Which of you can rebuke me of synne. If I saye p. Joh. viij. F  
**On the wensdaye.**  
 Levitic. the. xix. Chapter. C  
 And it was at Jerusalem the feast of the dedicacion. Joh. x. C  
**On the frydaye.**  
 Hieremie the. xviij. Chapter. B  
 Then gathered the hye prestes and the pharises. Joh. xi. F  
**On the Palme Sondaye.**  
 Let the same mynde be in you that was in Christ. Phi. ii. A  
 ye knowe that after two dayes shalbe ester. Mat. xxvi. A  
**On the wensdaye.**  
 Esaie. the. liij. Chapter. B  
 The feast of swete bread due nye which is called Luk. xxij. A  
**On the frydaye.**  
 Exodi the. xij. Chapter. A  
 When Jesus had spoken these wordes he went Joh. xvij. A  
**On Esterueen.**  
 If ye be then risen agayne to Christ/seeke these Colossy. iij. A  
 The saboth daye at euen which datoneth the Mat. xxv. A  
**On esterdaye.**  
 Pourge therfore the olde leuen that ye maye be. i. Cor. v. C  
 Mary magdalen/and Mary Jacobi and Salo. Mar. xvi. A  
**On the mondaye.**  
 Which preachinge was published thowout al. Actu. x. F  
 And beholde two of them went that same daye. Lu. xxij. C  
**On the Tensdaye.**  
 ye men and brethren chylidren of the generacion. Actu. xij. C  
 Jesus him selfe stode in the myddes of them. Lu. xxij. F  
**On the wensdaye.**  
 ye men of Israel why maruaile ye that this/or. Actu. iij. B  
 After that Jesus shewed him selfe agayne at the. Joh. xxi. A  
**On the Thorsdaye.**  
 Then the angell of the Lorde spake vnto Philip. Act. viij. C  
 Mary stode without at the sepulcre weping. Joh. xx. B  
**On the frydaye.**  
 For as moche as Christ hath once suffered. i. Pet. iii. C  
 Then the

## The Table.

Then the. xj. disciples went away into Galile Mat. xxv. D  
**On the laterdaye.**  
 wherfore laye a syde all maliciounes and gyle. i. Pet. ii. A  
 The morow after the saboth daye/came Mary Joh. xx. A  
**On the .i. Sondaye after ester daye.**  
 For all that is borne of God ouercometh the i. Joh. v. A  
 The same daye at nyght which was the morow Joh. xx. C  
**On the wensdaye.**  
 If Christ be preached how that he rose from the i. Cor. xv. C  
 When Jesus was risen the morow after the sa. Mar. xvi. C  
**On the frydaye.**  
 Obeie them that haue the ouersyght of you. Hebre. xiiij. C  
 And they departed quickly from the sepulcre Mat. xxv. C  
**On the .iiij. Sondaye after esterdaye.**  
 Christ also suffered for vs leuyng vs an ensample i. Pet. ii. D  
 I am the good shepherd/ & good shepherd geueth John. x. C  
**On the wensdaye.**  
 For as moche as ye knowe how that ye were i. Petri. i. D  
 On the morow after the saboth erly in the mor. Lu. xxij. A  
**On the frydaye.**  
 Lykewyse then as by the synne of one/condemna. Rom. v. D  
 Then came the disciples of John to him sayinge. Mat. ix. B  
**On the .iiij. Sondaye after esterdaye.**  
 Verely beloued I beseeche you as straungers and i. Pet. ii. C  
 After a whyle ye shall not se me/ & agayne after Joh. xvi. D  
**On the wensdaye.**  
 My lytell chylidren/these thinges wyte I vnto i. Joh. ii. A  
 There arose a question betwene Johns disciples Joh. iij. D  
**On the frydaye.**  
 ye are all the chylidre of lyght & the chylidren of i. Tel. b. A  
 I am come a lyght into the world/that whoso. Joh. vi. B  
**On the .iiij. Sondaye after esterdaye.**  
 Every good gyfte/and every perfyte gyft. Jaco. i. C  
 But now go I my waye to him that sent me Joh. xvi. B  
**On the wensdaye.**  
 Brethren haue not the fayth of oure lord Jesus Jaco. ii. A  
 Holy father kepe in thyne owne name the which Joh. xv. D  
**On the frydaye.**  
 +.iiij. ye se then



## The Table.

ye se then how that of dedes a man is iustified. **Jaco. ij. D**  
 Deare chyldren yet a lytell while am I with you. **Joh. xij. D**  
**On the. v. sondaye in the croldayes.**  
 And se that ye be doares of these worde and not. **Jaco. i. D**  
 Werely berely I saye vnto you/whatsoever ye. **Joh. xvi. C**  
**On the Mondaye.**  
 Knowledge youre fautes one to another:and. **Jaco. v. D**  
 If any of you shuld haue a frend/and shuld go to. **Lu. xi. B**  
**On the Tusedaye.**  
 Claie the. xix. Chapter. **D**  
 And Iesus sat ouer agaynst the treasury/and. **Mar. xij. D**  
**On the wensday.**  
 And the multitude of them that beleued/were of. **Actu. iij. C**  
 These wordes spake Iesus and lyfte vp his eyes. **Joh. xvi. A**  
**On the ascension daye.**  
 In the former treatyle Deare frende Theophilus. **Actu. i. A**  
 After that he appered vnto the eleuen as they. **Mar. xvi. D**  
**On the sonday after ascension daye.**  
 Be ye therfore discrete/and sober/that ye maye. **i. Pet. iij. B**  
 But when the consofter is come/whom I wyll. **Joh. xv. D**  
**On the witson euen.**  
 It fortunied/whyll Apollo was at Corinthum. **Actu. xix. A**  
 If ye loue me kepe my commaundementes. **Joh. xiiij. B**  
**On the witsondaye.**  
 When the fyfte daye was come they were all. **Actu. ij. A**  
 If a man loue me & will kepe my saynges/my fa. **Joh. xiiij. C**  
**On the mondaye.**  
 And he commaunded vs to preache vnto the people. **Actu. x. f**  
 For God so loued the worlde/that he hath geuen. **Joh. iij. C**  
**On the Tusedaye.**  
 When the Apostles which were at Jerusalem. **Actu. viij. C**  
 Werely berely I saye vnto you/he that entreth. **Joh. x. A**  
**On the wensdaye.**  
 But Peter stepped forth with the eleuen/and lyfte. **Act. ij. C**  
 No man can come to me except the father which. **Joh. vi. C**  
**On the thursdaye.**  
 Then cam Philip into a cite of Samaria/& prea. **Actu. viij. A**  
 Then called he the. xij. to gether and gaue them. **Lu. ix. A**  
**On the**

## The Table.

**On the frydaye.**  
 ye men of Israel heare these wordes Iesus of Na. **Act. ij. D**  
 And it happened on a certayne daye & he taught. **Lu. v. C**  
**On the laterdaye.**  
 And the nexte saboth daye cam almost & whole cite. **Act. xiiij. f**  
 And he roole vp and cam oute of the synagoge. **Lu. iij. f**  
**On the Trinite Sondaye.**  
 After this I looked/& beholde a doxe was open. **Reue. iij. A**  
 There was a man of the pharises named Nicode. **Joh. iij. A**  
**Corpus Christi daye.**  
 That which I deliuered vnto you I receaued **i. Cor. xi. C**  
 For my fleshe is meate in dede/and my bloud. **Joh. vi. f**  
**On the fyrt Sondaye after trinite sondaye.**  
 For God is loue/in this appered & loue of God. **i. Joh. iij. B**  
 There was a certayne ryche mā which was clo. **Lu. xvi. D**  
**On the wensdaye.**  
 When we opened vnto you the power & comyng. **ij. Pet. i. D**  
 Thinke not that I am come to destroye the lawe. **Mat. v. B**  
**On the. ij. Sondaye after trinite sondaye.**  
 Maruayle not my bethre though the world hate. **i. Joh. iij. C**  
 A certayne mā ordeyned a great supper/& bade. **Lu. xiiij. C**  
**On the wensdaye.**  
 This I saye therfore and testifye in the Lorde. **Ephe. iij. C**  
 And whē he was come into the temple/the chefe. **Mat. xxi. C**  
**On the. iij. Sondaye after trinite sondaye.**  
 Submit youre selues therfore vnder the might. **i. Pet. v. B**  
 Then resorted vnto him all the publicans & syn. **Luc. xv. A**  
**On the wensdaye.**  
 Not withstandinge the Lorde assysted me/and. **ij. Tim. iij. C**  
 Agre with thyne aduersary quickye/whyles. **Mat. v. D**  
**On the. iij. Sondaye after trinite sondaye.**  
 For I suppose that the afflictions of this lyfe. **Rom. viij. D**  
 Be ye therfore mercyfull as your father is mercy. **Lu. vi. f**  
**On the wensdaye.**  
 And thereby we are sure that we knowe him. **i. Joh. i. A**  
 And his disciples asked of hun saying. why then. **Mat. xvi. B**  
**On the. v. Sondaye after trinite sondaye.**  
 In conclusion be ye all of one mynde/one suffice. **i. Pet. iii. B**  
 It came



## The Table.

It came the passe as the people pleased vpon him Luce. v. A  
 On the wensdaye.  
 I exhorte therfore that aboue all thinges/prayers i. Tim. ii. A  
 It chaunced on a certayne daye that he went into Lu. viij. B  
 On the. vi. Sondag after trinite sondaye.  
 Remēber ye not that all we which are baptysed Rom. vi. A  
 For I saye vnto you except youre rightewesnes Mat. v. C  
 On the wensdaye.  
 I wrote not vnto you as though ye knewe not i. Joh. ii. D  
 And when he was come into the waye. Mat. x. C  
 On the. viij. Sondag after trinite sondaye.  
 I will speake grossly because of the infirmitie Rom. vi. C  
 In those dayes when there was a very greate Mat. viij. A  
 On the wensdaye.  
 Ther is then no damnacion to them which are Rom. viij. A  
 In that tyme went Iesus in the saboth dayes Mat. xij. A  
 On the. viij. Sondag after trinite sondaye.  
 Therfore brethre we are now detters/not to bs Rom. viij. C  
 Beware of false prophetes which come to you Mat. viij. C  
 On the wensdaye.  
 But God setteth out his loue that he hath to bs Rom. b. B  
 After we sawe one casting out deuyls in thy na. Mat. ix. F  
 On the. ix. Sondag after trinite sondaye.  
 That we shulde not lust after euyl thinges i. Cor. x. B  
 Ther was a certayne ryche mā which had a ste. Lu. xvi. A  
 On the wensdaye.  
 Remēber ye not how that to whomsoeuer ye co. Rom. vi. C  
 He that is saythfull in that which is lesse Luk. xix. C  
 On the. x. Sondag after trinite sondaye.  
 ye knowe that ye were gentyls & went youre i. Cor. xij. A  
 And whē he was come neare/he beheld the cite. Lu. xvi. A  
 On the wensdaye.  
 All fleshe is not one maner of fleshe/but ther is i. Cor. xv. C  
 Take hede to your selues lest youre hertes Luk. xxi. C  
 On the. xi. Sondag after trinite sondaye.  
 Brethren as pertayning to the Gospell which i. Cor. xv. A  
 And he put forth this similitude to a certayne Lu. xviij. B  
 On the wensdaye.

Ether re-

## The Table.

Ether remember ye not that youre bodyes i. Cor. vi. C  
 He put forth a similitude vnto them/signyfing. Lu. xviij. A  
 On the. xij. Sondag after trinite sondaye.  
 Such trust haue we thorow Christ to God ward. ii. Cor. iij. B  
 And he departed agayne fro the costes of Tyre. Mat. viij. D  
 On the wensdaye.  
 For we preache not oure selues/but Christ Je. ii. Cor. iij. B  
 Then began he to vphrayd the cyties in which. Mat. xi. C  
 On the. xij. Sondag after trinite sondaye.  
 To Abraham & his seed were the promes made. Gala. iij. C  
 Happy are the eyes which se that ye se. Lu. x. D  
 On the wensdaye.  
 ye remember brethre oure labour & trauayle. i. Tess. ii. C  
 Then the Pharises went out & helde a counsell. Mat. xij. B  
 On the. xij. Sondag after trinite sondaye.  
 I saye walke in the sprete & fulfyll not the lustes. Gala. b. C  
 And it chaunced as he went to Jerusalem. Lu. xviij. B  
 On the wensdaye.  
 Beware not a straigers yoke with the vnbelaueys. ii. Cor. vi. C  
 One of the cōpany sayde vnto him/After byd. Lu. xij. B  
 On the. xv. Sondag after trinite sondaye.  
 If we lyue in the sprete/let vs walke in the sprete. Gala. b. D  
 No man can serue two masters. for ether he. Mat. vi. C  
 On the wensdaye.  
 we knowe that the lawe is good/yf a mā vse it i. Tim. i. B  
 And it fortunēd in one of those dayes/as he taught Luk. xx. A  
 On the. xvi. Sondag after trinite sondaye.  
 Wherefore I desyre that ye saynt not because Ephe. iij. C  
 And it fortunēd after that/hē he went into a cite Luk. viij. B  
 On the wensdaye.  
 Beware lest any mā come & spoyle you thorow Coloss. ij. B  
 And he cam to Betseyda & they brought a bynd Mat. viij. C  
 On the. xvi. Sondag after trinite sondaye  
 I therfore which am in bondes for the lordes sake Ephe. iij. A  
 And it chaunced that he wēt into the housse of one Luk. xij. A  
 On the wensdaye.  
 For yf by the synne of one/deeth raygned Roma. b. C  
 When they were come to Capernaum Mat. xviij. D  
 On the



## The Table.

On the. xviij. Sondaye after trinite sondaye.  
 I thanke my God alwayes on youre behalfe. i. Corin. i. A  
 When the pharises had herde how that he had Mat. xxij. D  
 On the frydaye.  
 I besech you brethren for our Lorde Jesus Chri. Rom. xv. D  
 Another parable he put forth vnto them saying Mat. xij. C  
 On the. xix. Sondaye after trinite sondaye.  
 And be ye renued in the sprete of your myndes. Ephe. iij. C  
 Then he entred into a shippe and passed ouer Mat. ix. A  
 On the wensdaye.  
 Therfore brethren stonde fast & kepe the ordina. ii. Tes. ii. D  
 Then sent Jesus the people awaye/and came Mat. xij. C  
 On the. xx. Sondaye after trinite sondaye.  
 Take hede therfore that ye walke circumspectly. Ephe. v. C  
 The kyngdom of heauen is lyke vnto a certayne Mat. xxij. A  
 On the wensdaye.  
 Thou therfore my sone be stronge in the grace ii. Tim. ii. A  
 A certayne mā ordeyned a greate supper/ & bade Lu. xiiij. A  
 On the. xxi. Sondaye after trinite sondaye.  
 Finally my brethren be stronge in the Lorde Ephe. vi. C  
 And there was a certayne ruler whose sone John. iij. C  
 On the wensdaye.  
 Because we knowe brethren beloued of God how i. Tes. i. B  
 And it fortuneth in another saboth also/ that he Lu. vi. B  
 On the. xxij. Sondaye after trinite sondaye.  
 And I am surely certified of this/ that he which Philip. i. A  
 Therfore is the kyngdom of heauen lykened. Mat. xvij. C  
 On the wensdaye.  
 ye and we knowe that whatsoeuer the lawe. Rom. iij. C  
 Verely I saye vnto you that amonge the chyldre Mat. xi. C  
 On the. xxij. Sondaye after trinite sondaye.  
 Brethren be folowers of me/and loke on them Philip. ii. D  
 Then wēt the pharises & toke counsell how they Mat. xxij. B  
 On the wensdaye.  
 For yf by the synne of one/deeth raygned by the Roma. v. C  
 And when they were come to Capernaum Mat. xvij. D  
 On the. xxiiij. Sondaye after trinite sondaye.  
 For this cause we also/ sence the daye we herde of it. Colos. i. B  
 whyle he

## The Table.

whyle he this spake vnto them/ beholde ther cam. Mat. ix. C  
 On the wensdaye.  
 And I wolde not that ye shulde haue fellowshipe i. Cor. x. C  
 A certayne had two sones/ & came to the elder. Mat. xxi. C  
 On the last Sondaye after trinite sondaye.  
 Hieremye the. xxij. Chapter. B  
 Then Jesus lyfte vp his eyes & sawe a greate. John. vi. A  
 On the wensdaye in the embrynge weeke.  
 Amos the. ix. Chapter. B  
 And one of the companye answered and sayde. Mat. ix. C  
 On the frydaye.  
 Osee the. xiiij. Chapter. A  
 And one of the pharises desyred him that he wold. Lu. viij. C  
 On the Saterdaye.  
 For ther was afore tabernacle made/ wherin. Heb. ix. A  
 He put forth this similitude. A certayne man. Lu. xiiij. A  
 In the Dedication of the church.  
 And I John sawe that holy Jerusalem come. Reue. xxi. A  
 And he entred in/ and went thorow Hierico. Lu. xix. A

Here endeth the Table of the Epistles and  
 Gospels of the Sondayes.

## There after folowe the Epistles and Gospels of the Saynctes.

On saynct Andzews daye.  
 For the belefe of the hert iustifyeth/ & to knowe. Roma. x. C  
 As Jesus walked by the see of Galile/ he sawe. Mat. iij. C  
 On saynct Nicolas daye.  
 Ecclesiastici the. xliij. Chapter. A  
 A yke wyse as a certayne man redy to take. Mat. xxv. B  
 On the conception of oure lady.  
 Ecclesiastici the. xliij. Chapter. C  
 This is the boke of the generacion of Jesus. Mat. i. A  
 On S. Thomas the Apostle daye.  
 Now therfore ye are no more straungers & fore. Ephe. ii. D  
 Thomas one of the twelue called Didimus. Joh. xx. D  
 In the



## The Table.

In the conuersion of S. Paul.  
 Saul yet brethinge out threatenings & slaugh. Actu. ix. A  
 Then answered Peter & sayde to him: Beholde. Mat. xix. D  
 On candelmas daye.  
 Malachie the. iij. Chapter  
 And when the tyme of their purification. Luce. ii. D  
 On S. Mathias the Apostle daye.  
 And in those dayes Peter stode vp in the myddes Actu. i. C  
 At that tyme Jesus answered & sayde/ I prayse Mat. xi. D  
 The gretynge of oure ladye.  
 Esaie the. viij. Chapter  
 And in the. vi. moneth the angel Gabriel was sent Luce. i. C  
 On saynct Georges daye.  
 My brethren/ count it exceedinge ioye whē ye faule. Iaco. i. A  
 I am the true vyne/ & my father is an husband mā. Jo. xv. A  
 On S. Marke the Euangelist daye  
 Unto every one of you is geue grace accordyng. Eph. iij. B  
 I am the true vyne/ & my father is an husband mā. Jo. xv. A  
 On saynct Philip and James daye.  
 Sapientie the. v. Chapter  
 And he sayde vnto his disciples: let not your her. Jo. xiiij. A  
 The fyndyng of the crosse.  
 I haue trust towarde you in the lord & ye will. Gala. v. B  
 Ther was a man of the pharises named Nic. Jo. iij. A  
 On the natyuite of S. John Baptist daye.  
 Esaie the. xlix. Chapter.  
 Elizabeths tyme was come & she shuld be deliue. Luce. i. f  
 On saynct Peter and Pauls daye.  
 In that tyme Herode the kynge stretched forth Actu. xij. A  
 When Jesus came into the costes of the cyte. Mat. xvi. C  
 In the comemoracion of S. Paul  
 I certifie you brethren that the Gospell which Gala. i. C  
 Then answered Peter & sayde to him: Behold Mat. xix. D  
 On the visitacion of oure ladye.  
 Canticozum the. ij. Chapter  
 And Mary arose in those dayes and went into Luce. i. D  
 On S. Mary Magdalen daye.  
 Proverbiozum the. xxij. Chapter.  
 And one

## The Table.

And one of the pharises despyed him that he wold Lu. viij. C  
 On S. James the Apostle daye.  
 Now therefore ye are no more straungers & fore. Ephe. ij. D  
 Then came to him the mother of sebedes chylde. Mat. xx. C  
 Petri ad vincula.  
 And as he colydyed & thynge he came to & house. Actu. xij. C  
 When Jesus came into the costes of the cyte. Mat. xvi. C  
 On the transfiguration of oure Lorde.  
 For we folowed not deceauable fables when we. ij. Pet. i. D  
 And after. vij. dayes Jesus toke Peter & James. Mat. xviij. A  
 On the name of Jesu.  
 Then Peter full of the holy goost/ sayde vnto the. Actu. iij. B  
 While he thus thought/ beholde the angel of the. Mat. i. C  
 On saynct Laurens daye.  
 This yet remember how that he which soweth. ij. Cor. ix. B  
 Verely verely I saye vnto you/ except & wheate. Joh. xij. D  
 On the assumption of oure ladye.  
 Ecclesiastici the. xxiij. Chapter.  
 It fortuneth as he toet that he entred into a cer. Lu. x. D  
 On saynct Barthlemews daye.  
 Now therefore ye are no more straungers & fore. Ephe. ij. D  
 And ther was a stryfe amonge them which. Luc. xxij. C  
 On the natyuite of oure ladye.  
 Ecclesiastici the. xxiij. Chapter.  
 This is the boke of the generacion of Jesus. Mat. i. A  
 On the exaltacion of the crosse.  
 I haue trust towarde you in the Lorde/ that ye. Gala. v. B  
 Now is the iudgement of this worlde: now shall. Joh. xij. C  
 On S. Mattheu the Apostle daye.  
 Ezechiel the. i. Chapter.  
 And as Jesus passed forth from thence/ he saue. Mat. ix. B  
 On S. Michaels daye.  
 And he sent & shewed by his angel vnto his seruaūt. Reue. i. A  
 The same tyme the disciples came vnto Jesus. Mat. xviij. A  
 On S. Luke the Euangelistes daye.  
 Ezechiel the. i. Chapter.  
 After these thinges the Lorde apoynted other se. Lu. x. A  
 On S. Simon and Judas daye.  
 For we



## The Table.

For we knowe well that all thinges worke.  
This comaunde I you/that ye loue together.

On the alle hallowes daye.

And I sawe another angell ascende fro the ry.  
When he sawe the people/he went vp into a.

On the alle soules daye.

I wolde not brethren haue you ignorant.  
Then sayde Martha vnto Iesus/Lorde yt thou

On saynt Martyns daye.

Ecclesiastici the. xliii. Chapter

For lykewoyle a certayne man.

On saynt Katheryns daye.

Ecclesiastici the. li. Chapter

Agayne the kyngdom of heauen is lyke vnto.

Rom. viii. C

Joh. xv. C

Rene. vii. A

Mat. v. A

i. Tel. iiii. C

Joh. xi. C

C

Mat. xxb. B

B

Mat. xii. F

The ende of this Table.

